



THE

Presbyterian Record

FOR THE

DOMINION OF CANADA.



JANUARY, 1888.

OFFICE OF PUBLICATION,
198 ST. JAMES ST. MONTREAL.

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THE
PRESBYTERIAN RECORD

FOR THE

DOMINION OF CANADA.

JANUARY, 1888—DECEMBER, 1889.

VOLUMES XIII.—XIV.

Montreal:

PRINTED FOR THE GENERAL ASSEMBLY,

BY GAZETTE PRINTING Co.

1889.

PRINTED BY GAZETTE PRINTING CO.,
MONTREAL.

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THE PRESBYTERIAN RECORD

FOR THE DOMINION OF CANADA.

VOL. XIII.

JANUARY, 1888.

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1688-1888.

I.

THANK God for the glorious Revolution of 1688, which broke the power of despotism in Great Britain, and swept away, as with an overwhelming flood, the cruel House of Stuart. The oppressor's arm was broken; the ruthless persecutor was put to shame; the Presbyterian Church was rescued from the clutches of pitiless foes who had resolved upon her utter ruin. Liberty, civil and religious, won the desperate battle. The year on which we now enter is the two hundredth anniversary of that critical and eventful period; and as we look back upon two centuries, well may we rejoice with trembling, and exclaim, What hath God wrought!

Early in the fifteenth century, Great Britain throbbed with the new life of the Reformation, and faithful men witnessed for the Gospel on the scaffold and at the stake. Martyr-fires blazed; martyr-blood was shed; but the light was not quenched, the life was not crushed. Year by year the good cause gathered strength until, in 1560, Roman Catholicism ceased to be the established religion of Scotland, and a Presbyterian Church, pure and true, the fairest daughter of the Reformation, was set up in its place. Christ was acknowledged as the only King and Head of the Church; and freedom was

claimed for the Church to do His will in all things spiritual. In 1567 the Reformed Church was formally by law established. There were two kings in Scotland, Andrew Melville said—King Jesus, reigning in and over his church; King James, to whom in all matters secular the people were taught to render lawful obedience, but who, like his humblest subject, in matters spiritual owed allegiance to the Lord of all. The Scottish Reformers insisted that the bishop is of the same dignity and authority as the pastor or the presbyter. They acknowledged no lordly prelacy, no hierarchy. They claimed the right of free organization and free meetings for presbyteries, synods, and general assemblies. The Reformation was completed without the co-operation of the crown. It was popular; it was Scriptural; it was founded upon the Rock, Christ. The organization of the Presbyterian Church being popular, its great leaders, Knox, Melville, Rutherford, Henderson, and their associates and successors, and the body of the people at all times, sympathized with law, order, and constitutional liberty and government.

On the other hand, the kings of the House of Stuart were intensely wedded to the exercise of arbitrary power. From James I. to Charles I., and from Charles II. to James II., it was with them a constant struggle to rule despotically. The divine right of

kings and the duty of implicit obedience on the part of subjects, became an article of faith with these men and their partizans. In the Episcopalian Church, doctrines like the following were preached and were heard with approbation and delight by the monarchs: "The king is not bound to observe the laws of the realm concerning the rights and liberties of subjects; but his royal word and command in imposing loans and taxes without consent of parliament doth oblige the subjects' conscience upon pain of eternal damnation." James I. and Charles I. did what they could to establish prelacy in Scotland, and to trample Presbyterianism under foot. Their efforts were thwarted, and the Church was now more thoroughly reformed than ever by the Assembly of 1638—Charles II. vowed that he would protect Presbyterianism. In England for a short period, Presbyterianism was established; but it never took hold on the body of the people; and when Charles II. gained the throne, he hastened to do all in his power against the faith he had sworn to profess and protect. Persecution prevailed far and wide—in Scotland, in England, in Ireland, Presbyterianism could not be tolerated by a wicked and profligate monarch, and a debased and debauched court. On one day, August 24, 1662, two thousand ministers, the best in England, were driven from their parishes, their churches, their homes—because they would not adopt the intolerant, unscriptural and unchristian regulations and dogmas pressed upon them. In Scotland, persecution raged with merciless severity, and continued for twenty-eight long and dreadful years.

In England, Episcopacy was always strong among the people. It is not surprising, therefore, that Presbyterianism was there so signally overthrown. But in Scotland, Episcopacy was a foreign growth, which a religious and patriotic people hated as an ally of despotism and aggression. But the Scotch were eagerly loyal to Charles II. There was, therefore, no excuse for the persistent effort to stamp out Presbyterianism and plant prelacy upon its ruins. In 1662, archbishops and bishops were set up in Scotland. Four hundred faithful ministers were turned out of their pulpits, and their places filled by compliant "curates." The people learned to treat the "curates" with scorn, and utterly refused their minis-

trations. But the government undertook to compel attendance upon the alien services—instigated thereto by the "curates" and prelates. Then commenced in earnest the awful suffering of the Reformed Church of Scotland. Then was the blood of many of her noblest sons shed on the scaffold, or on the wild moor. Thousands perished in prisons. Hundreds were sold into slavery. Thousands were hunted like wild beasts among the moors and mountains. No wonder the glorious Revolution was welcomed by Scotland!

M.

Editorial Correspondence.

THE RELIGIOUS CONDITION OF FRANCE.

THE STATE OF RELIGION IN PARIS, as in France generally, is very difficult to describe. It is complex and indeterminate, involving many forms of unbelief and shades of belief: but it is extremely interesting. Encouraging from one point of view, doubtful from another; it is certainly not hopeless. Intelligent and educated Catholics have lost faith in a system that has nothing to fall back on but tradition and pageantry—an effete system. They have looked into the matter in search of something better, that would give stability to national character and ameliorate public morals, but, speaking generally, they have not discovered what they are in search of in Protestantism. They are not prepared to break with the world and its fascinations, nor to submit to the *régime* of the Bible. And so they have gone off in other directions—into rationalism, infidelity, agnosticism: the most dangerous departure from the Roman Catholic faith is what is falsely called "free-thought," which just means no thought at all about religion. Old ideas are fading away and new ones coming into prominence in rapid succession, but as yet nothing has transpired to afford permanent anchorage. The infidel school is intolerant and bitter. The rationalists are utterly indifferent. The agnostics laugh religion to scorn. Rome is still a great power and retains vast influence over the women at its confessionals. With its numerous and splendid churches, its gorgeous ritual, and its admirably organized army of priests, France has largely developed the form of

religion, but it has not reached the heart or the conscience. Romanism is what it is by use and wont. It is venerated for its antiquity. The decline of its influence into atheism, deism, and scepticism, does not satisfy a people of warm heart and quick sensibilities, and the government, by establishing a national system of education, has, unawares, struck at the root of Romanism in France, and the most interesting problem of the day is to discover the signs of the times when the masses shall be able to read and reason for themselves respecting the varieties of religious beliefs. Yet Romanism will die slowly; and it will die hard. In the meantime, no religious teaching of any kind is allowed in the public schools. This, however, rather favours Protestantism than otherwise. Protestants and Catholics, in the eye of the law, now stand upon an equal footing in France. There is nothing to prevent the spread of Protestantism but indifference on the part of the people, and inadequate means at the disposal of the evangelical reformed churches. The government gives financial support to both. The annual amount paid from the public exchequer for the support of the Roman Catholic church* is about \$16,000,000, and for the Protestant church about \$400,000. These subsidies are given to the churches respectively as a recompense for their church properties which were assumed by the State. Little by little, the State is endeavoring to clear its skirts of church connection altogether. Formerly an allowance was made for houses for the ministers to live in. That has been done away with, and it is quite well understood that the limited State aid may be cancelled at any time by a radical government. This would cause, for a time, serious inconvenience to Churches whose people have yet to learn the habit of giving their money for religious instruction: but the Protestant church, at least, is opening her eyes to the fact that the time may very soon come when that lesson must be learned. State connection in France is admitted by its beneficiaries to have its disadvantages. Owing to the sheer indifference of the government to religious matters, it is seldom that any serious conflict arises, but the Church is frequently re-

mindful of its subserviency. The State will not allow it to promulgate a confession of faith, nor even to meet as a synod or General Assembly. But the evangelical portion of the Reformed church does hold "unofficial" meetings regularly, which answer every purpose. Great indignation was recently expressed by the evangelical party at the arbitrary appointment by the government of a professor in the Protestant theological college at Montauban in opposition to the voice of the majority of the electors. The only answer to remonstrance against grievances of this kind, is,—“The Church that receives State pay must submit to State control.”

The total number of Protestants in France is about 600,000, and of Protestant ministers, (in 1886) 1,017, including professors, retired ministers, agents, &c. The number of assistant ministers, missionaries, and evangelists is about 350. The actual number of stated pastors of congregations is 900, as follows:—Connected with the Reformed (State) church, 906; the Evangelical church of the Augsburg confession (Lutheran), 80; the Free church (ministers and evangelists), 35; the Methodist church, 40; Baptists, 14, the remaining 25 pastors being connected with the different evangelical societies. In the Reformed church, no less than nine ministers bear the honoured name of Monod. The well-known Dr. Pressensé, who is also a senator, is a minister of the Free church, without charge. About one-third of the National Reformed Church may be classed as rationalistic, one-third evangelical, and one-third neutral. The professors in the theological colleges may be classified in nearly the same proportions. Some of the ministers and professors call themselves “spiritualists.” These, while avowing belief in the existence of God as a Supreme Being and Ruler of the universe, and in the immortality of the soul, neither admit the need of a mediator nor the office of one in the person of Jesus Christ. Others, who are accounted evangelical, are as non-committal as possible. They admit the doctrine of man’s natural depravity, and accept that of the atonement, but, in order to “avoid extremes,” they endeavour to get over the miraculous element in the Scriptures by explaining it away in a manner which, they think, makes less demands on credulity without altogether

*The beneficed clergy of the Roman Church number between 40,000 and 50,000, including five Cardinals, seventeen Archbishops, sixty-nine Bishops and over a hundred canons.

contradicting the Bible. The Reformed Church of France, without having expressly repudiated the old Gallic Confession of Faith—"La Rochelle"—the joint work of Calvin and Chaudien, has virtually fallen from it, and now contents itself with a very short and general statement of its faith, to which subscription is not insisted upon, but only an affirmation that "the candidate for the ministry adheres to the faith of the Church as stated by the General Synod." Among the churches independent of the State, there are a number of various confessions, all exceedingly brief and elementary.

Nearly all the Protestant churches are weak financially. Their places of worship are very plain and unattractive. The ministers are poorly paid. Few of them receive more than \$360 a year from the State, to which very little is added from their congregations. Even in the large cities, \$800 is considered a handsome stipend. Next to the overshadowing prestige of the Church of Rome, the greatest difficulty they have to contend with is the *laissez faire*, or indifferentism of the laity. On the other hand, there are symptoms of an encouraging kind in the increase of education,* the spread of religious literature, and the extension of missionary effort. Seventy-three Protestant religious papers are now published in the French language. The Bible Society last year distributed forty thousand copies of the Scriptures. The *Société Evangelique*, and the *Société Centrale* (Reformed), are covering the land with their missions. The former has already planted a hundred and sixty-three stations for the regular preaching of the gospel; the latter employs a hundred and fifty missionaries, and has three hundred and forty-five stations. The Evangelical Society of Geneva has also a number of stations in the South of France. The Reformed Church has its Foreign Mission Society with from fifteen to twenty ordained missionaries in S. Africa, and in Tahiti. The Paris Evangelical Missionary Society has about the same number of missionaries in foreign fields. The Sunday School system is every where spreading, and, with the use of the International Sunday-School Lessons, is rapidly improving in efficiency.

*In 1882, the government expenditure for all educational purposes was \$22,888,485.

Such is, in substance, the information of a general kind which I received from several of the leading evangelical ministers in Paris, belonging to the National Reformed Church. I do not mention their names, because it would not be fair to make them responsible for the manner in which I have presented their statements. What remains to be told about the Protestant Church in Paris, is derived chiefly from the official *Agenda Protestant*, or "Year Book" for 1886. The following table shews at a glance the relative numbers of churches and ministers of different denominations in the city and immediate neighborhood :

| Denominations. | Churches | Ministers |
|--|----------|-----------|
| Reformed Church of France..... | 18 | 15 |
| Augsburg Confession (Lutheraa) | 16 | 19 |
| The Free Church..... | 4 | 6 |
| Société Evangelique | 2 | 2 |
| Methodist | 5 | 6 |
| Baptist..... | 2 | 3 |
| English, Scotch and American Churches.. | 12 | 15 |
| Scandinavian Churches | 2 | 2 |
| German Lutheran | 4 | 4 |
| Other places of worship, including the Mc- | | |
| All Stations..... | 45 | 20 |
| Preaching Stations in the environs..... | 12 | |
| Total Protestant places of worship, and | 122 | 92 |
| [Ministers] | | |

When to these figures we add *seven* city missionaries, the retired ministers, a large staff of evangelists, male and female, connected with the McAll and other city missions, the teachers of *eighty-nine* Sabbath-Schools, the lecturers in *twelve* branches of the Young Men's Christian Association, the colporteurs and other agents of the Bible and Tract Societies, and doubtless a good many others that have escaped our notice, the aggregate of evangelical organized forces at work in Paris is by no means insignificant. The faith and courage, and the *success* of the workers are undoubted, and are strong reasons why people and churches of other countries that have fewer difficulties to contend with, should not withhold from them a helping hand. I may have something to say about the McAll Mission, next month. C.

Missionary Cabinet.

ST. PAUL'S LATER YEARS.

HIS THIRD MISSIONARY JOURNEY, A.D. 55-59. Acts 18: 23 to 21: 17. The route seems to have been from Antioch, in Syria, to Tarsus, and thence through Phrygia, and Galatia to Ephesus, which became the centre of his missionary labours during three years. From Ephesus he went, *via* Troas, to Philippi, in Macedonia, where

he remained a good while, extending his preaching tours as far as Illyricum, on the eastern shore of the Adriatic; thence to Corinth; back again to Philippi, Troas and Assos, where he embarked on board a vessel for Patara, touching at Mitylene, Samos, Trogyllium, and Miletus. Changing his ship at Patara, he sailed direct to Tyre and proceeded to Jerusalem, spending one day *en route* at Ptolemais, "and many days" at Cesarea. A very brief outline of what transpired during this protracted journey must suffice. The chief object of this journey was to effect a systematic visitation of the churches he had already planted, to perfect their organization, to confirm the disciples in their faith, to heal divisions that had sprung up in different quarters, and to warn the Christians against prevailing errors. On arriving at Ephesus, he found a band of about a dozen disciples, who, like Apollos, had been followers of John the Baptist, and had very limited ideas of the Messiah. As for the province of the Holy Spirit, they frankly admitted that they had "not so much as heard whether there be any Holy Ghost," Acts 19: 2. Paul immediately began to instruct them, pointing out the incompleteness of their faith, and telling them that they must believe on Christ, as the Saviour of men. After this, he went about his missionary work in the usual way, going into the synagogues, disputing with the Jews, and proclaiming "boldly" the doctrines of the new dispensation. At the end of three months, so many obstacles were thrown in his way by the rulers, he ceased to attend the synagogue, and addressed himself to the more receptive Gentiles, preaching to them in the lecture-room of one Tyrannus. This went on for two years, during which time Paul's fame spread widely, and many came from distant parts to hear him, ch. 19; 10.

Ephesus was at that time a splendid city, the capital of Asia Minor, and chief seat of the worship of "the great goddess, Diana." The temple dedicated to the goddess was a magnificent structure, 420 feet long by 240 feet wide, surmounted by a hundred Ionic columns, and ornamented with paintings and sculptures. It contained treasures of untold value, all dedicated to Diana, but most sacred of all was an ugly wooden image of the goddess, which the people were taught to believe had fallen down

from heaven. Near the temple, were shops for the manufacture and sale of ornaments made to represent the idol and the temple. One, Demetrius, had become famous as the maker of silver shrines, or caskets, in which these things were kept. He had been doing a large business, but lately, owing to Paul's preaching, and the special miracles wrought by him, Demetrius' business had fallen off. He called a public meeting of the trade, and in a set speech denounced Paul as the cause of the dull times, and exhorted his fellow-citizens to be loyal to Diana. They cheered him to the echo, shouting—"Great is Diana of the Ephesians!" The meeting broke up in confusion. The mob ran through the streets pell-mell, and, having seized two of Paul's companions, "with one accord they rushed into the theatre." The wildest excitement prevailed for two hours, when the town clerk appeared on the scene and by a stroke of judicious tact succeeded in restoring order.

Paul had accomplished his purpose. He had laid the foundations of influential churches in Ephesus and adjoining districts, and now he went on his way rejoicing into Macedonia and Greece. He staid three months in Corinth, Acts 20: 3, where he wrote his epistle to the Galatians, and that wonderful letter to the Romans. His return journey to Jerusalem is related by Luke with considerable exactness, and with such graphic touches as to carry his readers along with the party. He tells of the long sermon Paul preached at Troas, so long that poor Eutichus sunk down fast asleep and fell from a window of the third story, at midnight. How some of them went (20 miles) afoot to Assos, where they met the rest of the party and proceeded by sea to Miletus, where the touching picture is drawn of the elders of Ephesus and the missionaries weeping and praying together on the shore—"Sorrowing most of all that they should see his face no more." Then how pleasant the account of meeting with old friends at Tyre, and their delightful sojourn of "many days" with Philip the evangelist, at Cesarea.

When it became publicly known that Paul was in Jerusalem again, the Jews trumped up all sorts of charges against him. The wild scenes at Ephesus were re-enacted. He was seized by a mob, beaten within an

inch of his life, loaded with chains, and hustled off to the castle of Antonia. Master of oratory that he was! Standing on the stair-head, with one wave of his hand he silenced the jeering crowd, and with great composure told them the story of his conversion. No sooner, however, did he mention his commission to preach to the *Gentiles*, than these narrow-minded Jews raised the cry, "Away with such a fellow from the earth! he is not fit to live." Lysias, the chief-captain, not understanding Paul's address, which was in the Hebrew language, and supposing him to have uttered some treasonable expressions, gave orders that he should be "examined by scourging." With great presence of mind, Paul informed them that he was "a Roman," and that their treatment of him was illegal. This made Lysias wince, for had he proceeded further, the consequences to himself would have been serious. Paul was only committed for the night, and next day was examined before the Sanhedrim. Again, with a master-stroke he, turned his speech on the subject of the resurrection from the dead in such a way as to catch the ears of the Pharisees, who believed in that doctrine, while the Sadducees denied it. "The multitude was divided," and in the heated discussion that arose, Lysias, "fearing that Paul should have been pulled in pieces of them," had him forcibly taken out of court and lodged in prison. That night, as he lay on the stone floor, the Lord whom he had served so faithfully, and for whom he had suffered so much, these twenty years or more, stood by him and addressed to him the comforting words—"Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome," Acts 23: 11.

A conspiracy to assassinate Paul was discovered just in time to thwart it. The plot was ready to be carried into effect next day, when it was made known to the officer of the guard by Paul's nephew. Lysias at once ordered his removal to Cesarea. That very night he was sent off under an escort of nearly five hundred soldiers, and the following afternoon was brought before Felix, the governor of Judea, who resided in the royal palace erected by Herod the Great. Felix was a mean, unprincipled man, more concerned about his own popularity with the Jews than anything else.

Having heard the evidence against Paul, on slight pretext, he adjourned the case, *sine die*, and two whole years passed without any decision being given. In the meantime, Felix was superseded by Portius Festus, and Paul's hopes of a speedy issue of his case revived. The new governor goes up to Jerusalem to spend a few days. The rulers seize the opportunity to influence him against Paul, and ask as a favour that he be sent back to Jerusalem for trial, at the same time conniving at a plot to kill him on the way, Acts 25: 3. Festus refused to comply with the request, and as soon as he returned to Cesarea, had Paul brought before him for examination. Caring nothing for Paul, "and willing to do the Jews a pleasure," he now proposed to send him back to Jerusalem. Paul, knowing the danger he would incur, stood on his rights and claimed that as he had been sent here for trial, here he should be tried, otherwise he would bring his case to the foot of the throne. "I appeal unto Cæsar!" That is enough, said Festus, "Unto Cæsar shalt thou go."

Paul had long desired to see Rome, ch. 19: 21, now his wish is to be gratified—albeit he is to go as a prisoner, and with a gang of prisoners for his fellow-travellers. While the necessary preparations for his departure were being made, two distinguished visitors arrived at Cesarea—Herod Agrippa and his sister, Bernice. To amuse them, as much as for any other purpose, a stylish entertainment was got up, of which to see and hear the noted prisoner, Paul, was the chief attraction. Luke gives an account of this affair with dramatic effect, in Acts, ch. 26. At length, in the autumn of A.D. 60 or 61, the day for sailing came. The prisoners, and a company of soldiers with them, were taken on board a ship bound for Adramyttium, in the *Ægean* sea. The winds being contrary, they ran into the port of Myra, on the coast of Asia Minor, where they found another corn-ship about to sail for Italy, in which they took passage; all told, the crew and passengers numbered two hundred and seventy-six souls. Among Paul's shipmates were Luke, the "beloved physician," Aristarchus, a Macedonian, and probably Timothy, though he is not mentioned by name. Soon after leaving Myra, they encountered a terrific storm. They were driven out of their course and wreck-

ed on the island of Malta. The ship went to pieces, but all hands escaped safe to land, and here they were obliged to winter. Early in spring they embarked in the *Castor and Pollux*, another Alexandrian grain-vessel, and without further adventure arrived in the harbour of Baiæ, and dropped anchor opposite Puteoli, at that time the Liverpool of southern Italy. Here they found some Christians with whom they stayed a whole week. They then set out toward Rome, by that "Queen of roads," the Appian Way; the distance was about a hundred and forty miles. Hearing of Paul's arrival, a party of disciples had come out all the way to Appii Forum, 40 miles, to meet him. At the Three Taverns, ten miles further, they were met by a second deputation, "whom when Paul saw, he thanked God, and took courage." The remaining part of the journey must have been intensely interesting. The road would be thronged with carriages, and people of all ranks, coming and going to and from the chief city of the world, then at the height of its prosperity, having a population of over two millions. On either hand was a succession of beautiful villas and palaces, and in front of them the seven hills of the "Eternal city," its walls, its imposing gates, its towers and temples. Of all the entrances to Rome, this is the grandest, and as he passed through the old Porta Capena, the palace and the city of the Cæsars lay before him in all their splendour. St. Paul was in Rome, a prisoner still, yet with a reasonable amount of liberty, for he was permitted "to have a house by himself with a soldier that kept him." Living in his own hired house, for two whole years, he received all that came to visit him, "preaching the kingdom of God and teaching these things which concern the Lord Jesus Christ, no man forbidding him," Acts 28 : 31.

There is no record of his trial before Nero's tribunal. At the end of two years he was liberated. Without doubt he then visited the churches he had planted in Macedonia and Asia Minor. Coneybeare, thinks that after that he took his long-meditated journey into Spain (Rom. 15 : 24), and that he remained there about two years. Farrar rejects that supposition. However this may be, all are agreed that he was a second time arrested, brought to trial in Rome, and that he was beheaded under

the bloody tyrant Nero, in the summer of A.D. 67 or 68. During his first imprisonment in Rome, Paul wrote his epistle to the Ephesians, Colossians, Philippians and his short letter to Philemon. The epistles to Titus and 1 Timothy seem to have been written between the first and second imprisonments, probably from Ephesus. The second epistle to Timothy bears evidence of having been written at Rome, a very short time before he received the crown of martyrdom. That last message of the dying missionary is full of tenderness, and breathes the spirit of entire resignation.

Outside the walls of Rome, on the road to Ostia, the modern traveller is shown a magnificent cathedral—*San Paolo-Fuori-le-Mura*—rivalling St. Peter's in its internal splendour, it is even more interesting in this: it is supposed to cover THE MARTYR'S GRAVE.

Household Words.

MISSIONARY HEROISM

Missionary enterprise alone furnishes the opportunity for true heroism in the American Church to-day. There is no heroism in going to our churches Sunday after Sunday; there may be some heroism in listening to a sermon sometimes till it is finished, though I should call that fortitude rather than heroism; but there is no heroism in any of our Christian activities; but when the young man from the seminary and the young woman from the family and the seminary are ready to go to foreign shores on a life mission for the invisible King in the heavens, there is a heroic consecration which touches as with more than priestly benediction the heart of every one who sees it. That is an argument that the world itself cannot but yield to. It is that development of character through the Christian enterprise which gives it glory in the sight of those who attentively consider it.

Then I think very much of the timeless relations of this missionary work. Everything else wastes and fades. You cannot build rock so firmly that it cannot tumble; you cannot frame iron into such fabrics that it will not rust and corrode. Here is the one work that never fails, that never corrodes. A hundred years ago last February, he from whom my life came, my honored and beloved father, was born in this town of Springfield, or rather in that precinct of Springfield which, two or three years before, had been set apart as that beautiful village of Longmeadow. As I think of him my thoughts inevitably go back to my boyhood, when the missionaries were accustomed to be at our house, who had been the class-

mates or friends of my dear father. My childhood comes back to me as if it were yesterday, through this missionary enterprise, as I sit here to-night upon this stage, with these missionary brethren around me. But back beyond that, beyond Carey and Schwarz, beyond Henry Martyn, beyond the earliest English or German missionaries, back to the mediæval missions, back to the apostolic missions, beyond the missions of those who brought Christianity to England and made American Christians out of the descendants of those who were painted savages, my thought goes back, standing here to-night; and forward as well to the great illuminated future which the Gospel is to bring and which nothing but the Gospel can give us assurance of. I touch the darkness of the cross, in my thought where missions began; I touch the brightness of the millennium, in my thought, where missions shall end; nay, rather I touch the glory of the world above, where missionaries and their converts have gone together.—*Dr. R. S. Storrs.*

MULTIPLIED EXCEEDINGLY.

A grain of mustard seed! Can anything be smaller? Well, but when Count Zinzendorf was a boy at school, he founded among his school-fellows a little guild which he called the "Order of the Grain of Mustard Seed," and thereafter that seedling grew into the great tree of the Moravian Brotherhood, whose boughs were a blessing to the world. The widow's mite! When they laughed at St. Theresa when she wanted to build a great orphanage, and had but three shillings to begin with, she answered: "With three shillings Theresa can do nothing; but with God and her three shillings there is nothing Theresa cannot do." Do not let us imagine, then, that we are too poor, or too stupid, or too ignorant to do any real good in the world wherein God has placed us. Is there a greater work in this day than the work of education? Would you have thought that the chief impulse to that work, whereupon we now annually spend so many millions of taxation, was given by a poor illiterate Plymouth Cobbler—John Pounds? Has there been a nobler work of mercy in modern days than the purification of prisons? Yet that was done by one whom a great modern writer sneeringly patronized as "the dull, good man, John Howard." Is there a grander, nobler enterprise than missions? The mission of England to India was started by a humble, itinerant shoemaker—William Carey. These men brought to Christ their humble efforts, their barley loaves, and in His hand, and under His blessing, they multiplied exceedingly.—*Archdeacon Farrar.*

ANXIETY FORBIDDEN.

Christ forbids anxiety concerning our life, our eating, our drinking, our clothing and our future, though it be but for one day or for one

moment. He shames us and teaches us trust in our heavenly Father by citing the sparrows that God feeds, the life that God steadily preserves, the body whose stature he constantly increases, the lilies of the field that grow and bloom and charm by their beauty and purity, and excel Solomon in all his glory, without toiling or spinning, the grass which is carefully clothed though it is so soon to reach the oven, and the fact that God knows all our need. (Matt. vi: 25-34.)

Moreover, he informs us that it is irreligious and heathenish to make eating, drinking, clothing and living an earthly, selfish, sensual and devilish life the prime object of consideration (verse 32). On the contrary, he assures us that every needful blessing shall be added to him who seeks first God's kingdom and righteousness (verse 33). He positively affirms that while each day has its own sufficiency of sorrow, nevertheless there is that preservative and compensatory power in Divine providence that renders worry needless; for the morrow shall take thought for its own things.

Nevertheless, men go on digging and delving, toiling and spinning, fretting and fighting, among themselves and against manifest destiny; gathering diligently the sticks and straws on the floor without ever looking up to see the Heavenly Father, or to behold the crown of glory that he is suspending over their heads.

There is a world of philosophy in the answer of the old coloured man, whom his master was urging to put more than one day's work in the day. He replied: "Massa, there is all to-morrow that ain't tched yet." Let us not touch to-morrow till it comes. We may touch eternity before to-morrow shall bring to us its sorrows.—*Selected.*

WAIT AND WATCH.

"And if I go and prepare a place for you, I will come again." John 14: 3.

It may be in the evening,

When the work of the day is done,
And you have time to sit in the twilight,

And watch the sinking sun;
While the long bright day dies slowly
Over the sea,

And the hour grows quiet, and holy
With thoughts of Me;

While you hear the village children
Passing along the street,

Among those thronging footsteps

May come the sound of my feet:

Therefore, I tell you, Watch!

By the light of the evening star,

When the room is growing dusky

As the clouds afar;

Let the door be on the latch

In your home,

For it may be through the gloaming

I will come.

LOOK TOWARD THE LIGHT.

A weary and discouraged woman, after struggling all day with the contrary winds and tides, came to her home, and flinging herself into a chair, said :

"Everything looks dark, dark."

"Why don't you turn your face to the light, auntie, dear?" said a little niece who was standing near.

The words were a message from on high, and the weary eyes were turned towards Him who is the light and life of men, and in whose light alone we see light.

"Turn your face to the light," O weary watcher; you have looked and longed and struggled in the darkness without avail; now turn your glance the other way; "God, who commanded the light to shine out of darkness hath shined in our hearts, to give unto us the light of the knowledge of the glory of God in the face of Jesus Christ;" and if we look towards the light, and walk in the light, we shall find blessing and peace all along our way, and even amid darkness and shadows shall rejoice in hope of the glory of God, the light of an unsetting day.—*The Christian*.

CHRIST'S TENDERNESS.

Jesus not only taught the world tenderness toward the bruised and stricken, by precept, but the example of his life shows us that he carried the burdens of others, and in this was his chief exaltation. "He was a man of sorrows and acquainted with grief." We shall find our burden of sorrows lifted only as and when we seek to help others bear their sorrows. The Scriptures declare that "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." The Lord Jesus was made wise by tears. A devout German theologian has said: "If Jesus the Christ had never rendered the world any other service than to teach humanity that it was noble to weep, he must for this service be considered one of the world's greatest benefactors." That "Jesus wept" is the crowning evidence of his humanity and one of the chief ornaments of his divinity. Don't you trust the man who boasts that he never weeps. Such cold, calculating natures will bear watching. The Psalmist prays: "Put thou my tears into thy bottle: are they not in thy book?" Some of you are in the possession of your reason this hour, because when under great pressure of grief, your silent sorrow was relieved by the opening of the fountain of tears. We are told by Paul to "rejoice with them that do rejoice, and weep with them that weep." And Jesus said, "Blessed are ye that weep now, for ye shall laugh."—*Jas. M. King*.

God may seem to frown in his providences, yet he always smiles in his promises.

WHILE YOU MAY.

I have read somewhere the legend of one who, day-dreaming in his chair, beheld a vision, which stood before him and beckoned him to follow her to fortune. He waited sluggishly, heeded not her call nor her beckoning, until at last she grew dim and disappeared. Just as the vision faded, he sprang to his feet and cried out, "Tell me who thou art!" and received the answer, "I am Opportunity: once neglected I never return."

Working Together in Love.

ALL the followers of the Lord Jesus should live in love, and seek to be helpful one to another. Denominational differences should not interfere with fraternal affection. Have we not all one Father? Did not Jesus die for us all? If so, nothing can justify sectarian hatreds and jealousies. Those who preach the same Gospel and are near each other in their form of Church Government, should set an example of loving co-operation. Free Will Christian Baptists and the regular Baptists are soon to unite,—a remarkable fact. For there are much graver differences between the two bodies than between the Congregationalists and Presbyterians, or Methodists and Presbyterians. The question of co-operation with other evangelical bodies has been before our Presbyteries. It is the Methodists that are mainly kept in view; for a plan of working with them would be of great service to both Methodists and Presbyterians. The matter has come before the General Assembly, and we trust it may yet yield good results.

SPEAKING TO THE HEART.

The feeling and desire of an aged believer, whose body trembles beneath the burden of many years, but whose soul is ripening for glory, is touchingly described by George Herbert in this quaint lines:

"What have I left, that I should stay and groan?"
The most of me to heaven is fled;
My thoughts and joys are all packed up and gone,
And for their old acquaintance plead.
Lord, show thyself to me,
Or take me up to thee!"

David sighed out a like desire to escape from earthly trial by saying, "Oh! that I had wings like a dove, for then would I fly away and be at rest!" And Paul had a "desire to depart and be with Christ." To be with Christ!

The Multitude Fed.

JANUARY 8. A.D. 28. MATT. 14: 13-21.
Golden Text, John 6: 35.

OMP. MARK 6: 30-44, Luke 9: 10-17 and John 6: 1-14. The scene of this miracle was in the region N.E. of the Sea of Galilee. The Apostles had returned from their missionary journey, Mark 6: 7, and needed rest. It was to give it to them that Jesus had taken them to "this desert place," on a mountain side, John 6: 3. They had intended to have gone there secretly, but multitudes followed them, so that after all they had but little rest. Mark 6: 31-33. V. 13. *When Jesus heard* that John the Baptist had been killed, and that Herod thought that He was that prophet, risen from the dead, v. 2, *He departed*—a measure of safety. No man should run into unnecessary danger. *By a ship*—they crossed in a boat the N. end of the lake. *On foot*—following the N. shore—*out of the cities*—Capernaum, Chorazin, etc. Some seem to have reached the landing place before Jesus, Mark 6: 33. V. 14. *Moved with compassion*—pitied them, poor sheep without a shepherd, Mark 6: 34. Their priests either neglected to teach them or taught them wrong. But Jesus had come "to preach the Gospel to the poor." Luke 8: 22. He is the Good Shepherd, John 10: 14. *He healed*—and taught them many things, Mark 6: 34, about the Kingdom of God. Luke 9: 11. V. 15. *The time is now past*—it is getting late; it is past the meal hour. *Send them away*.—This is what Jesus never does. Read John 6: 35-37. V. 16. *Give ye them to eat*.—Before this, Jesus, to try the faith of Philip, had asked him where they could buy bread for them. Philip said it would take at least 200 pence (Roman denarii), and where could they get so much money (about \$28), and, even if they had it, where could they buy bread in a desert place? John 6: 3-7. V. 17. *Five loaves*.—Barley loaves, that a boy had brought with two fishes, perhaps to sell. V. 19. *To sit down*—or recline on the grass, in ranks or companies, by hundreds and by fifties, Mark 6: 40, for convenience in distributing. *He blessed*—gave thanks to God. See Matt. 26: 26, 27, the duty of all Christians, 1 Tim. 4: 4. V. 20. *Did all eat*—The bread and fish being miraculously increased, so that after all were satisfied, there were twelve basketfuls left. Jesus ordered that the fragments should be gathered, John 6: 12, "that there might be no waste." V. 21. *Five thousand*—not including the women and children. The result of this great miracle was that the people believed Jesus to be the promised Messiah. We learn by it the duty of being merciful to the poor, Jas. 2: 15. Jesus is still careful of the temporal as well as the spiritual wants of his people, Matt. 6: 32. Then, if Jesus was thankful even for common mercies, like bread and fish, much more should Christians be for all they receive from Him? Mark also the "economy" of Christ.

Jesus Walking on the Sea.

JANUARY 15. A.D. 28. MATT. 14: 22-36.
Golden Text, Matt. 14: 27.

OMP. MARK 6: 45-52, and John 6: 15-21. After the miracle of the loaves, not only did the multitude recognize Jesus as the Messiah, but many wished to take Him by force and proclaim Him a king, John 6: 14, 15. To escape their importunities, Jesus, after sending the most of them away, departed as privately as possible. Satan had already offered Him a throne, Matt. 4: 8, but His Kingdom was not then of this world, nor could He receive it from men or devils, John 18: 36. V. 22. *Straightway*—Immediately after the fragments of the meal had been gathered—*constrained*—commanded. It may be that on account of the threatening storm the disciples were not very willing to go, or that they did not like to leave their Master. They obeyed Him, however. *Unto the other side*—to Capernaum or Bethsaida, Mark 6: 45. V. 23. *Apart to pray*.—If Jesus in His hours of temptation needed the strengthening power of private prayer, much more do His servants need it in like circumstances. *Alone*—with God. All who have the "mind of Christ" love secret prayer, Matt. 6: 6. Acts. 9: 11. V. 24. *In the midst of the sea*—It was about eight miles wide here. John says the disciples had rowed or sailed about 25 or 30 furlongs (Jewish), about four miles. V. 25. *The fourth watch*—each watch was three hours long, and, as the first began at 6 p.m., it was between 3 and 6 in the morning. *Walking on the sea*—as on a solid floor; clearly a miracle. V. 26. *Troubled—afraid*—a spirit—a ghost. The ancients believed that the spirits of the dead sometimes appeared to the living, and that it portended evil. V. 27. *It is I*—the Great "I Am," the Lord of the Sea and Land, your Friend and Master. V. 28. *Peter answered*—He thought his faith stronger than it really was. It was scarcely right for him to ask Jesus to prove the truth of His words, by prescribing him a sign. V. 30. *He was afraid*—Pride will have a fall. Peter begins to sink and has to cry for help. *Lord save me!*—The prayer of every sinner who feels that he has offended God, and wishes for mercy. Such a prayer is always favorably received. V. 31. *Immediately*—Man's extremity is God's opportunity. God may delay answering prayer in certain cases, but not in such as this. *Why didst thou doubt?* Trials are the touchstone of our faith. It is not so easy to trust in God, when all seems to go against us, as in the happy times of our existence. V. 32. *The wind ceased*—a new proof of the power of Jesus. See John 6: 21. *Of a truth*—Truly! thou art the Son of God—thou art Divine. They worship him. Jesus would not have allowed this had he not been more than man, see Rev. 22: 8-9. V. 34. *Gennesaret*—W. of the Sea of Tiberias, in Galilee. V. 36. *The hem*—the border of his garment. Look to Christ in times of trouble.

Jesus and the Afflicted.

JANUARY 22. A.D. 28. MATT. 15 : 21-31.
Golden text, James 5 : 13.

COMP. MARK 7 : 24-30. In the first verse of this chapter it is said that some of the Scribes and Pharisees of Jerusalem came to Jesus to find fault with his disciples (v. 2.) After answering and refuting their accusations, Jesus left Galilee, going westward to Phœnicia. It sometimes happens that God withdraws the Gospel from those who persistently reject it. See Acts. 13 : 45, 46. V. 21. *Thence*—from the land of Gennesaret, Ch. 14 : 34. *The coasts of Tyre and Sidon*—These cities were on the shore of the Mediterranean Sea. To avoid the plots of his enemies Jesus went there secretly, but he could not be hid, Mark 7 : 24. V. 22. *A woman of Canaan*—called by Mark (7 : 26) a Greek, and a Syro-Phœnician by birth. The Phœnicians were descendants of the Canaanites, and at that time spoke the Greek language. *Son of David*—She recognized Jesus as the Messiah, Matt. 1 : 1. *Vexed with a devil*—the symptoms of such possession being madness, epilepsy and melancholy, Matt. 8 : 28 ; Mark 1 : 26. Mark adds that the woman “fell at the feet of Jesus,” Mark 7 : 25. V. 23. *Not a word*—to try her earnestness and faith. *Send her away*—The disciples felt annoyed at her crying after them. They wished the Lord to cure her daughter at once, or perhaps also to refuse her prayer. V. 24. *The lost sheep*—See Matt. 10 : 5-6. The Jews to whom only He came to preach the Gospel, Acts. 3 : 26. V. 25. *Then came she*.—By Mark 7 : 24, it will be seen that Jesus had by this time gone into a house. The woman cried after Jesus on the road and now followed him in, *and worshipped*—prostrated herself at his feet. *Lord ! help me !*—a short, but very comprehensive prayer ; but even then Jesus delays the answer. V. 26. *Not meet*—not proper—*the children's bread*.—The Jews thought themselves specially entitled to the title of “Children of God,” and applied to all other nations the opprobrious name of “dogs.” Jesus does not sanction the use of this insulting term. He did not despise this woman, but simply tried her faith to the utmost. V. 27. *Truth ! Lord !*—Mark her humility, her maternal love for her sick daughter, and her trust in Christ's love, under the most discouraging circumstances, Comp. Job 13 : 15. *The crumbs*—The children despised the Bread of Life Jesus had brought to them. Why should it be refused to the Gentiles, who cried for it? V. 28. *Great is thy faith*—Jesus often wondered at the Jews' unbelief, Mark 6 : 6, but both here and in Matt. 8 : 10, he marvelled at the Gentiles' faith. The woman's faith conquered all difficulties. Her daughter was healed. Mark 7 : 30. Like Jacob, she wrestled with God, and prevailed, Gen. 32 : 26. V. 29. *Sea of Galilee*—Lake of Gennesaret. V. 31. *Glorified*—They praised the power and goodness of God.

Peter Confessing Christ.

JANUARY 29. A.D. 28. MATT. 16 : 13-28.
Golden text, Matt. 10 : 32.

COMP. MARK 8 : 27-39 and Luke 9 : 18-27. We now find Jesus in the extreme northern part of Canaan, near Cæsarea Philippi. There was another Cæsarea, a seaport on the western coast. V. 13. *The Son of Man*—Name given by Daniel to the Messiah, Dan. 7 : 13. Do the people think me the Son of Man—the Messiah? V. 14. *John the Baptist*—like Herod, ch. 14 : 2. *Elias*—from Mal. 4 : 6. *Jeremias*—the weeping prophet, Jesus being “a man of sorrows,” Is. 53 : 3. All good opinions, but short of the truth. V. 16. *The Christ*—not merely a son of man, but the *Son of the Living God*, i.e., of the Only True God. V. 17. *Bar—Jona*—Son of Jona. John 1 : 42. *Flesh and blood*—God had inspired Peter's words, see 1 Cor. 12 : 3. V. 18. *Thou art Peter*—thy name means a stone. Jesus gave it to him because of his firmness, John 1 : 42. *Upon this rock*—Peter, as one of the Apostles, was to be one of the foundations of the Church of Christ (Eph. 2 : 20), he himself resting upon Christ, the Rock of Ages. Other foundation can no man lay than that is laid, which is Jesus Christ, 1 Cor. 3 : 11. Peter says of himself, 1 Peter 2 : 6. *The gates of hell*—the plans of wicked men or devils. In olden time the gates of cities were used as council places, Ruth 4 : 1. V. 19. *The keys*—Peter was the first preacher of Christ to the Jews, Acts. 2 : 14-36, and to the Gentiles, Acts. 10. He thus opened the door of faith to the world. *Bind—loose*—to forbid and to allow, by proclaiming the orders of Christ, the Lord of all. This power was given to all the Apostles, John 20 : 23. *Whatsoever*, not “whosoever.” The binding and loosing here, applies not to persons, but to things. It was exerted in Acts. 14 : 20. V. 20. *Tell no man*—His hour was not yet come. It might have hindered his work of redemption, 1 Cor. 2 : 8. V. 22. *To rebuke him*—a great presumption on Peter's part. V. 23. *Get thee behind me*—Peter had probably felt some pride from what Jesus had just before told him. He is now humbled before all his companions, Jas. 4 : 6. *Savourest not*—understandeth not the self-denial needed for the Divine work of Redemption. V. 24. *Deny himself*—suffer as Jesus has suffered, Phil. 2 : 7-8. Mortify the flesh and its lusts, Rom. 8 : 13. *His cross*—any suffering or shame that a profession of love for Christ may bring him. *Follow me*—John 10 : 27-28 ; Rev. 14 : 4. V. 25. *Save his life*—by denying Christ ; *shall lose it*—shall lose Eternal life. V. 28. *Coming in his Kingdom*—The establishment of the Church of Christ is here meant. Many of the Apostles saw it, Acts. 2 : 41 ; 4 : 4. The coming of Christ in glory, spoken of in the 27th verse, is described in Matt. 25 : 31-46. It will be for judgment. Beware that you do not neglect the salvation of your soul.

Ecclesiastical News.

SCOTLAND.—The past year has been in many ways a memorable year. To the British Empire, the grand event, one may truly say, has been the Jubilee. Even that enthusiasm is being consolidated, and the bloom is passing off into ripening fruit. Meantime our beloved Queen is still in her Highland home, enjoying the deep devotion of her loyal Scottish subjects, together with the simple forms of our Presbyterian service. And there has been born a princess, the first scion of royalty in Scotland since 1600, when Charles II. was born in Dunfermline. The present is the second child of Prince Henry of Battenberg and the Princess Beatrice, who still keeps close to her royal mother. The Rev. Colin Campbell, of Dundee, has had the honour of preaching before Her Majesty recently. Mr. Campbell is one of the younger men of the Church, having been ordained in 1878. Our Glasgow Union is still doing effective work. In the north-eastern section of the city as many as 460 have been induced during the past year to form Church connexion, 207 have joined the Church, and 757 have been led to attend mission services. Dr. Marshall Lang, speaking in connexion with the report, in view of the vast importance of Christian co-operation, urges most earnestly the "need, in face of much irreligion, of minimizing differences, and magnifying essentials in worship and religious work." Scotland, as well as England, has been startled by the withdrawal of Mr. Spurgeon from the Baptist Union. He could not conscientiously do otherwise, for he is a thoroughly honest and straightforward man, who has not yet learned to be ashamed of the Cross of Jesus. The Free Church is making a strenuous effort to pay off the debt resting on the Church and Manse Fund. To do so, \$250,000 are required, of which \$50,000 are now subscribed. The amount of debt to be paid off is \$580,000, embracing 165 congregations. So far, then, donors have subscribed very liberally. The season of bazaars is approaching, but the fact is, one never knows when they are done. They bear fruit all the year round. Glasgow has a tremendous share. The largest on hand at present is known as the Church of Scotland Mission Buildings' Bazaar, for which there are required \$15,000; nor is there any doubt but that the amount can and may be raised. But the methods made use of at bazaars do not always meet with the highest approval. Lotteries and roulette-tables are not of the most elevating tendency. Prince Kanwar Hurnam Singh presided, giving a most earnest and interesting address, thus publicly identifying himself with missionary progress in India. In a reserved corner of Ruthwell Parish Church a Runic cross, dating back to Anglo-Saxon times, has been erected as a memorial of the past. Principal Donald-

son again recommends St. Andrew's as the best place for literary culture and study. Certainly the college is very ancient, as this is session 474.

'Where famed St. Andrew's turrets tower on high,
Where learned Doctors lecture, doze and die.'

So wrote some invidious Irish poet some sixty years ago, but the world has spun round a large bit since then. The address on the culture of "Art" in Academic studies, as given by Principal Caird at the opening of Glasgow University, was one of his very best efforts. Mr. Kidston, of Fernegair, a near relative of Mrs. Principal MacKnight, has been seriously ill. Principal Rainy also has been off duty, but is recovering. The Young Men's Guild of the Church of Scotland has undertaken Foreign Mission work. Mr. Graham, their secretary, has offered himself. The structure to be erected for the Free Church Assembly at Inverness will cost about \$5,000. It will accommodate from 2,000 to 3,000 people. The Rev. James McGavin, Dundee, died recently, aged 76. Dr. Ritchie, of Longforgan, has his jubilee in 1888. The Rev. James Wylie, M.A., Hamilton, goes to Manchuria Mission, China. Wishing the RECORD and its readers a very Happy New Year. D.

IT IS NOW STATED that Rev. Dr. Gray, of Liberton, is to be the Moderator of the Assembly of the Church of Scotland and that the Rev. Dr. Murray Mitchell, of missionary fame, will be the Moderator of the Free Church Assembly at Inverness. If so, Dr. M. will be the second missionary to receive this high honour, Dr. Duff having filled the Moderator's chair some years before his death. And yet, as we look at it, the Church which elects a distinguished missionary to preside over its deliberations confers a very high honour on itself. The Rev. Dr. R. W. Stewart, of Leghorn, Italy, whose jubilee was celebrated with so much enthusiasm last March, died on the 23rd of November, in the 76th year of his age. His name will long be remembered as the friend of the Waldenses and the acknowledged leader of evangelistic Protestant effort in that country during half a century. His works do follow him, in the spread of religion, sound education, and a Christian literature, towards which he himself made an important contribution in his Italian Commentary on the four Gospels, completed a very short time before his death.

About the royal baby born at Balmoral, our friend has not told us that the young lady was baptized by a Presbyterian minister—though not by the "parish minister," which would have been still better.

IRELAND.—The Assembly's College, Belfast, was opened for the season at the usual time, the venerable President, Dr. W. D. Killen, presiding. When it is stated that he was ordained over fifty-eight years ago, we may well

call him venerable. For full forty-six of those years he has been Professor of Church History. The opening lecture was given by the new professor, Dr. Todd Martin, who made a very favourable impression by his eloquent and philosophic address. The announcement made regarding scholarships and prizes shews that the sons of the Manse are not behind-hand; such names as Dill, Killen, Croskery and Witherow are familiar to readers on both sides of the Atlantic. The Magee College was opened at the same time. It is a complete college, while the Belfast College is only theological. It is just twenty-two years since Magee began its work. The writer of these lines was one of twenty-six students the first year. Now there are four times that number in attendance. Only two of the original professors remain, Dr. Witherow and Dr. Leebody. Dr. A. C. Murphy, late of Crouch Hill, London, has been settled in Elmwood, Belfast, as successor to Dr. J. H. Moore. Professor Murphy, the well-known Hebrew scholar, is the father of the minister and offered the Induction prayer. Rev. J. C. Ferris, late of Newry, has been inducted into the charge of Windsor, Belfast, a new congregation, further out in the Lisburn direction than Elmwood. Mr. Ferris began his ministry in Hyde Park, and, after being some years there, removed to Newry. An admirer of Dr. Cooke dying lately bequeathed a sum of £2,000 to help to build a church in Cooke's memory. He was one of those that for a time kept watch over Dr. Cooke's residence in the year that a challenge was sent to Daniel O'Connell to debate on a public platform the subject of Repeal. The challenge was not accepted by Dan. That was over forty years ago. The death of Robert Porter, a very influential member of Mr. Maenaghy's congregation, is much lamented. He was still in the prime of life and was greatly beloved. He was a son of the late Rev. James Porter, of Dunnlee, and brother of the wife of Dr. William Johnston. It is announced that the Rev. R. M. Cheyne Edgar, of Dublin, retires at the end of the year from the editorship of the *Presbyterian Churchman*, and is to be succeeded by the Rev. John L. Morrow.

CANADA.—The Hon. John Macdonald, of Toronto, has given \$40,000 to erect a wing to the General Hospital in that city, *in memoriam* of a beloved daughter deceased. The appointment of Dr. Nathaniel Burwash to the principalship of Victoria College, Cobourg, in room of the late Principal Nelles, has been well received by the public generally. He is a Canadian, an alumnus of Victoria, a distinguished scholar, and one who has already made his mark as an educationist. "Dr. Burwash," they say, "comes of good Methodist stock; his mother was a sister of Dr. Lachlan Taylor, a noted preacher in his day." Yes, but Lachlan Taylor should have been a Presbyterian, as his

worthy father was before him! So after all the new Principal has a dash of Presbyterian blood in his veins, and he is none the worse for it. The Temperance Act has been sustained in Charlottetown, P.E.I., after a hotly contested struggle by a narrow majority of sixteen votes. The Scott Act has been in force all over the Island for some years, manifestly, it is said, *pro bono publico*. If the law were properly administered, there need not be the smell of whiskey on Prince Edward Island, but that it is evaded in diverse manners and sundry places is notorious.

UNITED STATES.—Dr. James McCosh has resigned the presidency of Princeton, after an incumbency of twenty years—the most brilliant and successful on record. Admonished by the hand of old age laid upon him, and attendant infirmities, the philosopher and hero of many a hard-fought field, wishes to spend the evening of his days in quiet private life. Dr. McCosh was born in Ayrshire, in 1811, and educated at the Universities of Glasgow and Edinburgh. In 1835 he was ordained a minister of the Church of Scotland at Arbroath. In 1839 he removed to Brechin. In 1851 he became Professor of Logic and Metaphysics in Queen's College, Belfast. In 1868 he was elected President of the Princeton College, N.J. At that time there were some 200 students on the roll; now there are upwards of 600. In spite of his Scottish pugnacity and American egotism, he is a grand old man, never more in his element than when battling in defence of truth and righteousness. He has always been very popular with the students. Dr. Breed, of Philadelphia, and Dr. Charles T. Robinson, of New York—both men of mark—have retired from the active duties of the ministry, the former on account of ill-health, the latter owing to the pressure of literary work, though it is said that he has a hundred sermons written out in advance which he has never preached! Moody is evangelizing Minneapolis and Iowa.

Our Own Church.

AUGMENTATION OF STIPENDS is the order of the day for this month, the General Assembly having appointed Sabbath the 15th instant, as the day on which collections should be taken up for this purpose. As we called special attention to this fund last month, and shewed the necessity for enlarged liberality all along the line, it is not necessary to urge the matter further at present. We believe that this is a fund which, when carefully considered, must commend itself to the judgment of every one. There is no question as to the ability

of the church to secure to each of its ministers the *minimum* stipend of \$750. We have undertaken to do it, and we cannot go back of our word. It is, after all, largely a matter of organization. The committee lays so much on each presbytery; the presbytery apportions its assessment on congregations; the congregation looks to the individual member and adherent—expecting every man and woman to do his and her duty—as *the Lord hath prospered them*, respectively. It is not an unreasonable demand, and the whole amount required for the year is only \$30,000. What is that among so many? In allocating their funds for the year, congregations should bear in mind that the Augmentation Fund is entirely separate from the Home Mission Fund.

ST. ANDREW'S CHURCH, VICTORIA, B.C., in connection with the Church of Scotland, has cast in its lot with the Presbyterian Church in Canada, and we extend to it a cordial welcome. We notice the recent union of congregations of our church in several places where one pastor is sufficient to look after the spiritual interests of a community. Nothing should prevent this being done wherever it is found to be desirable and practicable. We have not heard anything lately about our "Treaty" with the Methodist Church, but on the same principle, we anticipate good results from it. It is not wise to fritter away money and energy simply to bolster up a weak "cause."

PERSONAL:—*Mr. James Lowell*, of Niagara Falls, south, is building a \$7,000-church for the Presbyterian congregation there, at his own expense. *Father Chiniquy* spent some time in Montreal in November, lecturing with his old-time eloquence, and, happily, without being molested. *Dr. Colin Pitblado*, brother of the minister of St. Andrew's Church, Winnipeg, has volunteered as a medical missionary to China. *Rev. J. M. Douglas*, of Brandon, formerly one of our missionaries in India, has accepted an appointment as missionary to China under the American Board. *Rev. James Johnston*, of London, England, author of "A Century of Missions," has been visiting the chief cities of the United States and Canada, in the interests of the General Conference on Foreign Missions, to

be held in London from the 9th to the 19th of June next. *Rev. Dr. Laing*, of Dundas, conducted the Jubilee celebration of his congregation with great *éclat*, on the 29th of November. *Rev. Dr. Cochrane*, of Brantford, has launched a new lecture—"The Queen's Highway through B.N.A." Likewise *Rev. C. B. Pitblado*, on "Rome," and *Rev. Dr. Wm. J. Smyth*, of Calvin Church, Montreal, on "The Queen of Cities, Paris." Each and all of these lectures are said to be first-class. It is reported that *Rev. R. C. Murray*, one of our missionaries in Central India, will return to this country on account of impaired health, and with a view to studying medicine, so as the better to prosecute mission work hereafter, D. V.

HOME MISSION FUND (Eastern Section). The Committee is pledged to Presbyteries for the support of ordained missionaries in mission charges, for \$3,620. Catechists have been paid \$1,837. Other expenditures will bring the total up to \$6,706, before the close of our financial year—April 30. This amount, Presbyteries in the Maritime Synod are asked to contribute. There are 17 ordained missionaries in the field. Forty catechists were at work nearly all summer; and ten or twelve ordained probationers have been supplying vacant charges. All the fields in which our young men have laboured, have contributed liberally.

FRENCH EVANGELIZATION.—Sixteen persons left the Church of Rome, during the past year, to join the French Protestant Church in Ottawa, of which the Rev. Marc Ami is pastor, and twenty others were added on profession of their faith, or by certificate. The little church is flourishing financially, and otherwise. A lot of roughs in Quebec, calling themselves Roman Catholics, have disgraced themselves on several recent occasions, by cowardly and brutal attacks on the Salvation Army.

ORDINATIONS AND INDUCTIONS.

EARLTOWN, Wallace:—*Mr. D. Maclean* was ordained and inducted, on the 30th of November.

ERAMOSA, Guelph:—*Rev. J. McE. Gardiner* was inducted on the 13th December.

HAMILTON, Erskine Church:—*Rev. W. J. Dey*, formerly of Spencerville, and latterly in the Presbyterian College, Montreal, was inducted on the 28th November.

HALIFAX:—*Rev. D. M. Gordon*, late of Winnipeg, was inducted into St. Andrew's Church, Halifax, on the 27th of December.

RICHMOND HILL, &c., Toronto:—*Rev. W. W. Percival*, was inducted on the 20th of December.

CALLS.—Rev. J. D. Murray, of Buctouche, to Redbank, *Miramichi*. Rev. Richmond Logan, formerly of Newfoundland, to Santa Monica, *California*. Rev. J. H. Simpson, of Brucefield, to Knox Church, *Goderich*. Rev. D. C. Johnson, of Oil Springs, to Knox Church, *Beaverton, Ont.* Mr. Miller has accepted a call to Aylmer, *Ottawa*. Rev. S. C. Lord, of Merigomish, Pictou, to Hamilton, *Bermuda*—attached to the Presbytery of Halifax. Rev. Frederick Smith, of Markham, to Bradford, &c., *Barrie*—accepted. Mr. A. Campbell, probationer, to Queensville and Ravenshoe, *Toronto*. Rev. A. W. McConnechy, of Port Stanley, to St. Andrew's Church, *Scarboro* (not sustained). Rev. W. R. Cruikshank, of Montreal, has declined a call to St. Andrew's Church, *Perth*.

DEMISSIONS.—Rev. J. F. Dustan, of Knox Church, Brandon, Manitoba. Rev. J. Rosborough, of Lunenburg and Shelburne, N.S. Rev. R. Y. Thomson, of Hensall, Huron. Rev. J. G. Pritchard, of Danville, Quebec—removed to Bisbee, Arizona. Rev. Dr. Archibald, of St. Thomas, London. Rev. Isaac Simpson, of La Have, N.S. Rev. John Gillies, of St. Andrew's Church, Eldon. Rev. George Burnfield, of 1st Presbyterian Church, Brockville.

NEW CHURCHES.—A fine new church was opened at Calgary, N.W.T., on the 20th November. Services were conducted by Rev. James Robertson, Rev. J. F. Betts, of the Methodist Church, and Rev. C. B. Pitblado, of Winnipeg. The church is seated for 400, lighted by electricity, and fitted up with all modern improvements; cost, \$10,000.

BOULARDERIE, C. B.—The new church, named Knox, was dedicated on the 30th of October; the pastor, Rev. D. Drummond, was assisted on the occasion by Rev. Messrs. Rose and Calder. The building cost \$3,500, and seats 500. It occupies a beautiful site on the shore of Lake Bras d'Or.

MABOU, C. B.—A handsome and comfortable church has just been completed at this place. The spire is a prominent object in one of the most beautiful landscapes in Cape Breton, which is saying a good deal.

CARLETON, Yarmouth Co.—A very neat church, seated for 200, was opened in November. Rev. A. Rogers, of Yarmouth, and Rev. L. Daniel, Methodist minister, of Hebron, were the preachers of the day. The congregation is vacant at present.

WALDEMAR, Orangeville.—Rev. Professor Maclaren, and Rev. W. A. Hunter, of Orangeville, officiated at the opening of a very neat church, on the 23rd of October.

COLQUHOUN, Brockville.—The beautiful new church here, was dedicated on 20th October, by Rev. A. Matheson, of Lunenburg, and Rev. David Kellock, of Spencerville.

CHALMERS HALL, Halifax, was dedicated on 27th November. It cost \$7,000, and is intended to accommodate the S.School, Bible-classes,

prayer meetings, &c., in connection with Chalmers Church.

FIRE.—The Presbyterian Church at Musquodoboit Harbour, N.S., was destroyed by fire on the first Sunday in November. The Presbyterian Church at *Cote de Neiges*, Montreal, was burned about the same time. Both churches were partially insured, but the loss and inconvenience to the congregations must be very great.

WOMEN'S SOCIETIES.

W. F. M. SOCIETY, EASTERN SECTION.—The 11th annual meeting of this Society, was held at Stellarton, Pictou County, Oct. 13. A letter of greeting from the Society of the Western Section was received, conveying expressions of sympathy and interest. Reports from auxiliary societies and bands, were read. Of these, there are 26 in Halifax Presbytery; 11 in Truro Presbytery; and a number in most of the other Presbyteries. Mrs. Burns and Miss Fairbanks, had organized societies in P.E. Island, and in sections of New Brunswick. There was an increase of 25 auxiliaries during the year. Nearly \$5,000 had been collected for all purposes during the year. About \$1,000 have been raised as a Jubilee contribution towards the debt of the Foreign Mission Board. It was resolved to fund the amount raised for "Santo," and to communicate with Rev. Joseph Annand with regard to the best course to pursue. Any contributor to the fund will receive back the amount if applied for before the middle of this month. One of the papers read, was by Miss Frame, giving some account of *thirty-four* Nova Scotia women, who had gone to the foreign field. The officers for the ensuing year are: Mrs. Burns, *President*; Miss H. H. McPherson, Mrs. Robbins, Miss Macleod, Miss Carmichael, *Vice-Presidents*; Miss Fairbanks, *Foreign Secretary*; Miss Edith Burns, *Home Secretary*; Mrs. S. Waddell, *Treasurer*. The next meeting will be held at Truro.

MONTREAL.—The Presbyterian W.M.S. are prosecuting their work this winter with great energy. Besides contributing for foreign missions, they support an English nurse among the poor of the city, and a French Bible-woman in visiting the homes of sick French Protestants, and such Roman Catholics as can be reached. They also conduct mothers' meetings, and children's singing-classes among the French, with a view to the furtherance of mission work. The Society has a number of auxiliaries.

MANITOBA ITEMS.

Several church openings have taken place in the North-West. At Calgary a beautiful brown stone church was opened lately. The church is said to be the finest west of Port Arthur. Rev. C. B. Pitblado preached to a great crowd, and lectured on the Wednesday evening following. Rev. James Robertson took

part in the Sabbath services. A new church was opened at Elton, Manitoba, on the 27th Nov. Another church at La Riviere, Southern Manitoba, was opened on Dec. 18th, by Dr. King. Rev J. M. Douglas, late of Brandon, is supplying Knox Church, Winnipeg, for three months, and Rev. W. Graham Rogerson is appointed to Brandon for a like period. A pastoral committee of twelve members, has been appointed in Knox Church, Winnipeg, to select a name to be submitted to the congregation as pastor. Manitoba College students have organized a joint stock company to carry on their college journal. The literary society of the college is having a most prosperous year. The college missionary society has taken a large hall on Main St., in the city, and conducts Sabbath evening revival meetings. The college residence is over-crowded, and many of the students are compelled to board in private boarding houses. The Red River Valley railway has been checked for the winter. The Local Government is called upon by an irritated people to give an account of their stewardship, and the Governor has been compelled to call an early meeting of the Legislature, for early in January.—B.



Rev. William Cochrane, D.D.

WE are apt to forget sometimes, how much we owe to the men upon whom devolves the chief responsibility of managing the missionary and benevolent enterprises of the church. It is no sine-cure to be the convener of any of the committees of the Assembly of the Presbyterian Church in Canada, especially when the person happens to be the pastor of a large

congregation. But these are usually the very men selected for this service, because they are, from force of circumstances, "men of affairs," of energy, tact and ready resource. Such a man is Dr. Cochrane, the popular minister of Zion Church, Brantford, having to do all that is implied in the faithful and diligent oversight of a congregation numbering upwards of six hundred communicants. Ever since the union in 1875, he has also been the convener of the Home Mission Committee of the western section of our church. During his administration, and largely owing to his executive ability and forethought, the new Provinces of Manitoba and British Columbia, and the great North-Western Territories lying between, have become one of the grandest home mission fields of Presbyterianism in the world.

Dr. Cochrane was born in Paisley, Scotland, in 1831. After commencing his education for the ministry at Edinburgh University, he was induced to cross the Atlantic. He completed his arts course at Hanover College, Indiana, and his theological curriculum at Princeton. Licensed by the Presbytery of Madison, he was inducted pastor of the Scotch Church, Jersey City, in 1859. Since 1862 he has ministered in Zion Church, Brantford, with great efficiency and success. Happily we are not writing his obituary, or we would have a great deal more to say about him, but for his own and his works' sake, we are glad to be able to present our readers with his likeness, in the hope that as often as they look at it, they will bestow a thought on the great work he has in hand, and the urgent appeal that comes to us through him for the money that is required to carry it on efficiently. There are many among us who could easily double their subscriptions to the Home Mission Fund without any inconvenience to themselves, but with great benefit to many a household in the remote and new-settled districts of our country.

Obituary.

REV. A. C. GILLIES, of Dunedin, New Zealand, died in October last, somewhat unexpectedly. Mr. Gillies was a native of Nova Scotia, and for some time minister of Sherbrooke, Pictou Co. Short-

ly after the union, he removed to one of the Western States, thence to New Zealand. He was a man of great abilities, well-versed in Gaelic and greatly attached to the traditions of the Highlands, from which his parents hailed.

MR. JAMES KELLOUGH, elder and precentor in the congregation of Ramsay, Ont., died on the 8th of August, aged 54.

MR. HECTOR FALCONER, a distinguished elder at Granville, P.E.I., died there, September 15th, in the 85th year of his age.

COLONEL DAVID J. MOWATT, over 40 years an elder at St. Andrews, N.B., died on November 16th, in the 94th year of his age.

MR. ALEX. MCKAY, 30 years an elder in Knox Church, Pictou, N.S., died on 17th November, aged 69.

DR. JAMES F. AVERY, for many years an elder of St. Matthew's Church, Halifax, died on the 28th of November, in the 94th year of his age.

MR. THOMAS BROWN, many years elder in St. Andrew's Church, Scarboro, died on the 3rd of August, aged 81.

MR. JOHN THOMSON, elder and precentor in North Gower and Wellington, died on 21st October.

MR. WILLIAM JARDINE, elder in Lunenburg, Ont., died on the 27th August.

MR. JAMES MACDONALD, elder of High Bluff and Prospect, Manitoba, died on 28th August.

MR. R. N. BALL, elder in St. Andrew's Church, Niagara, died on the 27th of July last.

Our Home Missions.

SUBSTANCE OF REPORT BY REV. JAMES ROBERTSON, SUPERINTENDENT OF MISSIONS IN THE NORTH-WEST TERRITORIES.

THE bountiful harvest reaped in Manitoba this season, has done much to restore confidence in the country and to encourage Presbyteries in their work. Fifteen thousand people are said to have found a home in the North-West this year, and inasmuch as they are taking up land in districts previously occupied, they will assist in solving educational and religious problems. It is confidently expected that the different mission fields will ask less than the sums voted last March, and that they will otherwise help the funds of the committee.

Binscarth, Birtle, Burnside and Knox Church, Brandon, have all called pastors. Mr. Baird, of Edmonton, has resigned his charge to take the management of the Indian Industrial School, near Regina. All the old mission fields have been occupied and good work has been done. It is to be feared, however, that owing to the scarcity of suitable missionaries, many of them will be vacant this winter. The only hope of continuous supply is to be found in placing ordained missionaries in charge of all the more important fields for at least two years. The students of Manitoba College render valuable aid during winter, in supplying fields accessible from Winnipeg, but the most of the fields are too remote.

Work was begun at *Schreiber* and *Fort Rouge*, in the Presbytery of Winnipeg, this summer. The former is a railway district, about 130 miles east of Port Arthur. The missionary travelled along the road, holding services at eleven principal points, and making Schreiber his headquarters. At these places are 17 Presbyterian families—65 young men and 26 communicants. At Schreiber a church is to be built this fall, the C. P. R. Company granting a free site and taking the lumber from Port Arthur at half the usual rates. The people wish to secure an ordained missionary, and are prepared to contribute at least \$500 towards his support. A comfortable church has been built at Fort Rouge, the congregation has been organized, and the attendance on ordinances and at the Sabbath School is most gratifying.

Waskada and *La Rivière*, new fields in the Presbytery of Rock Lake, are in part, portions of larger fields previously worked. The latter has been self-sustaining, and is building a church this autumn. Both promise to be important. *Ravenswood*, in the same Presbytery, is a new field to be occupied this winter free of charge to the committee. There are four stations and over 30 families connected with it. *Arden*, in the Presbytery of Brandon, was supplied this summer, by Knox College Missionary Society. At one of the four stations, 25 persons were received on profession of faith.

Red Deer and *Revelstoke*, in the Presbytery of Calgary, had missionaries of their own this season. The Missionary at Red Deer was teacher and preacher, and in both capacities his work was much appreciated. Revelstoke is the headquarters of the missionary laboring between the top of the Selkirks and the Second Crossing of the Columbia. Along the line are large numbers of men mining, building bridges and snow-sheds and keeping the railway in repair. Four missionaries in all labored in the Rocky Mountains this season. There is thus a gain of 8 new mission fields.

Mr. Cameron, of Donald, and Mr. Herdman, of Calgary, explored the valley of the Columbia and Kootenai, south of Golden City, in July. They found between 210 and 240 white men, many of whom had their families with them. About 450 Chinamen are mining there, and

they found also a number of Indians. The white men are ranching, mining, lumbering, farming, trading, &c. Twelve years ago the people petitioned the Anglican Church in British Columbia, for a missionary, offering \$600 per annum toward his support. The application was declined. The Methodist Church was then approached and with a like result. From that day to this nothing has been done to provide these people with means of grace. As the valley is rich in resources and the climate very favorable, the population is sure to increase. Hundreds of people are found there now wholly neglected, and they must sink into a state of baser heathenism, unless speedily cared for. To secure respect for law and to check smuggling, a company of mounted Police is stationed in the upper part of the valley.

At *Blythfield*, Oak Lake, Binscarth and Lethbridge, manses are being built and churches at Schreiber, Fort Rouge, Castleberry, Tummel, Douglas, Donald, Beaconsfield, La Rivière, Calgary, Cypress, Yorkton, Orkney and Armstrong Lake. Arrangements are made to proceed with the erection of churches early in spring, at Deloraine, Newdale, Banff, Anthracite, Glenboro, Treherne and some other points. The Department of the Interior, North-West Land Co., the C. P. R. Co., and private owners of town sites have shown great liberality in granting sites. Through the Mayor of Ottawa, the Anthracite Coal Co., have granted a site at Anthracite, and the Mayor himself promises \$100 towards the erection of the church. The Coal and Navigation Co. had granted a site at Lethbridge for a manse.

There were engaged during the season 79 missionaries, of whom 37 were ordained, 24 ministers of supplemented congregations, and 11 ministers of self-sustaining congregations. Besides these there were engaged in the Indian work, 17 missionaries of whom 6 are ordained. Exclusive of those engaged in Manitoba College as Professors, there were employed by the church in the North-West, 131 ministers, missionaries and teachers, of whom 78 were ordained.

During the summer I visited 37 mission fields, preaching and delivering addresses on 147 occasions. Every opportunity was embraced to explain the work of the Church, to secure increased contributions towards the support of ordinances, to effect organizations for the erection of church edifices, and to secure contributions. I travelled about 6,700 miles by rail and about 2,500 miles by buckboard.

The outlook is more encouraging than for years. People are gradually wiping out the debts contracted during the time of the "boom." Greater industry and thrift characterize their work, and mixed farming is making their labor more remunerative. The improved circumstances of the people will secure a larger measure of support to church work.

New Hebrides Mission.

LETTER FROM REV. J. W. ANNAND.

The "Cairndhu" Tent, Malo,
25th June, 1887. }

YOU are possibly aware, that owing to so many new missionaries coming to our field this year, our old mission vessel "Dayspring" could neither bring the goods and timber necessary, nor could she open four new stations in one season. Under these circumstances, another vessel, the "Cairndhu" was chartered to bring down timber, &c., and settle two of the missionaries. Last month, the "Dayspring" and "Cairndhu" met at Ambrim, where the annual Mission Synod was held. The "Dayspring" was appointed to proceed to Malakula and settle Messrs. Leggat and Morton there if practicable. Messrs. Watt and Lawrie accompanied them to aid in their settlement. The "Cairndhu" with Messrs. Robertson, McKenzie and Frazer, to assist us, brought Mr. Landels and me to Malo and Santo, seeking a resting place. Calling at Malo first, we found there a people exceedingly friendly and desirous of having a missionary among them. Here Mr. Landels decided to settle. A site was selected, land purchased, and in ten days after, he and his wife moved into their new home on the west end of Malo. Leaving our friends comfortably located, we sailed for Santo, but the wind heading us and falling light, our captain determined to return to anchor, but in doing so, ran upon a reef about a mile from the new mission house, and became a wreck. When every effort had been made to get her off, but in vain, all hands began to land goods and stores. However, only a few boat-loads were put ashore until night came on, and as the boats could not cross the reef at low water, the work of landing cargo was suspended until four in the morning. But long before that, about ten in the evening, she filled and settled down firmly upon the coral rocks. The crew succeeded in getting a good part of the perishable goods on deck before she filled, so that the larger part was saved in good condition. The heavier loss falls upon us, as all our effects and stores were on board, as well as material for a new house. Our harmonium and several cases of perishable things were one or more days under water and are, consequently, ruined. Still we are thankful that we fared so very well, as we have no life lost, and very much saved. We are living now in a tent made of sails from the wreck. Eight days have passed since we began our enforced residence here. Four days ago our best boat fully equipped in charge of the mate and a good crew left us to seek for the "Dayspring" and bring her to our assistance. So now we are daily looking for removal from our tent life to a more congenial home. The heathen people among

whom we have been cast, are exceptionally friendly, and have stolen nothing from us.

Two days ago, Messrs. Robertson, McKenzie and I went over to Santo by boat, and bought a site for our new home. It is on an islet a few hundred yards from the mainland. Upon it is a village of native huts filled with a friendly people. From this islet the south side of Santo can be worked. The natives choose the small islets off the mainland for their homes, while they cultivate the mainland for their support. The population is somewhat sparse on the sea-coast, but inland it is said to be more dense. We are both in good health and are looking forward eagerly to our settlement, and the beginning of our work among the *Santoans*.

18th July, 1887.

P. S.—After three weeks of tent life on Malo our mission vessel "Dayspring" came to our rescue, and brought us down here to Tangoa, on the south side of Santo. Our house is now nearly finished, and in two days hence our ship and fellow missionaries will leave us. We are much pleased with our new home, and trust that we may have many a happy day here among our new parishioners.—J. A.

EROMANGA.—A note from Mr. Robertson has been received, dated 13th September. He and his family were then well; but there was much sickness among the people; three had died at Dillon's Bay, and a high-chief and church member was very ill. Four British ships of war had visited Eromanga since January, and others were expected. Mr. Robertson reports that the heathen cordially welcomed the newly settled missionaries, and in some cases gave valuable aid in clearing the ground for buildings, and in carrying materials. The prospects at Santo, Malo, and other northern islands are very good. The older missionaries feel that a grand step has been taken in advance, in the settling of our new missionaries with their wives, in new stations. "I would like to assist every year, at the settlement of three or four missionaries, till all our eligible openings are filled; but I question very much if the Presbyterian Church in Canada should develop much more the work in these islands, so far away. There is much force in what is said about Australia taking hold in good earnest." The mission families are all well. Mr. Mackenzie intended to proceed to Sydney in December.

We are indebted to the *New Zealand Presbyterian* for the latest news from these islands. There had been a good deal of sickness among both missionaries and natives. The missionary premises on Eromanga had been guarded all the hot season by native police, as war had been going on, and the lives of the Robertsons had been threatened. Mr. Murray, of Ambrim, who had been severely ill, had returned to New Zealand, and was so far recovered as to be able to resume preaching. Mr. and Mrs.

Annand had been comfortably settled on Santo. Mr. Watt says of this new station:—"That it is by far the finest of the four new ones. No one could feel nervous among such quiet, docile people, and we females went alone for whole days to a stream, to superintend washing operations, and were treated with courtesy by the natives. The bad name many of these islanders get makes one suspicious of them, but at each settlement we are more and more pleased with our reception. I, who know what real savages and heathen are, could never realize that these people were heathens or cannibals." Mr. Milne, of Nguna, reports 129 adult, and 13 infant baptisms during the year, with 246 church members in full communion, and a total Christian population of 1,050, in his seven stations. He has built a nice new church on Nguna.

Demerara.

REPORT BY REV. KENNETH J. GRANT.

IT will be remembered that in consequence of failure of support in Demerara, our mission there was somewhat embarrassed. The Board commissioned Rev. K. J. Grant, our missionary at San Fernando, Trinidad, to visit Demerara and report. The following is an outline of his report: His objects were to "inquire into the working of our Indian missions there, to ascertain the cause of the mission council's financial embarrassment, and to do his best to forward the work generally. He left home on 3rd Sept., and arrived at Georgetown, Demerara, on the 9th. He was very kindly received by Rev. Mr. Stephen, of the 2nd Presbyterian Church. During the day, our missionary, Mr. Gibson, arrived, and conveyed Mr. Grant to his home, 14 miles distant.—The coast line, Mr. Grant explains, runs east and west. British Guiana falls into three parts; eastern, Berbice, with four Presbyterian parishes; western, Essequibo, with one; and central, Demerara, with five. Each section is drained by a river of the same name. Mr. Rannie, Mr. Spicer, Mr. Pringle and Mr. Anderson, minister to the parishes in Berbice. In Georgetown, Demerara, there are two churches, St. Andrews is the most influential. The new pastor, Mr. Ritchie of Bannockburn, was expected to arrive shortly. The Government pays the pastor £750 stg. a year. *St. Thomas* receives £500 stg. a year, *St. Stephen's* is a mission church, supported to the extent of £150 a year by *St. Andrew's*; a catechist labours there. *St. Mary's* parish, 20 miles east, is under the ministry of Mr. Dickson. Eight miles up the west bank is *Mr. Trotman's* charge. Twelve miles down the west coast is *St. Luke's* parish, with Rev. F. A. Ross of Nova Scotia, as its pastor. It is within the bounds of this extensive and influential parish that Mr. Gibson finds the chief sphere of his

labours. A few miles beyond, on an island in the Essequibo river, is *St James* parish, vacant through the death of Mr. Harper. "*Better Hope*" church is supported wholly by Mr. Crum Ewing, and ministered to by Rev. Thos. Slater.

Mr. Grant preached on Sabbath in St. Andrew's and St. Thomas Churches, and addressed two Sabbath-schools. On Monday morning, after an interview with the ministers, he hastened back to Mr. Gibson's station in order to see the school work before the Mission Council meeting. He visited (1) *Tuschen* school, accompanied by Mr. and Mrs. Gibson. The time was most inopportune. On the night before the visit, a fire destroyed the manager's house, he and his wife being absent. The house was consumed, and their infant child and its nurse perished in the flames. The school house was taken for the manager, and the school, of necessity suspended. The school was opened in July, 1886, with 108 pupils. Before the end of the year there were 160 on the roll. Highest daily attendance 108. On the roll in August, 128. Daily average 62. Mr. Grant met with 24 children. He earnestly hopes the suspension will be but temporary. (2) *Uitvlugt*.—On the roll 270. Highest attendance 208. Roll in August 88. Daily average 45. He met 120 pupils of this school. The estate supplies all school requisites, pays the teacher \$25.00, and employs a driver to gather in the children. (3) *Nagus*, opened in August, 1886. On the roll, 100. Highest daily attendance 70. Average in August, 40. Mr. Grant met 61 pupils. He was gratified with the amount of Scripture truth committed in Hindustani and English by the pupils. They repeated "golden texts," the Lord's Prayer, Ten Commandments, Creed, portion of shorter catechism, &c. Their proficiency in reading, writing and arithmetic is not great, owing to the short time the pupils are in school daily, and the teaching staff is but weak. Two boys have made special progress under the instructions of Mrs. Gibson. In order to secure greater efficiency in the *Uitvlugt* school, another teacher has been engaged, and Mr. Grant has guaranteed \$20 a month salary till the end of the year. The *Hague* school is supported by the estate. The attendance is good. A little pecuniary aid might enable Mr. Gibson, in course of six months, to get it on the list of Government assisted schools. This would ensure an efficient school. A similar procedure might be adopted with respect to *Stewartville*, and *Anna Catherina*, all these places are within five mile of Mr. Gibson's residence, and are centres of a large Indian population.

MISSION COUNCIL.—On the 14th Sept., the Mission Council met. One parish minister was present, Rev. G. Stephen, Rev. T. Slater and several laymen. Mr. Grant having submitted his commission, Mr. Slater, who led in the discussion, stated that he was ashamed of

the resolution of March, (intimating inability to support the mission). He was not present when that resolution was adopted. "The reply from the Canadian Church is curt and we deserve it." "We can do what we have promised to do, and we *must* do it. If we give up the mission it will be an indelible disgrace to the Presbyterian Church of British Guiana." He blamed the apathy of the clergy, and stated that "a great door to these eastern people is open, let us go in." "I am prepared" (said he) "to pledge the last cent I have, to secure the success of this work." He then moved: "That the west coast mission shall be carried on in its integrity as heretofore, and the council pledge themselves to do their utmost to relieve their missionary's mind of all distracting uncertainties, and to enlarge, if possible, the sphere covered by the mission." This resolution was discussed and passed with enthusiasm. It was resolved that the \$340.00 due Mr. Gibson, be immediately paid off by the members of committee. The council encouraged the formation of women's societies, and requested Mr. Grant and Mr. Slater to visit Berbice, and such other districts as could be overtaken before the 1st Oct. A missionary meeting was held in the evening, in St. Andrew's Church, and next day a meeting of ladies was held, who resolved to organize a society after the arrival of Rev. Mr. Ritchie.

Mr. Grant spent Sabbath the 18th, on the west coast, preaching for Mr. Ross at the parish church and at one of the out-stations, and assisting Mr. Gibson at four Hindustani services. Mrs. Gibson, who reads Hindi, renders valuable aid in leading the singing. At *Hague*, 200 persons were present, mostly adults. At *Iflugt*, 220 were present, one half adults. Mr. Grant regards these as most important centres for work among the Hindus. The estates are much more thickly settled than in Trinidad. He was allowed to enter a Mohammedan *masjed* or place of worship, but he had to take off his shoes before entering. He was then allowed to explain God's method of taking away sin. The house was filled with people. On Sabbath the 25th, Mr. Grant (with Mr. Slater) addressed three of the four parishes of Berbice, urging the claims of the mission. On Monday, a women's society was formed in Mr. Rannie's church. The other ministers evinced a deep interest in the work, and will arrange to draw out the liberality of their congregations. A contribution of 50 cents per communicant is urged as a minimum. Mr. Gibson is to visit this field in January. Aid is also expected from the parishes of Messrs. Dickson and Trotman.

The Mission Council met again on the 29th. Seven laymen present paid the \$340.00 due Mr. Gibson. Cordial thanks were tendered to Messrs. Grant and Slater, for their services. The meeting continued two and a half hours, and the laymen showed a deep interest, credit-

able alike to head and heart and pocket. At *Better Hope*, Mr. Slater is trying hard to evangelize the Indians. He has made great progress in learning their language, and will soon be able to address them in their own tongue. He teaches four nights a week, and pays a catechist \$15.00 per month.

Mr. Grant states that Mr. Gibson has felt discouraged by the low state of the funds and the uncertainty of support in the past, and from other causes. Mr. Gibson, he reports, stands deservedly very high in the esteem and confidence of the community in which he labours. Mr. Grant recommends that the Board grant \$60 towards paying a catechist in Iflugt school, until Christmas, by which time, it is hoped, the various agencies set to work will bring forth the best results. He recommends that our ladies' societies, eastern section, be brought into correspondence with the newly organized Demerara Societies, through Mrs. Gibson. The aid of the ladies of the western section, Mr. Grant solicits through Mrs. Harvie, Toronto. Mr. Slater's work, and the fine spirit manifested by the Mission Council are deserving of special recognition by the Board.

Formosa.

LETTER FROM REV. DR. G. L. MACKAY.

TAMSUI, 7th Oct., 1887.

I have been engaged for some time past teaching students in Oxford College and giving Sabbath services at every chapel within reach. On Saturday, 17th ult., I took nine students in a rapid boat up the river to Bang-kah, then on to a large town called *Pang-kô-tan*, which means head of plank bridge. After crossing, one is fairly in the town, which, with two other towns, has a population of 38,000 inhabitants. The richest man in Formosa has his home there. It was 5 p.m., when we arrived; but that was sufficient to do some work. I extracted many teeth in the streets, preached and sung till time for evening worship. The chapel was quite full after dark with many who appeared to be anxious hearers. Next day I preached three times to a packed house of young and old. At dark, arrived at Tamsui. On the 28th, with eleven students, I went to our fine new chapel at *Chin-nih*, where the Spanish priests began work. The door of the house they rented was closed, and no one present. We had delightful services and made known the glad tidings not only inside the building, but in the streets as well. I missed the presence of one of our oldest members. When there before, he was in bed; I went and prayed with him, and left, never expecting to see him here below. He died calling on God to take him out of this world of trial. On Sabbath, 2nd October, I took a dozen students to *Pat-li-hun*, across the harbour. The converts and many others

turned out, and we had soul-refreshing meetings. There, too, I missed one of the first band who gathered around the cross, and was baptized in 1876, when 67 years of age. He went home exhorting the family to stand firm in the faith. When on the previous occasion I was there, his earnestness attracted notice. His whole soul seemed aflame when singing. I miss these aged warriors as no one else can. They came out when all was dark around; they stood when all was shaking around; they shouted when all was still around. Brave followers of Jesus! They *saw, heard and knew the trials, sorrows, persecutions and troubles* of this mission when it was being planted. Now, if a man is only willing, it is comparatively easy to become a convert. Mark well. The great *obstacle* in the way now for all North Formosa becoming Christian is *indifference*! I have also to record the death of a strong young man (being only 21), who was a student until recently, when he was appointed preacher for the East Coast. He was here in our house before starting, and took great care in packing up the medicines given him for use amongst the people. He was to be married, when laid low with a terrible attack of fever. We won't—we dare not complain. God has been very gracious in sparing useful lives here. Nearly all the first band of students are still with us laboring for the Master. G. L. M.

To Rev. Dr. Wardrope.

P. S.—I took the students so as to drill them. At every place they either read, prayed, sung or spoke a little to the people, which helped the latter very much. Mr. Jamieson is busy at work.

Women's Work for Foreign Missions.

THE work of Foreign Missions has of late years been signally aided by societies organized, managed and supported by Christian ladies. It is just fifty years since the first of these societies was formed, in Scotland, — namely, the Ladies' Society for Female Education in India. One of these societies is in connection with the Established Church, and one with the Free Church — both dating from 1837. The *Missionary Review* enumerates thirty-two of these "Women's Societies," each probably having auxiliaries—some we know have many. As stated, the oldest of which we have any particulars in the table before us, are the two Scotch societies. The Free Church society has 563 auxiliaries; the Established Church 38. The Free Church society supports 30 missionaries; 150 Bible Readers and Teachers; 125 schools, with 5,611 pupils. Its

income is over \$34,000, and it operates both in India and Africa. The Established Church society supports 27 Missionaries; 107 Teachers; 33 schools, with 2,463 pupils. Its income is over 26,000 dollars. The scene of its operations is India. A society of women of the U.P. Church carries on Zenana work. Its income is nearly \$23,000. The Irish Presbyterian Church has a society with 119 auxiliaries. Its income is nearly \$13,000. Our own Church reports of auxiliaries 256, and of bands 76, with an income of over \$18,000. The Presbyterian Church in the United States (North) has a Woman's Society with no fewer than 1,267 auxiliaries, and 1,300 bands. This society supports 119 Missionaries. Its income last year was nearly \$130,000. In connection with the same Church there are in the north-western States 947 auxiliaries, and 582 bands, supporting 60 missionaries, and with an income \$67,000. In northern New York there are 103 auxiliaries, and 113 bands, collecting over \$11,000. There are still two other societies with 797 auxiliaries, and raising over \$55,000 a year. The Southern Church has a society with 373 auxiliaries; the U.P. Church 41; the Reformed Presbyterian 2; the Dutch Reformed 190, and the Cumberland Presbyterians 737. We give these details to show the remarkable manner in which these societies have taken root in all branches of the Presbyterian family.

Other Churches have been similarly favoured. The Congregationalists have over 2,000 women's societies or branches and auxiliaries. The Baptists have a still larger number; and the Methodists have over 6,000. In connection with thirty-two churches there are 19,268 societies or branches, 5,200 bands, supporting 1,000 missionaries, 2,305 schools with 60,000 pupils. The income of Women's Societies last year amounted to the sum of \$1,221,649,—being an increase of \$69,000 on the previous year. A large number of unmarried ladies are now in heathen lands engaged as teachers, Bible-readers or doctors. The zeal manifested by women in the work is in the highest degree commendable. We read of ladies going to China at their own expense. We read of a young lady who has the means and the will to go but who cannot leave her mother, and who therefore sends a substitute.

This whole movement is a glorious re-

vival promising great things for the future of missions.

The Presbyterian Record.

MONTREAL: JANUARY, 1888.

JAMES CROIL,
ROBERT MURRAY, } Editors.

Price: 25 cts. per annum, in Parcels to one address. Single copies 50 cts. per annum.

PAYMENT IN ADVANCE.

ARTICLES intended for insertion must be sent to the Office of Publication by the tenth of the month at latest.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415, Post Office, Montreal.

TO OUR SUBSCRIBERS throughout the wide Dominion of Canada, from Newfoundland to Vancouver, as well as to our readers in the uttermost parts of the earth, the RECORD sends hearty greetings, wishing one and all

A HAPPY NEW YEAR!

THE EDITORS gladly embrace the opportunity of tendering their thanks to all who have in any way aided them in the important work they have in hand—to those who have contributed their literary gifts, to those, and they are many such, who have sent us kind words of encouragement, and especially to those whose gratuitous services as agents for the RECORD during the past year, have been so abundant and so successful. We closed the year with a circulation of 38,000—an increase of *a thousand* since June. Now, it is for the congregations to decide what it shall be for 1888. Unless we are greatly mistaken, it will go on increasing until it approximates much more nearly than it does at present, the number of families connected with the Church. These, according to the last statistical report, number 76,222. The RECORD is the property of the Church; every individual member and adherent has, therefore, a "propriety" in it, and ought to be interested in the information which it furnishes. For ourselves, we need not to be told that, as journalists, we have fallen far short of the mark; but this we also know, that our *aim* has all along been right, and that it shall still be our endeavour, profiting from past experience, to attain a higher measure of usefulness.

We trust that the ministers and kirk-sessions of the Church will, as opportunity offers, continue to give us all the assistance and encouragement which it is in their power to render. In the meantime, our chief solicitude is to be advised as soon as possible of any changes that are contemplated in the number of copies required by our agents for this year, or of the addresses to which they are to be sent. Names and addresses should be written very distinctly, to prevent loss of time and many mistakes.

We have still a few copies of the Queen's portrait on hand, *for new subscribers.*

FRENCH EVANGELIZATION.

The indebtedness of the Board at this date exceeds \$6,000. Of this amount \$5,000 has been borrowed on the security of a note which falls due in a few weeks. The contributions being received are not nearly sufficient to meet current expenses. The Board is, therefore, forced to consider whether it can retain its present staff of missionaries, colporteurs and teachers, or be obliged to reduce the number. Before taking this step, we earnestly appeal to ministers, sessions, Sabbath-school superintendents and the members and adherents of the Church to come to the aid of the work by forwarding generous contributions with as little delay as possible.

The present expenditure of the Board exceeds \$3,000 per month. Contributions should be addressed to the Treasurer, Rev. R. H. Warden, 198 St. James street, Montreal.

Literature.

FOR SUNDAY-SCHOOL TEACHERS.—Next to old Matthew Henry, there is no more useful commentary than that of *Jamieson, Fausset and Brown*—two volumes in one, price \$2.50. It is amazingly cheap. PELOUBET'S SELECT NOTES for 1888, price \$1.25, keeps its place at the head of the Lesson Helps; there is none better. THE STANDARD ECLECTIC COMMENTARY, *Cincinnati*, price \$1.00, is also very good. Every teacher should carry a WESTMINSTER QUESTION BOOK, in his or her pocket all the time, price 15 cents, with expositions and questions for all the year! THE SUNDAY SCHOOL TIMES, *Philadelphia*, \$2.00 per annum, is by far the best of

the weekly S.S. magazines. These, and other S.S. requisites, may be obtained through *McGregor & Knight*, Halifax; *W. Drysdale & Co.*, Montreal; *John Durie & Son*, Ottawa; *W. D. Russell*, Winnipeg.

MODERN CITIES AND THEIR RELIGIOUS PROBLEMS, Samuel Loomis, pp. 220, price \$1 00, *C. Ashford*, Montreal. This is one of the most interesting books of the day, treating in an able manner of the growth of large cities, and the difficulty of reaching their teeming populations with religious influences. It also contains capital illustrations and suggestions touching evangelistic work in London, New York, Paris, &c.

FOR THE SUNDAY SCHOOL LIBRARY. *W. Drysdale & Co.*, Montreal, agents for the Presbyterian Board of Publication, have a very large assortment of British and American books, suitable for young people, such as,—

THE SOLDIER'S WARD, by E. Gerdes, \$1.25, p.p. 410.

THE FIRST KHEDEVE, Lessons in the life of Joseph, \$1.50.

LITTLE FISHERS AND THEIR NETS. p.p. 375. 70 cents.

AN ENDLESS CHAIN. p.p. 380. 70 cts.

The last two belong to the beautiful "Pansy" Series, of which there are some 20 volumes, very attractively got up by the Routledges, London, and so very cheap!

THE MISSIONARY REVIEW OF THE WORLD, edited by *Dr. J. M. Sherwood* and *Dr. A. T. Pierson*; New York, FUNK & WAGNALLS. *New Series*: pp. 80. Price \$2.00 per annum. The January number of this new monthly opens remarkably well.

MEETINGS OF PRESBYTERIES.

Peterborough, Port Hope, Jan. 10; 10 a.m.
Montreal, D. Morrice Hall, Jan. 10; 10 a.m.
Whitby, St. Andrew's Ch., Jan. 17; 10.30 a.m.
Brandon, Portage La Prairie, Mar. 13; 7.30 p.m.
Miramichi, Chatham, Jan. 24; 10.30 a.m.
Calgary, Medicine Hat, Mar. 6; 2 p.m.
P.E. Island, Charlottetown, Feb. 7; 11 a.m.
Stratford, St. Mary's, Jan. 10; 10.30 a.m.
Glengarry, Lancaster, Jan. 10; 11 a.m.
Guelph, Guelph, Jan. 17; 10.30 a.m.
Huron, Thames Road, Jan. 17; 11 a.m.
Paris, Paris, Jan. 10; 10 a.m.
Truro, Jan. 24.
Barrie, Barrie, Jan. 31; 11 a.m.
Lindsay, Cannington. Feb. 28; 11 a.m.
Lan and Renfrew, Smiths Falls, February 27, 2.30 p.m.
Toronto, Knox Church, Jan. 10; 10 a.m.

Page for the Young.

HOW TO DO IT.

The fields are all white,
And the reapers are few,
We children are willing
But what can we do

To work for our Lord in His harvest.

Our hands are so small,
And our works are so weak,
We cannot teach others ;
How then shall we seek

To work for our Lord in His harvest.

We'll work by our prayers,
By the pennies we bring,
By small self-denials—
The least little thing—

May work for our Lord in His harvest.

Until by-and-by,
As the years pass at length
We too may be reapers,
And go forth in strength,
To work for our Lord in His harvest.

FOR THE BOYS.

Let no boy think he is to be made a gentleman by the clothes he wears, the horses he rides, the stick he carries, the dog that trots after him, the house he lives in, or the money he spends. Not one or all of these things do it ; and yet every boy may be a gentleman. He may wear an old hat, cheap clothes, live in a poor house, and spend but little money. But how? By being true, manly and honorable, by keeping himself neat and respectable ; by being civil and courteous ; by respecting himself and others ; and finally, and above all, by fearing God and keeping his commandments.

A WEE STORY WITH A BIG MORAL.

An English paper gives us the story, but the moral is as good for American as for English children: Some time ago a gentleman walking along one of the Glasgow streets was thus accosted by a little happy-faced newspaper girl: "*Eevenin' Citiz'n*, sir ; only a ha'penny." The gentleman took a paper and gave her a penny, when, seeing her distress at not having a halfpenny to give him back, he told her to give him a paper next day instead.

About six weeks after he happened to walk along the same street, and having forgotten all about the occurrence, was surprised to hear behind him a voice calling out, "Oh ! here's the *Citiz'n*, sir."

"What *Citiz'n*, my girl?" he inquired.

"Oh ! the *Citiz'n* I was awin' ye," she answered. "I could na' see ye the next day,

and I have been looking for ye every day, but ye werena' to be f'und."

The gentleman remembered the circumstance, and was so pleased with the girl's honesty that he not only afterward bought his evening paper from her, but got his friends likewise to patronize the little honest newspaper girl.

A SMILE: HOW IT CONQUERED A LITTLE BOY.

Dr. Newton gives the following:—

Gertrude White, a sweet little girl about nine-years old, lived in a little red brick house in our village.

She was a general favorite in Cherryville ; but she had one trouble: Will Evans would tease her because she was slightly lame, calling her "Tow-Head." whenever they met. Then she would pout, and go home quite out of temper. One day she ran up to her mother in a state of great excitement.

"Mother, I cant bear this any longer !" she said ; "Will Evans has called me "Old Tow-Head" before all the girls."

"Will you please bring me the Bible from the table?" said the good mother.

Gertrude silently obeyed.

"Now my little daughter, will you read to me the seventh verse of the fifty-third chapter of Isaiah?"

Slowly and softly the child read how the blessed Saviour was afflicted, oppressed, yet "opened not his mouth."

"Mother," she asked, "do you think they called him names?"

And her eyes filled with tears as the sorrows of the Son of God were brought before her mind.

When Gertrude went to bed that night she asked God to help her to bear with meekness all her injuries and trials. He delights to have such petitions.

Not many days passed before Gertrude met Will Evans going to school, and remembering her prayer and the resolution she had formed she actually smiled at him.

This was such a mystery to Will that he was too much surprised to call after her, if, indeed, he felt any inclination ; but he watched her until she had turned the corner, and then went to school in a very thoughtful mood.

Before another week was passed they met again, and Will at once asked Gertrude's forgiveness for calling her names. Gertrude was ready to forgive, and they soon became friends, Will saying:

"I used to like to see you get cross: but when you smiled I couldn't stand that."

Gertrude told Will of her mother's kind conversation that afternoon, and its effect upon her. Will did not reply ; but his moistened eyes showed what he felt, and he said he never would call her names again."

Acknowledgments.

Received by the Rev Dr Reid, Agent
of the Church at Toronto. Office,
50 Church Street, Post Office
Drawer, 2607.

ASSEMBLY FUND.

| | |
|---------------------------|----------|
| Received to Nov. 5, 1887 | \$381.87 |
| Winthrop | 5.00 |
| Bishop's Mills | 2.00 |
| East Oxford | 2.00 |
| Perth, St. Andrew's | 4.75 |
| West Williams | 3.00 |
| Toronto, Old St. Andrew's | 20.00 |
| Beamsville | 13.40 |
| East Seneca | 1.50 |
| Camden and Newburgh | 1.00 |
| Lake Road | 4.00 |
| Dunblane | 1.00 |
| W. Guilfinburg, 1st Ch | 3.02 |
| Campbellville | 3.60 |
| Huntingdon, 2nd Ch | 5.00 |
| Teeswater, Zion Ch | 5.00 |
| Hensal | 11.28 |
| Chiselhurst | 1.97 |
| Sunderland | 5.00 |
| Vroomanton | 1.13 |
| Latona | 3.25 |
| Wick | 4.00 |
| Amos | 3.30 |
| Ayr, Knox Ch | 13.00 |
| | \$499.07 |

STIPEND AUGMENTATION.

| | |
|---------------------------|-----------|
| Received to Nov. 5 | \$1193.87 |
| Fullarton | 5.00 |
| Avonbank | 5.00 |
| Bishop's Mills | 6.00 |
| East Oxford | 6.00 |
| Perth, St. Andrew's | 35.56 |
| E. Williams, St. Andrew's | 25.25 |
| Peabody | 2.05 |
| Hamilton Central Ch | 52.00 |
| Renfrew | 25.00 |
| Camden and Newburgh | 5.00 |
| Lake Road | 4.06 |
| Thedford | 10.03 |
| Kincardine | 16.86 |
| High Bluff | 8.40 |
| Prospect | 44.50 |
| Sunderland | 50.00 |
| Vroomanton | 11.25 |
| Percy | 2.35 |
| Hampden | 4.30 |
| | \$1512.48 |

HOME MISSION FUND.

| | |
|---|-----------|
| Received to Nov 5 | \$5015.81 |
| A Friend | 5.00 |
| Goderich | 44.00 |
| Barrie Presby, money retrnd | 52.00 |
| Winthrop | 12.00 |
| Friends in Portage la Prairie | 50.00 |
| Beverly | 45.00 |
| Gamebridge | 7.54 |
| Bishop's Mills | 4.00 |
| East Oxford | 5.00 |
| Perth, St. Andrew's | 41.50 |
| Eramosa, 1st Ch S S | 5.00 |
| West Williams | 6.00 |
| Snow Road | 20.00 |
| Osgoode Line | 11.00 |
| E Williams, St Andrew's | 39.10 |
| Peabody | 10.20 |
| Beverly | 15.00 |
| Hamilton Central Ch | 37.50 |
| D W Munro, Martintown | 1.00 |
| Renfrew | 25.00 |
| Lower Windsor | 7.00 |
| Niagara, St Andrew's | 20.00 |
| Parry Sound S S | 2.08 |
| Blue Lake S S | 5.00 |
| Prince Albert | 14.00 |
| Cornwall, Knox Ch, South branch, S S | 10.00 |

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|-----------------------------|-----------|
| Barrie Presby, money retrnd | 60.00 |
| Main Road | 15.00 |
| Camden and Newburgh | 15.00 |
| Port Elgin | 30.28 |
| Kincardine | 64.40 |
| Springville | 11.68 |
| Bethesda | 5.00 |
| Carberry | 60.00 |
| Ashburn | 24.91 |
| Morden | 30.00 |
| Oak Lake | 10.00 |
| Ryerson | 2.00 |
| Beaverton | 20.65 |
| N. Normanby | 8.00 |
| Late J McDonald, Prospect | 25.00 |
| High Bluff | 8.40 |
| Prospect | 44.55 |
| Port Dalhousie | 20.40 |
| Martintown Burn's Ch | 13.00 |
| Lancaster | 60.62 |
| Grassmere | 10.00 |
| Stonewall | 6.00 |
| Stoney Mountain | 6.00 |
| A Friend, Spencerville | 5.00 |
| Sunderland | 10.00 |
| Vroomanton | 2.25 |
| Cedarville | 8.00 |
| Scarboro, Knox Ch | 51.86 |
| Oak River | 13.00 |
| Strangfield | 7.00 |
| Percy | 31.00 |
| Lachute, 1st Ch | 5.00 |
| Hampden | 4.30 |
| Millbank | 18.00 |
| Kennebec Road | 10.00 |
| West Puslinch | 1.00 |
| Ayr, Knox Ch S S | 46.27 |
| Woodville | 79.00 |
| | \$6552.30 |

FOREIGN MISSION FUND.

| | |
|--|-----------|
| Received to Nov. 5 | \$6121.13 |
| St Ann's | 5.35 |
| Jessie, Ottawa | 2.00 |
| A Friend | 9.00 |
| Winthrop | 8.00 |
| Gamebridge | 10.55 |
| Gamebridge, N W Indians | 3.37 |
| Bishop's Mills | 4.00 |
| East Oxford | 5.00 |
| Perth, St. Andrew's | 62.83 |
| Eramosa, 1st Ch S S | 5.00 |
| Eramosa, 1st Ch | 5.00 |
| A few friends, Hephzibah Ch, Formosa | 11.00 |
| A friend, gold pen and pen- cil case, Formosa | |
| D Sutherland, Toronto | 25.00 |
| West Williams | 5.00 |
| Snow Road | 15.00 |
| Peabody | 6.20 |
| Friends of Hephzibah | 11.00 |
| Norwood | 40.00 |
| Robert Dickie, Glenmorris | 20.00 |
| Hamilton Central Ch | 37.50 |
| D W Munro, Martintown | 1.00 |
| Williamstown, St Andrew's | 180.00 |
| Lower Windsor | 3.25 |
| Late Mr Drysdale, Ottawa | 500.00 |
| Niagara, St Andrew's | 2.00 |
| Blue Lake S S | 5.00 |
| A Thankoffering | 2.00 |
| Camden and Newburgh | 17.00 |
| A Friend, Carlisle | 5.00 |
| Fullarton | 10.50 |
| Campbellville | 30.00 |
| Campbellville S S | 18.28 |
| Huntingdon, 1st Ch | 1.00 |
| Hampstead | 5.00 |
| Palmerston | 15.00 |
| Beaverton | 19.35 |
| The late James McDonald, Prospect | 25.00 |
| High Bluff Ladies' Aid | 10.00 |
| High Bluff | 15.15 |
| Prospect | 15.15 |
| Belgrave S S, India | 5.00 |
| Port Dalhousie | 20.40 |

| | |
|-----------------------------|-----------|
| Louth | 7.50 |
| Martintown, Burns' Ch | 14.00 |
| A Friend, Spencerville | 5.00 |
| Sunderland | 10.00 |
| Vroomanton | 2.25 |
| Lobo and Carradoc SS | 38.00 |
| Percy | 16.00 |
| Lachute, 1st Ch | 5.00 |
| Williamstown Hephzibah Ch | 21.60 |
| West Puslinch | 2.00 |
| Amos, B class & SS, Formosa | 4.32 |
| | \$7442.78 |

FOREIGN MISSION FUND (SPECIAL.)

Knox College Band.

| | |
|---------------------------|-----------|
| Received to Nov. 5 | \$2181.66 |
| Centreville | 10.11 |
| Colborne | 6.00 |
| Springville | 6.42 |
| St George | 8.00 |
| Annan and Leith | 15.15 |
| Port Dalhousie | 24.40 |
| Waterdown | 8.00 |
| Percy | 9.10 |
| Garden Hill and Knoxville | 7.00 |
| | \$2275.89 |

Queen's College Band.

| | |
|--------------------|-----------|
| Received to Nov. 5 | \$ 691.73 |
| Brockville | 15.00 |
| Cobourg | 37.42 |
| | \$ 744.15 |

COLLEGES ORDINARY FUND.

| | |
|--------------------------|-----------|
| Received to Nov. 5 | \$ 701.79 |
| A Friend | 1.00 |
| Fullarton | 9.00 |
| Avonbank | 7.62 |
| Perth, St. Andrew's | 19.00 |
| West Williams | 5.00 |
| Toronto, old St Andrew's | 100.00 |
| Bobaygeon | 7.00 |
| Mattawa | 7.00 |
| Kincardine | 15.15 |
| Ashburn | .50 |
| Leith | 4.00 |
| Sunderland | 5.00 |
| Vroomanton | 1.12 |
| South Luther | 4.00 |
| Waldemar | 2.70 |
| Percy | 13.92 |
| Wick | 16.00 |
| Belmore | 7.60 |
| | \$ 952.20 |

MANITOBA COLLEGE FUND.

| | |
|--------------------|-----------|
| Received to Nov. 5 | \$ 219.11 |
| Winthrop | 4.00 |
| Bishop's Mills | 1.00 |
| East Oxford | 1.00 |
| Perth, St Andrew's | 17.80 |
| West Williams | 3.00 |
| Aberarder | 3.00 |
| Madoc, St Peter's | 20.67 |
| Sunderland | 5.00 |
| Vroomanton | 1.12 |
| Wick | 7.00 |
| | \$ 282.70 |

KNOX COLLEGE ORDINARY FUND.

| | |
|--------------------|-----------|
| Received to Nov. 5 | \$ 441.92 |
| North Carradoc | .59 |

Bursary Fund.

| | |
|----------------------|-------|
| J Henderson, Cobourg | 25.00 |
|----------------------|-------|

Alumni Association.

| | |
|--------------------------|--------|
| Rev A J McLeod, Knox Col | 125.00 |
|--------------------------|--------|

QUEEN'S COLLEGE FUND.

| | |
|---------------------|------|
| Camden and Newburgh | 6.00 |
|---------------------|------|

| | |
|------------------------------|-----------|
| KNOX COLLEGE ENDOWMENT FUND. | |
| Received to Nov 5..... | \$3085.15 |
| S. B. Windrum, Toronto.... | 10.00 |
| Rev J Baikie, Harriston.... | 7.00 |
| Henry McKee, Essa 1st Ch . | 10.00 |
| Rev J Stewart, Prescott.... | 30.00 |
| Leith | 30.00 |
| Annan | 11.00 |
| Chatsworth..... | 54.50 |
| Latona..... | 60.00 |
| Owen Sound..... | 158.50 |
| J. W. Merchant, Ingersoll.. | 15.00 |
| Kilsyth | 3.50 |
| Kemble | 29.75 |
| Capt Woods, Sarawak..... | 5.00 |
| Wm Elliott, Moore Line.... | 10.00 |
| Mrs A McNaughton, Ham- | |
| ilton | 5.00 |
| C J Stewart, Whitby. | 25.00 |
| The late Mr Drysdale, Ott'a | 2000.00 |
| Hibbert | 81.00 |
| Fullarton | 35.50 |
| Avonbank | 34.00 |
| Alex Smith, Toronto..... | 25.00 |
| Belmont | 29.00 |
| Yarmouth | 21.00 |
| St George..... | 21.50 |
| Alex Duff, Toronto | 6.00 |
| Wm Baird, Wick | 10.00 |
| J Bain, jr, Toronto..... | 16.00 |
| St Vincent, Knox Ch | 11.00 |
| Sydenham, St. Paul's..... | 28.00 |
| J Breaden, Euphrasia..... | 1.00 |
| J F Henry, Holland | 2.00 |
| J G Hood, Essa 1st Ch..... | 5.00 |
| Alliston | 61.00 |
| Rev D Lait, Berlin | 10.00 |
| Robt Laing, Dundas..... | 10.00 |
| D Campbell, Mosa..... | 3.00 |
| Gollon Bros, Angus | 5.00 |
| \$5964.40 | |

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| WIDOWS' AND ORPHANS' FUND. | |
| Received to Nov 5..... | \$ 604.69 |
| Dunwich, Chalmers' Ch | 4.15 |
| Monkton | 4.25 |
| Smithville | 1.50 |
| St. Ann's..... | 2.15 |
| A Friend | 4.00 |
| Hespeler..... | 3.00 |
| Keene | 46.00 |
| Bishop's Mills | 1.00 |
| East Oxford | 1.00 |
| West Williams..... | 5.00 |
| Scarboro, St Andrew's..... | 22.00 |
| Snow Road | 5.00 |
| Wroxeter | 5.00 |
| Teeswater, Westminster Ch. | 4.37 |
| Toronto, Old St Andrew's... | 150.00 |
| Bobcaygeon..... | 6.00 |
| Aberarder | 4.00 |
| Lunenburg..... | 6.00 |
| Avonmore | 9.00 |
| Niagara, St Andrew's..... | 10.00 |
| Dunblane | 2.50 |
| W Guilimburg, 1st Ch | 4.54 |
| Quebec, Chalmers' Ch | 43.25 |
| Huntingdon, 2nd Ch | 6.00 |
| Chiselhurst | 3.61 |
| Sunderland | 5.00 |
| Vroomanton | 1.13 |
| Bothwell, Florence and Sun- | |
| derland Corners | 10.00 |
| Camilla | 5.40 |
| Scarboro, Knox Ch..... | 10.00 |
| Westmeath..... | 2.93 |
| Belmore | 5.75 |
| \$ 998.22 | |

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| WIDOWS' AND ORPHANS' FUND. | |
| Ministers' Rates. | |
| Received to Nov 5..... | \$ 996.00 |
| Rev D McLaren | 8.00 |
| " John Gray, DD | 8.00 |
| " J A Townsend..... | 8.00 |
| " W C Young | 8.00 |
| " John Gillies..... | 12.00 |

| | |
|------------------------|-------|
| Rev. J R McLeod..... | 8.00 |
| " J Burton..... | 20.00 |
| " R Gray | 8.00 |
| " John McFarlane | 8.00 |
| " M Barr | 8.00 |
| " T Bennett | 8.00 |
| " J Duff | 8.00 |
| " F Ballantyne..... | 8.00 |
| " Wm Graham | 8.00 |
| " John Lees | 8.00 |
| " D M Beattie..... | 8.00 |
| " H Norris | 8.00 |
| " A F McQueen | 8.00 |
| " L Cameron | 8.00 |
| " J Fotheringham..... | 8.00 |
| " W Coulthard | 16.00 |
| " J Porteous | 8.00 |
| " W C Wendell..... | 8.00 |
| " D Wardrope..... | 8.00 |
| " Arch Currie | 8.00 |
| " Jas Hanran | 8.00 |
| " E F Seylaz | 8.00 |
| " J A Anderson | 8.00 |
| " N Macphee..... | 12.00 |
| " P Nicol | 8.00 |
| " H Currie | 8.00 |
| " Jas Stewart..... | 12.00 |
| " Jas Watson | 8.00 |
| " A McColl | 8.00 |
| " J R Battisby | 8.00 |
| " R W Leitch | 8.00 |
| " J Macnabb | 8.00 |
| " Jas McConnell | 8.00 |
| " D McDonald..... | 10.00 |
| " A Stewart | 8.00 |
| " J Johnston | 8.00 |
| " Wm Walker..... | 8.00 |
| " A D McDonald..... | 8.00 |
| " M McLeod | 8.00 |
| " A M Hamilton..... | 8.00 |
| " W M Martin | 8.00 |
| " R H Warden..... | 8.00 |
| " N McKinnon..... | 8.00 |
| " G C Heine..... | 8.00 |
| " R Moffat, D D | 8.00 |
| " R Wallace | 8.00 |
| \$1438.00 | |

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| AGED AND INFIRM MINISTERS' FUND. | |
| Received to Nov 5..... | \$1589.97 |
| A Friend | 3.00 |
| Bayfield Road | 6.00 |
| Avonbank..... | 8.30 |
| Hespeler..... | 5.00 |
| Bishop's Mills | 2.00 |
| East Oxford | 2.00 |
| Perth, St Andrew's | 7.06 |
| West Williams..... | 5.00 |
| Rev G Jamieson, Seaforth.. | 5.00 |
| Snow Road | 5.00 |
| Toronto, Old St Andrew's .. | 100.00 |
| Aberarder | 4.00 |
| Mosa, Burns' Ch..... | 12.20 |
| North Carradoc..... | 7.86 |
| Dunblane | 4.00 |
| Mount Pleasant | 5.72 |
| Cheltenham | 4.53 |
| Huntingdon, 2nd Ch | 5.00 |
| Beaverton | 10.75 |
| Glenmorris | 7.00 |
| Sunderland | 5.00 |
| Vroomanton | 1.12 |
| Kingston (Union meeting).. | 45.00 |
| Moore, Burns' Ch..... | 2.50 |
| Scarboro, Melville Ch | 3.52 |
| North Easthope | 6.50 |
| Tavistock | 1.50 |
| Scarboro, Knox Ch..... | 20.00 |
| Westmeath | 2.92 |
| Kennebec Road..... | 4.00 |
| Belmore | 6.00 |
| \$1894.59 | |

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| AGED AND INFIRM MINISTERS' FUND. | |
| Ministers' Rates. | |
| Received to Nov 5..... | \$ 350.57 |

| | |
|--------------------------|-------|
| Rev D MacLaren..... | 3.75 |
| " J A Townsend..... | 4.25 |
| " David Mitchell..... | 5.00 |
| " Wm Matheson | 3.00 |
| " John Gillies..... | 4.00 |
| " P Musgrave..... | 4.50 |
| " J A Brown | 9.00 |
| " R Gray | 3.00 |
| " John McFarlane | 3.50 |
| " T Bennett..... | 6.00 |
| " Jas Carmichael..... | 4.75 |
| " F Ballantyne..... | 4.00 |
| " John Lees | 3.00 |
| " D M Beattie | 4.00 |
| " H Norris | 4.00 |
| " A F McQueen..... | 3.50 |
| " L Cameron | 5.00 |
| " D Wardrope..... | 3.00 |
| " Arch Currie..... | 3.25 |
| " Wm Bain, D D | 4.25 |
| " E F Seylaz | 3.25 |
| " Jas A Anderson | 4.25 |
| " P Nicol | 4.50 |
| " H Currie | 4.00 |
| " Jas Hastie..... | 5.00 |
| " Jas Stewart | 3.00 |
| " Jas Watson..... | 4.00 |
| " A McColl | 4.00 |
| " Alex McFaul..... | 3.00 |
| " J R Battisby | 7.50 |
| " R W Leitch | 4.00 |
| " Jas McConnell | 4.00 |
| " D McDonald..... | 3.50 |
| " A Stewart..... | 4.00 |
| " Jas Wilson..... | 4.00 |
| " J Johnston..... | 4.00 |
| " Wm Walker..... | 4.00 |
| " A D McDonald..... | 7.00 |
| " M McLeod | 2.00 |
| " A M Hamilton..... | 4.00 |
| " W M Martin | 3.75 |
| " J Patterson | 5.00 |
| " R H Warden..... | 10.00 |
| " W A Johnston..... | 3.25 |
| " N McKinnon..... | 4.00 |
| " J Anderson, 2 yrs..... | 9.00 |
| " G C Heine..... | 8.00 |
| " R Moffat, D D | 4.00 |
| " R Wallace..... | 8.50 |

| | |
|-----------------------------|-----------|
| \$ 573.82 | |
| MANITOBA COLLEGE DEBT. | |
| Received to Nov 5..... | \$ 168.65 |
| W Boulter, Picton..... | 50.00 |
| Rev Dr Burns, Halifax..... | 100.00 |
| " D Wishart, Madoc | 10.00 |
| Thomas Wilson, Carp..... | 10.00 |
| George Duff, Cookstown.... | 5.00 |
| Rev J McMechan, Pt Perry.. | 5.00 |
| " F Ballantyne, Walton..... | 30.00 |
| " E Smith, Stewiacke, NS .. | 1.00 |
| John Allison..... | 10.00 |
| Wm Hood | 10.00 |
| Rev J Stewart, Glasgow, | |
| Scotland | 10.00 |
| Rev Dr Caven, Toronto..... | 100.00 |
| " A Ross, Woodville | 5.00 |
| " A J Mowatt, Frederic- | |
| ton, N.B..... | 5.00 |
| Rev T G Johnstone, Black- | |
| ville | 4.00 |
| A Friend | 1.00 |
| Rev T Sedgwick, Tatama- | |
| gouche | 5.00 |
| Lt-Gov Aikens, Winnipeg.. | 50.00 |
| Rev R H Warden, Montreal | 100.00 |
| Rev Prof Seringer | 0.00 |
| George Hay, Ottawa..... | 50.00 |
| J W Kilgour, Beauharnois.. | 100.00 |
| L W Johnstone, Fredericton | 25.00 |
| Rev Prof Pollok, Halifax... | 30.00 |
| Rev Dr Macnish, Cornwall.. | 100.00 |
| \$1004.65 | |

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|-------------------------------|----------|
| CONTRIBUTIONS UNAPPROPRIATED. | |
| Orillia | \$ 68.00 |
| Bowmanville | 195.27 |

| | |
|------------------------------|--------|
| Toronto, Charles St Ch | 100.00 |
| West Flamboro..... | 78.75 |

CHURCH AND MANSE BUILDING FUND.

| | |
|----------------------------------|-------|
| Mrs. Gardener, Bowmanville | 25.00 |
|----------------------------------|-------|

NEW HEBRIDES.

| | |
|---|------|
| Gamebridge | 1.94 |
| Day Mills for Rev Mr and Mrs Annand's work | 2.00 |

NISBET MEMORIAL SCHOOL.

| | |
|------------------------|-------|
| Toronto, East Ch | 18.40 |
|------------------------|-------|

Received for the month of November by Rev. P. M. Morrison,
Agent at Halifax. P.O. Box 338.
Office in Chalmer's Hall, Duke st.

FOREIGN MISSIONS.

| | |
|--|-----------|
| Previously acknowledged | \$4378.91 |
| Cove Head | 5.50 |
| Dundas | 7.00 |
| A Friend, Tyne Valley | 1.00 |
| D J Y, 1st Ch, Truro | 25.00 |
| First Ch, Truro | 69.84 |
| Ladies' So, Churchville, Pictou Co | 5.00 |
| W F M S, St Luke's, Salt-springs | 30.00 |
| Mark W Crowdis | 2.00 |
| Lake Ainslie | 6.72 |
| W Huggan (for Ero. teacher | 25.00 |
| Blue Mountain | 3.00 |
| R McDougall | 4.00 |
| Stellarton | 118.00 |
| "Unknown," per Rev J Turnbull | 6.00 |
| New Edinburgh SS for Ero T | 25.00 |
| D N Morrison, M D | 1.50 |
| "Unknown," per H M D Pearman | 2.50 |
| Lunenburg | 56.00 |
| Spring Hill | 54.57 |
| St Luke's, Bathurst | 14.50 |
| Ladies' Pr meeting, Millvil' | 25.00 |
| New Carlisle & Hopetown | 6.00 |
| Whycocomah | 35.00 |
| St John's, St John | 7.50 |
| St Stephen's, Amherst (ad'l) | 25.00 |
| Shubenacadie | 37.00 |
| Lower Stewiacke | 26.00 |
| Green Hill and West River | 27.50 |

\$5030.04

HOME MISSIONS.

| | |
|--|-----------|
| Previously acknowledged | \$1781.86 |
| Milford and Gay's River | 4.41 |
| First Ch, Truro | 50.00 |
| Malagawatch | 8.00 |
| River Dennis | 4.00 |
| Ladies' So, Churchville, Pictou Co | 6.00 |
| Clifton | 31.75 |
| Clifton & Granville, P E I | 12.00 |
| Blue Mountain | 3.00 |
| "Unknown," per Rev J Turnbull | 2.00 |
| D N Morrison, M D | 1.00 |
| St Luke's, Bathurst | 5.00 |
| Parsboro (repayment) | 6.00 |
| Westville & Middle River | 32.00 |
| Lower Musquodoboit (repmt) | 12.00 |
| New Carlisle and Hopetown | 5.00 |
| W McDonald, Glendyer | 5.00 |
| Blackhill & Derby (ad'l) | 4.00 |
| Kerr's, Gay's River | 3.00 |

\$1976.02

AUGMENTATION.

| | |
|-------------------------------|-----------|
| Previously acknowledged | \$ 679.75 |
| Blue Mountain | 7.00 |
| United Ch, New Glasgow | 202.00 |
| St Luke's, Bathurst | 20.00 |

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|-------------------------------|-------|
| Stewiacke (ad'l) | 47.00 |
| New Carlisle & Hopetown | 25.00 |
| St Andrew's, Truro | 92.00 |
| Blackville & Derby | 25.00 |

\$1067.75

AGED AND INFIRM MINISTERS' FUND.

| | |
|-------------------------------|-----------|
| Previously acknowledged | \$1067.78 |
| Milford and Gay's River | 8.00 |
| Union Centre | 8.02 |
| Malagawatch | 2.00 |
| River Dennis | 2.00 |
| Kennetcook | 2.00 |
| Int Halifax Banking Co | 76.16 |
| St Luke's, Bathurst | 2.00 |
| New Carlisle & Hopetown | 3.00 |
| St John's, Dalhousie | 3.00 |
| Barney's River | 2.50 |
| St Andrew's, Truro | 5.00 |

Ministers' Rates.

| | |
|-------------------------|-------|
| Rev Jas Allan | 2.50 |
| " A Stirling | 3.50 |
| " A McMillan | 6.85 |
| " D McKinnon | 24.00 |
| " John McCarter | 6.30 |
| " Adam Gunn | 3.50 |
| " J D Murray | 4.00 |
| " M Campbell | 3.50 |
| " A Mackintosh | 5.00 |
| " J McG McKay | 3.00 |
| " John Robertson | 14.50 |
| " E D Millar | 4.00 |
| " F W George | 23.53 |
| " Roderick McLeod | 5.40 |
| " J H Chase | 4.00 |
| " R Cumming | 4.50 |
| " James Anderson | 12.67 |
| " H McQuarrie | 5.82 |
| " A Russell | 3.75 |
| " W S Darragh | 1.00 |
| " Wm Ross | 18.00 |
| " Dr McKnight | 96.17 |
| " A Simpson | 8.75 |

\$1445.94

COLLEGE FUND.

| | |
|--|-----------|
| Previously acknowledged | \$3858.42 |
| First Ch, Truro | 15.00 |
| Malagawatch | 2.50 |
| River Dennis | 2.00 |
| Woodyville | 6.00 |
| St Luke's, Bathurst | 10.00 |
| New Carlisle & Hopetown | 5.00 |
| St John's, Dalhousie | 10.00 |
| Vale Colliery and Sutherland's River | 11.00 |
| Int D E and W Horne | 70.00 |
| W McDonald, Glendyer | 4.00 |
| Sherbrooke | 23.00 |
| Div B of Montreal (Dal Col) | 130.00 |
| Div Canadian B of C | 116.67 |

\$4263.59

MANITOBA COLLEGE.

| | |
|----------------------------|-------|
| St Andrew's, Truro | 10.00 |
| St John's, Dalhousie | 2.00 |

\$ 12.00

BURSARY FUND.

| | |
|--------------------------------|----------|
| Previously acknowledged | \$ 60.88 |
| Milford & Gay's River | 6.00 |
| Dr Pollok | 25.00 |
| Elmsdale & Nine-Mile Riv | 6.13 |
| St Andrew's, Truro | 5.00 |

\$ 103.01

DAYSPRING AND MISSION SCHOOLS.

| | |
|---|-----------|
| Previously acknowledged | \$ 488.99 |
| Cardigan & Dundas S S | 16.00 |
| Lake Ainslie | 4.78 |
| Gore S S | 6.45 |
| Upper Kennetcook S S | 9.00 |
| Kennetcook Corner and Noel Road S S | 2.60 |

| | |
|--|-------|
| Bell Creek S S (Woodville) .. | 8.72 |
| Mount Thom S S | 2.00 |
| Upper Canard S S | 7.28 |
| New Carlisle & Hp'town S S .. | 10.00 |
| Lower Village SS, St Andw, Truro, mem Miss Arch'd .. | 6.50 |
| Harmony S S | 8.30 |
| Yarmouth S S | 19.51 |

\$590.11

FRENCH EVANGELIZATION.

Received by Rev. R. H. Warden,
Treasurer of the Board, 198 St.
James street, Montreal to 7th
December, 1887.

| | |
|---------------------------------|-----------|
| Already acknowledged | \$6969.39 |
| Kingsbury & Brampton Gore .. | 10.00 |
| Mandaumin S Sch | 7.60 |
| Allouez, Mich, J Brebner, sr .. | 4.00 |
| Eramosa, First S Sch | 5.25 |
| J Henderson, Underwood .. | 5.00 |
| Montreal, St Gabriel Ch | 20.00 |
| Markham, Melville Ch | 4.75 |
| Perth, St Andrew's Ch | 41.50 |
| Snow Road | 15.00 |
| Stanley Sch Sec, No I S Sch .. | 4.00 |
| Montreal, St Gabriel Ch | 27.05 |
| Lake Road | 16.00 |
| Truro, First Ch | 9.65 |
| Mrs Ohman, St John's, Nfld .. | 2.53 |
| A Sillars, Oxford Nis, U S .. | 5.00 |
| Brussels, Knox Ch | 7.33 |
| River Dennis | 4.00 |
| Malagawatch | 8.00 |
| English Settlement | 28.00 |
| N McLean, Malagawatch | 1.00 |
| Mrs E Macfarland, Birmingham .. | 5.00 |
| Wallacetown | 4.00 |
| Presbyterian Ch of Ireland .. | 723.33 |
| Rev A Crawford, do | 24.11 |
| Oak River, Man | 5.00 |
| Kennebec Road | 5.00 |
| Ventry, Knox Ch | 7.00 |
| Dundalk, Erskine Ch | 11.00 |
| S R Wallace, Burgessville .. | 5.00 |
| A Disciple, Cornwall | 30.00 |
| Lancaster S Sch | 16.00 |
| Wm McKae, South Finch .. | 4.00 |
| Nelson & Clegg | 4.25 |

Per Rev. Dr. Reid:—

| | |
|-----------------------------|-------|
| Elderslie, Salem Ch | 3.00 |
| Winthrop | 10.00 |
| Unionville | 4.18 |
| West Williams | 2.50 |
| Camden and Newburgh | 1.10 |
| Hampstead | 6.00 |
| Ashburn | 8.25 |
| Beaverton | 10.65 |
| Sunderland | 5.00 |
| Vroomanton | 1.12 |
| Scarboro, Melville Ch | 10.72 |
| Alma | 5.00 |
| Nichol, Zion Ch | 2.10 |
| Belmore | 18.13 |
| West Puslinch | 2.00 |

Per Rev. P. M. Morrison. Halifax:—

| | |
|------------------------------------|-------|
| Blue Mountain | 2.00 |
| D N Morrison, M D | 1.50 |
| "Unknown," per W M D Pearman | 2.50 |
| St Luke's, Bathurst | 5.50 |
| New Carlisle & Hopetown .. | 4.00 |
| Whycocomah | 23.00 |
| St Andrews, Truro | 25.00 |
| W McDonald, Glendyer | 5.00 |
| Blackville & Derby (ad'l) .. | 3.00 |

\$8197.99

POINTE AUX TREMBLES.

Received by Rev R H Warden,
Treasurer, to 7th Dec, 1887.
Already acknowledged \$1504.07 || Fleming, N W T | 3.10 |
| Mrs Geo Paton, Stratford .. | 3.00 |

| | | | | | |
|-------------------------------|-----------|-------------------------------------|-----------|-------------------------------------|--------|
| Rev C Chiniquy, St Anne, Ill | 50 00 | Cardinal | 6 00 | Mrs Langwell, Montreal... | 30 00 |
| A Friend, Ottawa | 50 00 | North Sydney, C B | 20 27 | John Stirling, Montreal ... | 100 00 |
| Malagawatch | 3 00 | Berlin, St Andrew's | 7 10 | John Fraser, L'Original .. | 25 00 |
| North Bruce | 9 31 | Lachute, Union thanksvg mt | 24 00 | J A McMaster, Montreal ... | 100 00 |
| Saugeen, St Andrew's | 3 64 | Gorrie | 4 30 | Jonathan Hodgson, Montr'l. | 250 00 |
| Egmondville | 8 00 | Fordwich | 3 00 | A S Ewing, Montreal | 50 00 |
| Lakefield S Sch | 25 00 | Presbyter Fordwich | 2 70 | C W Davis, Montreal | 20 00 |
| Adam Murray, London | 40 00 | D Marshall, sr, Jackson ... | 2 00 | Sir D A Smith | 100 00 |
| Winnipeg, St Andrew's S S .. | 50 00 | Warsaw | 2 00 | Geo Rogers, Montreal | 25 00 |
| Markham, St Andrew's | 6 73 | Hill's Green | 2 00 | J G Savage | 25 00 |
| Ayr, Knox Ch S S | 50 00 | Ballinafad | 1 69 | John A Robertson | 25 00 |
| Main Road | 6 30 | Merritton, St Andrew's ... | 3 16 | Jas Slessor, Montreal | 50 00 |
| High Bluff | 3 45 | Mayfield | 7 10 | J S Archibald | 10 00 |
| Prospect | 6 35 | Claude | 8 15 | S H Ewing | 25 00 |
| Milford & Gay's River | 17 65 | Richibucto | 5 54 | Jas Gardner | 20 00 |
| Fisher's Grant | 9 50 | Avonmore | 8 00 | Alex McDougall | 25 00 |
| Elmsdale & Nine-Mile Riv. | 6 00 | Lunenburg | 2 00 | Geo Hyde | 25 00 |
| Shubenacadie | 8 00 | Fullarton | 8 50 | John Robertson | 25 00 |
| Lower Stewiacke | 5 50 | Avonbank | 6 50 | McCallum Bros | 25 00 |
| North Salem | 2 50 | Ashburn, Burn's Ch | 8 00 | Geo Kay | 20 00 |
| Fergus, Melville S S | 50 00 | Vaughan, Knox Ch | 20 25 | J H Hutchison | 25 00 |
| \$1921 10 | | Bolton, Caven Ch | 13 25 | A C Hutchison | 25 00 |
| Extension of building. | | Harrington | 7 29 | K Campbell, Montreal .. | 25 00 |
| Rev. R. H. Warden, Montreal, | | Black River, N B, St Ste- | | \$2020 00 | |
| Treasurer to 7th Dec., 1887. | | phen's Ch | 2 00 | MANITOBA COLLEGE. | |
| Already acknowledged | \$ 673 87 | Port Dalhousie | 9 00 | To remove debt at Dr Reid's Office. | |
| Embro Y P Association | 10 00 | Louth | 2 00 | Received by Rev A H Warden, | |
| Kingsbury & Brampton (Gr.) | 5 00 | \$1531 26 | | Montreal. | |
| Rev C Chiniquy, St Anne, Ill | 50 00 | UNION COLLEGE FUND. | | Already acknowledged | |
| Masham (Th.) | 4 39 | Rev. R. H. Warden, Montreal, Agt. | | \$ 461 00 | |
| Madoc, St. Peter's (Th) | 3 25 | Already acknowledged | \$ 59 08 | Rev Prof Scrimger, Montr'l. | 20 00 |
| Ottawa, St Andrew's (Th)... | 125 00 | Elmsley, Ont | 10 00 | George Hay, Ottawa | 50 00 |
| Dalhousie Mills and Cote St | | Uphill | 1 75 | J W Kilgour, Beauharnois .. | 100 00 |
| George | 4 00 | Sebright | 2 25 | L W Johnston, Fredericton. | 25 00 |
| Kintyre (Th) | 9 00 | South Indian | 2 58 | Rev Dr Pollok, Halifax ... | 30 00 |
| Petrolea (Th) | 4 15 | Havelock | 2 00 | Rev Dr MacNish, Cornwall. | 100 00 |
| Montreal, St Matthew's Ch. | 14 00 | Joliette | 1 64 | \$ 786 00 | |
| Laguerre, Calvin Ch | 3 35 | Lake Megantic | 6 00 | MCALL MISSION. | |
| Sheet Harbour | 4 70 | Cornwall, St John's | 40 00 | A Friend, Lachine | |
| Rev S Rosborough, Sheet | | L'Original | 6 50 | 5 00 | |
| Harbour | 1 00 | Hawkesbury | 4 50 | JEWISH MISSIONS. | |
| N Plympton | 4 00 | \$ 136 30 | | A Friend, Lachine | |
| S Plympton | 3 00 | PRESBYTERIAN COLLEGE, MONTREAL. | | 10 00 | |
| Millbrook | 3 00 | Received by Rev. R. H. Warden, | | MANITOBA COLLEGE. | |
| Baddeck | 6 00 | Montreal, Treasurer to Dec. 7, '87. | | Theological Department. | |
| Grafton | 15 00 | Ordinary Fund. | | Rev. Dr. Bryce, Convener and | |
| Vernonville | 6 00 | Already acknowledged | \$ 145 46 | Treasurer. | |
| Chatsworth | 5 30 | Aylmer | 4 00 | Amount already reported .. | |
| John Webster, St Mary's ... | 2 00 | Kenyon | 20 00 | \$ 948 75 | |
| Richby | 2 00 | D W Munro, Martintown ... | 1 00 | Vancouver, B C | 30 00 |
| Glencoe | 13 07 | St Andrew's | 10 00 | Albarni, B C | 5 00 |
| West Flamboro | 20 00 | Roxborough, Knox | 15 00 | Strathorne | 15 00 |
| Harriston, Knox Ch | 4 68 | Williamst'n, Hephzebah Ch | 9 85 | North Ch, Winnipeg | 10 00 |
| Chateaugay | 11 63 | \$ 205 31 | | Special endowment (2 yr int) | 24 00 |
| Beauharnois | 112 37 | Endowment Fund. | | Spallumcheen, B C | 10 00 |
| Ballyduff | 2 62 | Executors late John Drys- | | High Bluff and Prospect ... | 37 85 |
| Wm McCabe, Ballyduff | 1 00 | dale, Ottawa | \$2000 00 | \$1080 60 | |
| Ancaster and Alberton | 7 00 | Exegetical Chair, etc. | | WIDOWS' AND ORPHANS' FUND, IN | |
| Mrs Redpath, Montreal | 100 00 | Already acknowledged | \$ 825 00 | CONNECTION WITH THE CHURCH OF | |
| Montreal, Knox Ch | 50 00 | Rev Jos Allard, Fall River .. | 10 00 | SCOTLAND, JAMES CROIL, TREAS., | |
| Mooretown, Corunna & Knx | | Mrs Miller, Montreal | 25 00 | MONTREAL. | |
| Ch | 9 00 | Arch McIntyre, Montreal .. | 50 00 | Renfrew, Rev Dr Campbell .. | 30 00 |
| H M, Paris, Ont | 10 00 | P Nicholson, Montreal | 25 00 | St Gabriel's, Montreal, on ac | 58 45 |
| East Williams, St Andrew's | 8 60 | C J Fleet, Montreal | 35 00 | Rev Dr Neill Seymour | 5 00 |
| Inverness | 12 00 | | | | |
| Seymour, St Andrew's | 6 33 | | | | |
| Rylston | 4 15 | | | | |
| Dunwich Chalmer's Ch | 5 00 | | | | |
| Dunville | 10 00 | | | | |

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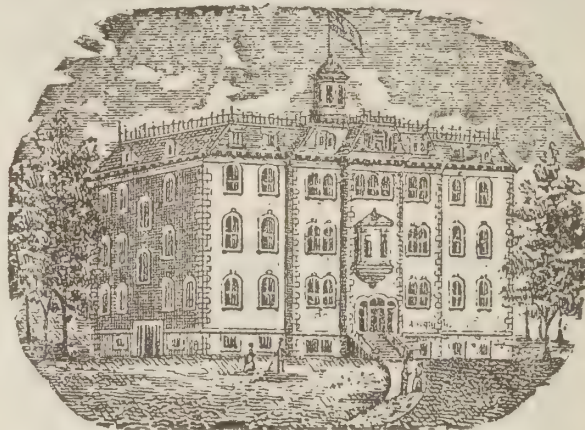
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FOR THE
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FOR THE DOMINION OF CANADA.

VOL. XIII.

FEBRUARY, 1888.

No. 2.

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1688-1888.

II.

WE cannot afford to forget the glorious struggles and the “faithful contendings” of our forefathers. Their history is part of our heritage, we claim it, and are thankful for it; and as we recall its darker scenes we unite in songs of thanksgiving for the brighter and happier times in which we live. Two hundred years ago in Scotland the penalty of death was attached to the crime of preaching in any “Presbyterian Conventicle”; and even to attend such a “Conventicle” in the open air was a capital offence which rendered Presbyterians liable to be shot down like beasts of prey, or to be banished and sold into slavery, or to be drowned.

The Episcopal Church in Scotland dates back to the Reformation, but it never included, and does not include now, more than an insignificant minority of the people. It was reactionary, and distrustful of popular rights and popular liberty. Episcopacy never appeared on Scottish soil except as the agent or ally of a persecutor; and the persecutions of the Stuart period were heartless, cruel, and unrelenting in the extreme. The Stuarts professed to favour the Episcopalian church, and James VI, seems to have done so in sincerity; but Charles I.

was not far from being a Roman Catholic; Charles II. was a Roman Catholic in disguise; and James VII. was a Roman Catholic without any disguise. He wished at first to force prelacy on Scotch people, and used the tortures of the thumbscrew and the boot for his purpose; but he came by and by to devote himself to the direct strengthening and establishing of the Roman Catholic Church. The former had, as he believed, paved the way for the latter. Prelacy had ministered to arbitrary power; the sturdy Presbyterians which had resisted such power, seemed crushed and almost annihilated.

Presbyterians still lived, though the foremost of them were in exile or in hiding in the moors and hills of Scotland. They still, at the peril of life, proclaimed that “God alone is Lord of the conscience:” “Jesus Christ is the only King and Head of the Church.” They protested against tyranny in the state, and corruption, superstition, and deadly error in the Church.

When English Churchmen, from the highest to the lowest, submitted in silence to the decrees of the Stuarts; when even the sons of the Puritans were quiescent through terror of the tyrants’ arm; when lords and earls, dukes and barons, bowed in servile obedience, a nucleus of sturdy, earnest, courageous, and God-fearing Presbyterians rejected all compromise with

wickedness in high places, declared that the King had forfeited his throne by his persistent lawlessness and that his people no longer owed him obedience. The persecuted remnant of Presbyterians were right. They suffered for the faith that was in them, and it was a faith worth suffering for. Their "faithful contendings" had their due effect. Scotland, England, the Protestant portion of Ireland, ere long adopted virtually the principle proclaimed by the Scottish Presbyterians, and King James lost the throne.

WILLIAM OF ORANGE was himself a Presbyterian. The Presbyterians of Scotland were his most faithful friends; the Presbyterians of Ireland defended and maintained his interests with unsurpassed endurance and valour. Presbyterians everywhere distrusted James, and well they might. In the year before the revolution, when he saw fit to proclaim an indulgence for the relief of scrupulous consciences, "Presbyterians were interdicted from worshipping God anywhere but in private dwellings; they were not to presume to build meeting-houses; they were not even to use a barn or an outhouse for religious exercises; and it was distinctly notified to them that if they dared to hold conventicles in the open air, the law which denounced death against both preachers and hearers should be enforced without mercy." Such were the tender mercies of this monarch!

The last Presbyterian who suffered death for his religion, in Scotland, was JAMES RENNICK, who was hanged on the 17th February, 1688. Among his last words were, "Lord I die in the faith that Thou wilt not leave Scotland, but that Thou wilt make the blood of Thy witnesses the seed of Thy church, and return again and be glorious in our land." Referring to the principles of faith and freedom for which he was dying, he said: "The Lord will make these despised truths glorious in the earth." His anticipations were fulfilled more speedily than he had anticipated. Within twelve months, James was a dishonoured fugitive, and a revolution occurred which placed a Presbyterian, a genuine and heroic Protestant, upon the British Throne.

During the hideous persecutions of the Stuarts, the General Assembly of the Church of Scotland was forbidden to meet. For thirty-seven years that law continued.

Eighteen thousand Scottish people suffered death for their faith. Seventeen hundred were banished to the "plantations," and for the most part sold as slaves. Three thousand six hundred were imprisoned. Eight hundred were outlawed. Over seven thousand went into voluntary exile. Hundreds were murdered in cold blood, without form of law. Persecution in this case, as in so many cases, illustrated the beautiful "sign" of the church,— "*The bush burning, but not consumed.*" M.

Editorial Correspondence

THE McALL MISSION, PARIS.

ACCORDING to the old saying, "Seeing is believing." I had heard much about the Evangelistic Mission in France, known as the McAll Mission, but now my interest in it was greatly increased by frequent opportunities of attending meetings in different parts of the city, and conversing with some of the workers. I would have profited much more but for my inexcusable ignorance of the language.

The *Rue Royale*, leading from the *Place de la Concorde*, is one of the most fashionable of the business streets in the city. One evening as I strolled along, my attention was attracted by an illuminated arch over the door of a building, on either side of which were shops and restaurants brilliantly lit up by electricity. The blazing inscription over said door consisted of the words, *Salle de Conferences*. As I stopped to look at it, a gentleman on the side-walk accosted me, and politely asked me to go in. "It is a good place to rest," said he; "warm, bright, and comfortable, and *there is nothing to pay.*" I went in. A lady met me at the door, put a French hymn book in my hand; showed me to a seat, and sat down beside me. The time for commencing the service having not yet come, a vigorous *tête-a-tête* ensued. "This," she said, "is the *Salle Philadelphie*, one of the principle centres of our work. Here we have services three times on Sunday, public conferences twice every day in the week, and a prayer meeting for the workers on Friday afternoon. There are thirty-three other halls like this in the city and suburbs, in which similar services are conducted, but this is the chief rendezvous of the as-

sistants." "Will Mr. McAll be here?" "No. He is unwell, and leaves to-morrow for England. But Mr. Saltau, the Secretary, will be here on Friday and give you all needed information." I took stock of the room. It was seated with chairs for about 200. The walls were adorned with Scripture texts. In one corner there was a refectory, suggesting that a cup of tea and refreshments were frequently in requisition. In another, there was a library. At the further end, a reading desk, and along side of it a harmonium. The place was well lighted and clean. The congregation began to drop in. A lady took her seat at the harmonium. Several hymns were sung. Presently, a smart, middle-aged man passed quickly up the aisle and onto the platform. He read a portion of Scripture, and then spoke for fifteen minutes, very fluently, and with characteristic animation, from the text "By grace ye are saved through faith, &c." Then followed a short prayer, with another hymn, and the meeting closed, without the benediction, but not before the greater number had shaken hands and exchanged the salutation—*Bon soir*.

Another evening I went to the *Salle New York*, No. 10 *Boulevard de Sebastopol*. The hall was much larger than the other, and it was crowded to its utmost capacity, chiefly by men in blue blouses—the genuine *ouvriers* of Paris—men who, on slight provocation, would be foremost in a street row. Yet I never saw a more attentive or orderly congregation. The speaker was one of the city Lutheran ministers, whose forcible and eloquent address on the Divinity of Christ, was evidently relished by the audience. It takes a Frenchman to speak so as to rivet the attention of a crowd like this. He is humorous, grave, pathetic, by turns; he entreats, beseeches, in the most winning way; he gesticulates with his arms, and his head, and frequently by a peculiar shrug of the shoulders; he speaks with his hands and his eyes, as well as with his mouth—speaks gracefully, very rapidly, and extemporaneously. The singing was good. It was touching, indeed, to hear these three hundred and fifty stalwart working-men singing with all their hearts, as it seemed, *O Quel Amour!* to the familiar tune of "O How He Loves!" At the close of this meeting, more than fifty remained half an hour longer for a "Bible Reading."

And I might take my readers to the *Salle Faubourg St Antoine*, still larger than the last named, if not quite so attractive, where services are conducted precisely in the same manner, and into which 400 Sabbath-School children are frequently packed on a Sunday afternoon. The only difference is that this *Salle* is in the centre of a very hot-bed of Communism—notoriously the most depraved, lawless, and dangerous quarter in all Paris. But enough has been said to illustrate the kind of work that is being done. Let us now see how it began.

Rev. R. W. McAll was minister of a large and attached congregation at Hadley, in England, with plenty of work to do at home. In the summer of 1871, he and Mrs. McAll came to spend a few days in Paris for the first time. He didn't know a word of French. Late in the evening before they were to leave, these two strangers walked out to the crowded slums of Belleville, carrying with them a few tracts. Stopping in front of a wine-shop, they commenced distributing their tracts. Not only were they accepted, but one man, speaking for the rest, said to Mr. McAll, in good English: "Sir, are you not a Christian minister? If so, I have something important to say to you. You are now in the very midst of a district inhabited by thousands and tens of thousands of us working-men. To a man we have done with an imposed religion—a religion of superstition and oppression. But if any one would come and teach us religion of another kind—a religion of freedom and earnestness, many of us are ready to listen." Strange to say, Mr. M. never saw this man afterwards, but the "call" thus addressed to him made such an impression that he recognized in it the Lord's purpose to use him in the work. He resigned his charge in England, came back to Paris and took up his residence in a humble lodging in the midst of the workmen's habitations. Again he and his wife visited the same place as before, scattering among the motley crowd a printed invitation addressed *To the Ouvriers*, to the effect that on the next Sunday evening at 8 p.m., an Englishman desired to speak to them of the love of Jesus Christ. Assisted by some English friends, the first meeting was held in a small room hired for the occasion. There were 28 present. At the second meeting there were a hundred. A

larger room was secured, then another, and another, until, in 1886, the number of halls was thirty-four, seated for 6,300, and supplied with a staff of assistants over a hundred in number. To the evangelistic services for adults, were added thirty-seven Sabbath-schools, or "Thursday schools," practically the same, conducted by 220 teachers, and with some 7,000 scholars on the rolls. But the work was not to be confined to Paris. It spread to other towns and cities—Marseilles, Lyons, Nice, Bordeaux, Boulogne, Rochefort, Dunkirk, Toulouse, Montauban, &c., where the work was entered upon enthusiastically, and with like results. In all there were, in 1886, 99 stations, 15,462 sittings, 12,380 adult meetings, 4,485 children's meetings; total attendances, 1,071,009. The number of domiciliary visits paid was 19,143, and the number of Bibles and tracts distributed, 374,924, in that year.

Some peculiarities of the work. (1) The organization is complete. The appointments are made for each meeting at the central office, 28 *Villa Molitor*, where Mr. McAll reigns supreme with the title of President. He has an excellent lieutenant in Mr. Saltau. At every conference there must be at least five of the workers present—the gentleman outside the door, the lady inside of it, the organist, the choir leader, and the speaker. (2) The meetings being small are more easily managed, and require speakers of more ordinary calibre than large ones would, allowing them to come into closer contact with the people, and to become personally acquainted with them. (3) The services are short, the addresses seldom occupying more than fifteen minutes. Controversial topics are forbidden. Not a word must be said to wound the feelings of a Roman Catholic. (4) The speakers are nearly all volunteers who place themselves at the disposal of the mission for a certain number of meetings each week. (5) Contributions of money are never asked for at the regular meetings. The poor have the gospel preached to them, "without money and without price." (6) No attempt has been made to organize congregations, nor has the communion been dispensed by the mission. Mr. McAll has no desire to originate a new sect or "ism"; but simply that the converts connect themselves with some of the existing churches.

(7) It is economically managed, and every centime received is scrupulously accounted for. The whole expenses of the 99 stations for rent, salaries, taxes, and general administration, is only some \$75,000 a year.

With the rapid expansion of the work, a serious difficulty seems to be inevitable in the near future. How long, and how far can this unique mission be carried on on the present lines? Most of these *ouvriers* who feel at home in the *Conférences Salle*, would be like fish out of water in the more stately congregation, and it is questionable whether the average parish ministers could long retain them as members of their churches. In the meantime, it is one of the highest tributes to the efficiency of the mission, that it has the hearty sympathy and coöperation of all Protestant denominations in Paris, and not only that, the Government has stamped the work with its approval "as the best security for order and good citizenship." Looking at its beginnings, and the proportions it has already attained, Mr. McAll himself is constrained to say, "Behold how great a matter a little fire kindleth!" But yet "the cry from the land of Calvin and Voltaire" is that the labourers may be multiplied, "not tenfold merely, but a hundredfold."

The Sunday-school is another important auxiliary of the mission. This department is superintended by Rev. C. E. Greig. I visited a number of the schools, and can testify to the admirable manner in which they are conducted. This man's whole soul is in his work, and he has an astonishing aptitude for reaching the hearts of the young and old in the schools and Bible-classes. In labours he is abundant. After preaching on Sunday morning, he conducts two Sunday-schools in the afternoon, and addresses a conference in the evening. After visiting all day on Monday, he has a Bible-class at 8.30 p.m. On Wednesday and Friday he has classes for young women; on Thursday, a children's meeting at 1.30, and an adult meeting at 8 p.m.; on Saturday a Teacher's meeting. Many of the workers are ladies. They do a great deal of house-to-house visitation, and conduct industrial classes among the poor. They constitute the majority of Sunday-school teachers. It reminded one of the primitive Apostolic times to see these ladies taking little girls by the hand and kissing them as they took

their places in the class. But that need not be regarded as a peculiarity of the McAll mission, for the French are a demonstrative people—given to much kissing.

It would be ungratious of me to conclude without acknowledging the civility and kindness I received from the Revs. Theodore Monod, Theophile Lorriaux and Mr. Greig, in prosecuting my enquiries; also from Rev. Patrick Beaton, minister of the Scotch Church, and Rev. Walter H. Price, of the Methodist Church—in both of whose churches we worshipped. We have a pleasant recollection, too, of a Sunday morning service in the English Church, opposite the English Embassy, and of an evening service in the splendid new American Episcopal church, on the *Avenue de l'Alma*, when the celebrated *Père Hyacinthe* delivered an eloquent address on the Eucharist, to a crowded congregation.

C.

Missionary Cabinet.

MRS. CHARLOTTE GEDDIE OF ANEITYUM.

WE have, this year, selected for biographical notice, from out of "a great host," the names of a few of the women from different countries and churches whose services in the Foreign Mission field entitle them to a place in the front rank of Christian philanthropy. The subject of the following memoir is the only one on our list who is now living, and we have the less hesitation in putting her name first, inasmuch as she and her husband were, we believe, the first missionaries to the Heathen from any British colony.

MRS. GEDDIE is a daughter of the late Dr. Alexander Macdonald, of Antigonish, Nova Scotia, a physician of rare intelligence and high character, who was widely known and honoured in his profession, and whose children were trained in religious knowledge and in the fear of the Lord. In 1839, Miss Macdonald was married to the Rev. John Geddie, at that time Minister of the Presbyterian congregation at Cavendish, Prince Edward Island. We have already told in the RECORD how Dr. Geddie was led to make choice of the New Hebrides as the field of his heroic labours, and we need not

refer further to that point in his history than to say that his young wife not only threw no obstacles in his way, but that she encouraged and aided him as far as she could in the glorious campaign in Nova Scotia and Prince Edward Island, which resulted in forming a Board of Foreign Missions, and in the acceptance of Mr. Geddie's services as its pioneer missionary. One of the objections urged against his appointment was the fact that he had three young children. This was removed in a way that brought sorrow to the hearts of the parents, for the youngest child first sickened and died; the second took ill shortly afterwards, and ere long she, too, was taken from them.

The Geddies sailed from Halifax on the 30th of November, 1846. Their voyage to Boston occupied eight stormy days, during which Mrs. Geddie suffered severely from sea-sickness. It was not until the 28th of January, 1847, that they embarked at Newburyport on the *Eveline*, bound for the South Seas. This vessel of 197 tons was their home for the next six months. They encountered terrific storms while rounding Cape Horn, and hurricanes on the ocean, but they arrived at the Sandwich Islands safely in the middle of July. By-and-by they reached Samoa, where Mrs. Geddie had to face the trial of separation from their eldest child—it being impossible to expose a child of tender age to the abominations daily witnessed among the naked cannibals, where her parents were going to proclaim the gospel of purity and peace. In July, 1848, Mr. and Mrs. Geddie settled on Aneityum, and began their great life-work among a people as degraded as can be imagined. After building a house, they began learning a language, one word of which had never been printed, and to teach such of the natives as would listen to them for a few minutes. Mrs. Geddie taught the women, and her influence began speedily to tell. Sickness in the form of fever came ever and anon upon husband and wife, but they laboured on, often encountering deadly perils. The practice of strangling widows on the death of their husbands was abolished after a severe struggle—the most violent opposers of the change being the women themselves! After four years of ceaseless toil, abundant fruit was gathered. Aneityum became revolutionized, and the Gospel was

eagerly welcomed. The family relationship was recognized. Christian marriage and baptism took the place of dark heathen customs, and it was noticed, in 1851, as one of the great reformations, that an Aneityumese woman, for the first time, received Christian burial. Up to that time, it had been the invariable custom to throw the bodies of women into the sea. By the year 1852 the greatest difficulties of the mission had been overcome. Steady progress was made in the succeeding years. Many of these degraded savages, through the joint efforts of Dr. and Mrs. Geddie, and their colleagues, Mr. and Mrs. Inglis, began to lead consistent Christian lives. Indeed, the missionaries lived to see the day when there were no heathens on the Island of Aneityum. Mrs. Geddie's charming letters to friends at home greatly deepened the people's interest in the mission. Trials and disasters came upon all the islands in 1860-62. The Mission had been largely reinforced; Mr. and Mrs. Matheson and Mr. Johnston died, and Mr. and Mrs. Gordon were murdered. On Aneityum all was peace and safety, while the surrounding isles were scenes of tragic events, boding ill for the future. In 1863, another band of missionaries went out from Nova Scotia. In 1864, Dr. and Mrs. Geddie left Aneityum for a visit home. On their voyage to Australia, their little boy, aged two and a half years, died. They arrived in Halifax in August, and remained in this country till February, 1886. Mrs. Geddie greatly enjoyed much-needed rest. Dr. Geddie visited the churches and preached and addressed meetings almost incessantly. After the conclusion of this, their only visit to Nova Scotia, they made haste to their dear island "home," where, on their arrival, they met a most enthusiastic welcome. Work was joyously resumed and continued till 1872, when Dr. Geddie was prostrated with paralysis. On the 14th of December, he died. Since that time Mrs. Geddie has lived in Australia, a widow indeed, but retaining all her lively interest in missions, and doing what she can to aid the good cause in the New Hebrides.

THE one hundredth anniversary of the birth of Adoniram Judson occurs August 9, 1888. In commemoration of this event it is proposed to erect a Judson Memorial church in Mandalay, the capital of Upper Burma, within sight of the prison pens of Ava and Oung-pen-la.



Rev. James Robertson.

IF there is one man more than any other to whom the Presbyterian Church in Canada may ungrudgingly accord its thanks in connection with the development of its Home Missionary work, we think we may safely say, without suspicion of favouritism, that Mr. Robertson, the Superintendent of Missions in Manitoba and the North-West, is that man. Since his appointment by the General Assembly of 1881 to that important position, his diligence and enthusiasm have been conspicuous, while the success that has attended his labours has amply justified the exceptional designation of the office which he fills. During these seven years, Presbyterianism in the North-West has made rapid and substantial progress. When Mr. Robertson entered upon his duties, there were in the Presbytery of Manitoba only two self-sustaining congregations, four augmented congregations, and twenty-eight mission fields, having in all about 110 points where services were held. There are now *ten* self-sustaining, *twenty-four* supplemented congregations, and *seventy-four* mission fields in which services are conducted at over 400 different points. In 1881, the number of families was computed to be about 1,100, and of communicants 1,200, while the contributions of the people for congregational purposes were some \$16,000.

The returns of last year stated the number of families to be 4,968, of communicants, 5,623, and the contributions for all purposes, \$89,400. In 1881, there were eighteen churches and three manses in the whole presbytery, whereas now there are one hundred and eight churches and twenty-five manses. It is not claimed that Mr. Robertson should be regarded as the sole means of effecting these remarkable changes. It is well-known that a large number of ministers, among whom are some of the ablest in the Church, have been continuously and energetically co-operating with him, but much of the drudgery involved in organizing congregations and mission stations in the remoter districts has devolved on the Superintendent, and he is mainly to be credited for instituting the Church and Manse-building Fund, and securing subscriptions towards it, amounting to some \$116,000, of which \$50,000 have been paid.

Mr. Robertson is a long headed and level-headed Scotchman, endowed with a full share of the pluck and perserverance that is the characteristic of his countrymen. He was born in the parish of Dull, Perthshire, in 1839. He came with his parents to the neighborhood of Woodstock, Ontario, in 1855. After teaching school for two years, he went through a university course in Toronto, studied for two years in the Princeton Theological Seminary, and one year at Union College, New York. He was licensed by the Presbytery of New Brunswick, U.S., and was inducted pastor of Norwich congregation, Ont., in 1869. In 1874, he was called to Knox Church, Winnipeg, which, under his ministry, grew, from small beginnings, to be one of the largest and most influential in the Church. As a member of the Board of Education for Manitoba, a teacher in the Manitoba College, and a promoter of the Bill which gave Manitoba its Provincial University, and now as Superintendent of a vast mission field, Mr. Robertson has rendered inestimable services to that new country.

Household Words.

"I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."
John xiv; 2, 3.

It is not place or circumstance, let us remember, which ensures happiness, however favourable or excellent these may be in them-

selves, but the suitableness of our disposition to them, the conformity between them and our tempers and desires. And so while Christ prepares a place for his followers, he does also prepare them for the place, working in them, so that there shall be conformity between the two, a suitableness in the one to minister to the happiness of the other. How much of the future dwelling-place of the saints is hid from us? It is indeed but little we know of it. Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive it. But this we know, it is a place of pure and perfect holiness. In the new heaven and new earth dwelleth righteousness. Christ is there, and nothing entereth that defileth. And so it behoves, that we become holy and Christ-like, or heaven can be no heaven to us. And Christ's work of making his people holy by his Spirit, they should be daily conscious of. Growing humbleness of mind, growing trust in the graciousness of God, growing meekness of temper, growing submission to the divine will, growing delight in the exercises of piety and works of charity, these are tokens and results of the work. Oh, let us ask for them and pray for them. What matters it that Christ prepares a place resplendent beyond all our present conception, with the glory of the divine workmanship. It will not be a place for us unless we be inwardly prepared for it. *John Cook, D.D., Quebec.*

WHAT FAITH IS.

The Emperor Napoleon I. was reviewing some troops upon the place du Carrousel, in Paris; and in giving an order, he thoughtlessly dropped the bridle on the neck of his horse, which instantly set off at a gallop. The Emperor was obliged to cling to the saddle. At this moment a private soldier of the line sprang before the horse, seized the bridle, and handed it respectfully to the Emperor. "Much obliged to you, captain," said the Emperor—by this one word making the soldier a captain. The man believed the Emperor, and saluting him, asked, "Of what regiment, sir?" Napoleon, charmed with his faith, replied, "Of my guards?" and galloped off. As soon as the Emperor had passed on, the soldier laid down his gun, saying, "Whoever will may take it," and instead of returning to his comrades, he approached the group of staff officers. On seeing him one of the generals scornfully said, "What does this fellow want here?" "This fellow," replied the soldier proudly, "is a captain of the Guards." "You? my poor friend, you are mad to say so." "He said it," replied the soldier, pointing to the Emperor, who was still in sight. "I beg your pardon sir," said the general respectfully, "I was not aware of it." Now that soldier just took the Emperor at his word—but was not that believing the Emperor?—and what you want to do is to give God as much credit for speaking the truth as that

soldier gave the Emperor Napoleon. And is that all? Yes, that is all. Many people think that they have not the right kind of faith; but there is only *one* kind of faith. Men either have faith or they have not; they either believe, or they do not believe. And the trouble with many who think they have not the right kind of faith is that they do not believe at all. If I believed that the house in which I am now sitting, as I write, was on fire, I would not be long till I would be trying to make good my escape from it. So as soon as a man believes the way of sin is the way to hell, immediately he becomes concerned to forsake it, and as soon as he believes that Christ has died for his sins, then he trusts Christ and receives life. Dear reader have you taken God at His Word regarding Christ's work for you? If so, you have eternal life; if not, you are making God a liar. You would be very much displeased if any one doubted *your* word, but all the years since you could understand the Gospel you have been giving God the lie. Will you not just give God a little credit?—*E., in N. Zealand Presbyterian.*

OLD AGE.

Dean Bradley, successor of Stanley in the deanery of Westminster, tells an anecdote of him as he neared his sixtieth year. He was travelling in Germany on a Rhine steamer, and getting acquainted with a boy, who asked him his age, which answered, he said:

"Why, all your life is over."

"No," said the dean, "the best is yet to come."

"You must be the wrong side of sixty," said one acquaintance to another.

"No," he replied, "I am on the right side."

Old age is cheerless enough to one lacking faith in God and Christ, but bright with divinest hopes when one has for his portion the Christ, whom to know, with the Father, is eternal life. Let every man mourn as old age creeps upon him if he be without faith in the Holy One.

Let every man rejoice as age comes upon him if he trusts in Him who said, "Because I live, ye shall live." Life here is only the state of infancy.

A plain London lighterman, only a navigator on the Thames, was in the Abbey, standing before the monument of John Wesley, and as he talked with the Dean, knowing he had been in Palestine, said;

"It must have been beautiful to have walked where the Saviour walked."

"Yes," and with a saintly look he said, "beautiful to walk in the steps of the Saviour."

Stanley's words as he spoke of death are so beautiful we quote them:

"There the soul finds itself on the mountain ridge overlooking the unknown future; our company before is gone; the kinsfolk and friends of many years are passed over the dark river, and we are left alone with God. We

know not in the shadow of night who it is that touches us—we feel only that the everlasting Arms are closing us in; the twilight of the morning breaks, we are bid to depart in peace, for by a strength not our own we have prevailed, and the path is made clear before us."

Great and many are the compensations of advancing age.

HOW HE FOUND GOD.

More than a hundred years have passed since a young man in England, who belonged to a pious family, but was himself far from God, was to find God by strange means. He had been the child of many prayers, but to all the entreaties of his pious mother and others he answered by inwardly resolving not to become a Christian. When he and his mother were on a visit to Ireland, on the Lord's day they went to a place where a good man was going to preach. He was very earnest in his sermon, and put the question to the unsaved present, whether they would give themselves to Christ or remain rebels? Every time the young man said in his own heart, "I will not yield, I will not yield." His heart was hardened against God's grace. And at the close of the sermon it seemed to be harder then ever it had been. When the sermon was finished, the minister gave out a hymn. It begins:

"Come, ye sinners, poor and wretched,
Weak and wounded, sick and sore."

The congregation, stirred by the earnest sermon, sung the hymn with their whole heart. And what the sermon could not do, the singing of the hymn did. It broke the hard, unyielding heart. He found God and gave himself to Him. He lived to be an honoured preacher of the gospel. He was Augustus Toplady, the author of the great hymn—

"Rock of ages, cleft for me,
Let me hide myself in thee."

Paul said of himself: "I have learned in whatsoever state I am, therewith to be content." This means that he had learned to accept his situation as appointed to him in the providence of God, whatever it might be. The learning of this simple lesson is a cure for no small part of the miseries of life.

HOLD FAST.

The years flit fast away,
Life's race will soon be o'er;
The waves of time, ere long, will break,
On the eternal shore.

Up! finish well thy work,
Be true, and strong, and brave;
God watches all thy glorious strife,
His outstretched hand will save.

Rev. J. C. Seymour.

The Transfiguration.

FEBRUARY 5. A.D. 29. MATT. 17 : 1-13.
Golden Text, Luke 9 : 35.

COMP. Mark 9 : 1-12 and Luke 9 : 28-36. Jesus was at this time in Northern Galilee. The time of His ministry on earth was drawing to a close. The Son of Man would shortly "come in his kingdom," Matt. 16 : 28, but the way was rough, as He told His disciples, ch. 16 : 21. To strengthen their faith and carry them safely through coming trials, he now shows Himself to them in His glory. V. 1. *Six days*—Luke says "about eight" Matthew is more precise. *Peter, James and John*—Chosen companions of Jesus in several important circumstances, Mark 5 : 37, Matt. 26 : 37. He was fitting them to be "pillars of the church," Gal. 2 : 9. *A high mountain*—Supposed to be Mount Hermon. Jesus had gone there to pray. It was night, Luke 9 : 28-29. V. 2. *Transfigured*—His form and appearance were changed. *His face did shine*—He covered Himself with light, as with a garment, Ps. 104 : 2. God is light, 1 John 1 : 6, Heb. 1 : 3. *His raiment*—His clothing, see Mark 9 : 3, a fuller is one who bleaches clothes. It is said of Moses also that his face shone, when he came down from Mount Sinai, Ex. 34 : 29-30. V. 3. *Moses and Elias*—The representatives of the Law and the Prophets. It was fitting that they should be present at the inauguration of the new dispensation. Their presence proved that Christ's Kingdom is in Heaven as well as on earth, Eph. 3 : 15, that God's people live with Him after death, and have communion with Christ. *Talking with Him*—of His coming death, Luke 9 : 31. V. 4. *Tabernacles*—temporary shelters, booths made of branches, Lev. 24 : 40. V. 5. *A bright cloud*—The symbol of the Divine presence, as in 1 King 8 : 10-11. *A voice*—that of God. The words were the same as those heard at the baptism of Jesus. Matt. 3 : 17. *Hear ye Him*—believe and obey. 2 Cor. 5 : 7. V. 6. *Sore afraid*—as sinners always are in the presence of God, Isaiah 7 : 5. V. 7. *Touched them*—Comp. Rev. 1 : 17. V. 6. *Tell no man*—The coming sufferings of Christ would have made their account of His glory incredible to men. It might have incensed the Jews against Him. When He was risen from the dead, they told all about it, as commanded here, 2 Pet. 1 : 16-18. V. 10. *Elias*—Elijah, see Mal. 4 : 5, which the Scribes understood literally. V. 11. *Restore all things*—Spiritually, by preaching repentance and reviving the worship of God. V. 12. *Elias is come*—John the Baptist, who came in the Spirit and the power of Elias, Luke 1 : 17. *They knew Him not*—Although it was Herod who ordered John's death, the Scribes were pleased with his execution, Matt. 11 : 18. They would treat Christ no better, Matt. 16 : 21. Had they been willing to do the will of God, they would have known better, John 7 : 17. Hosea 6 : 3.

Jesus and the Little Ones.

FEBRUARY 12. A.D. 29. MATT. 18 : 1-14.
Golden Text, Matt. 19 : 14.

COMP. Mark 9 : 32-49, and Luke 9 : 46-50. When Jesus came down from the Mount of the Transfiguration, he found the nine disciples he had left behind, surrounded by a great multitude and disputing with the Scribes, Mark 9 : 14. It appeared that a man had brought his son to the disciples to be cured, but they had not been able to do it. Jesus had the lad brought to Him, and by a single command delivered him from the dumb and deaf spirit that possessed him. After this, He went away through Galilee to Capernaum, Mark 9 : 30-33. It was whilst He was there, resting in a house, that the incident of our lesson took place. The disciples had been disputing along the road as to who would be the greatest in the coming Kingdom of Christ. They were a little ashamed of themselves, for when Jesus questioned them about it, they had nothing to say, Mark 9 : 33. Not yet satisfied, they finally asked Him. V. 1. *Who is the greatest*—They still thought that Christ's Kingdom would be an earthly one, as that of David. V. 2. *A little child*—who would much rather have hidden himself in his mother's arms, who certainly did not covet the distinction Christ conferred upon him. V. 3. *Converted*—Turned, changed. Let them forsake their proud and ambitious thoughts and become lowly and humble as this little child. V. 4. *The greatest*—being the best Christian, having the most of the Spirit of Christ, Phil. 2 : 3-5, Jas. 4 : 10. V. 5. *One such little child*—One with the same humble and childlike disposition. *Receiveth me*—See Matt. 25 : 40. V. 6. *Offend*—cause to sin. It were better to die, than lead even a little child to evil. V. 7. *Beware of offences*—of whatever produces sin. *It must needs be*—because men are a fallen race. *Woe to that man*—no wickedness can be worse than his, no one's punishment will be greater. Vs. 8, 9. *Thine hand—thine eye*—Bad habits, bad friends, bad occupations although they may seem as dear to us as a hand or an eye, must be given up, if we wish to be saved. *Hell-fire*—Called in v. 9, everlasting, the future punishment of the wicked, Mark 9 : 44, 46, 48. V. 10. *Their angels*—These ministering spirits watch over God's little ones, Heb. 1 : 14. How precious then must they be in God's sight. V. 11. *The Son of man is come*—Another reason against causing God's people to sin, it is direct opposition to the work of Christ. V. 12, 14. As a shepherd takes all this trouble for one lost sheep, and rejoices when he has found it, thus Christ seeks and saves men. Surely then, Christ's little ones sought and saved by Him should not be despised. God wants all children to be saved. Of such is the Kingdom of Heaven, Luke 18 : 16, 2 Pet. 3 : 9. God's love to little children is illustrated in Jonah, 4 : 11.

A Lesson on Forgiveness.

FEBRUARY 19. A.D. 29. MATT. 18 : 21-35.

Golden Text, Matt. 6 : 12.

JESUS having shown in the preceding lesson that "it must needs be that offences come," v. 7, and given directions how to deal with offenders, vs. 15-18, now treats of the personal wrongs it is in our power to forgive. The subject was introduced by Peter, who asked, V. 21. *How oft shall my brother, &c—brother man, brother in Christ or brother in the family, Mark 11 : 26. Sin against Me—injure or offend me in any way. Seven times—*The Jews taught that a man ought to forgive three times, but after that he was not bound to forgive a fourth time. V. 22. *Seventy times seven—*forgive always, do not count the times you have done so, we cannot forgive too much. Even when our forgiveness has not been asked, we have to pray for our enemy, Matt. 5 : 44, Luke 23 : 24, and leave his punishment to God, Rom. 12 : 19. V. 23. *The Kingdom of Heaven* means here, the Church of which Christ is King, 1 Tim. 6 : 15, and his disciples the servants, 2 Tim. 2 : 24. *Take account—*see how much they owed him. Everyone will have to account to God, soon or late. Everything we have done, good or evil, will be brought to remembrance in that day, Rom. 2 : 6-10. V. 24. *Ten thousand talents—*Silver talents were worth \$1519.23, so that the total would be \$15,180,000 (Barnes), an immense sum. Such is the sinner's debt to God, Ps. 40 : 12. V. 25. *Had not to pay—*No one can give a ransom for his soul, Ps. 49 : 7; 143 : 2. *To be sold—*as the Jewish law allowed, Lev. 25 : 39-43. V. 26. *Worshipped him—*prostrated himself before him, an eastern custom, when a subject addresses his king. A broken spirit was the only acceptable sacrifice he could offer, Ps. 51 : 16-17. V. 27. *Loosed him—*relieved him from his obligation, by forgiving the debt. Thus God freely forgives all who truly repenting, come to Him for pardon. 1 John 1 : 9, 1 Pet. 1 : 18-19. V. 28. *A hundred pence—*about \$14. The Roman penny was worth about 14 cents, (Barnes). V. 33. *Even as I had pity—*Those who have received mercy should be merciful. V. 34. *Was wroth—angry—to the tormentors—*men who tortured criminals to punish them or to make them confess their crimes. V. 35. *So likewise—*See Matt. 6 : 12. *From your hearts—*without reserve. It is not enough to say we forgive if we keep a bitter feeling in our heart against the offender. Jesus demands that we should feel and act towards such a one, as if he had not offended us. Let us not say, I forgive, but will never forget. If God remembered against us the sins we ask Him to forgive, no one could be saved. An unforgiving spirit, is an unchristian spirit. A true follower of Christ does not only forgive the wrong inflicted upon him, but as much as lieth in his power, returns good for evil, Rom. 12 : 20-21.

The Rich Young Ruler.

FEBRUARY 26. A.D. 30. MATT. 19 : 16-26.

Golden Text, Matt. 6 : 24.

COMP. Mark 10 : 17-30 and Luke 18 : 18-30. It is thought by many that the incident here related, happened shortly after the resurrection of Lazarus, of which Matthew makes no mention. Jesus was then on his way from Ephraim, a village of Judea, to Jerusalem, to be present at the Passover, John 11 : 54-55. There is an interval of a few months between this lesson and the last. V. 16. *One came—a young man, v. 20, a ruler, Luke 18 : 18, and very rich, v. 22.* He came running and knelt before Jesus, Mark 10 : 17, anxious to see him, and do him honour, and still more, to learn of him the way of Life. He had lived a moral, blameless life, v. 20, yet felt not satisfied. He wished to make sure of salvation, a most praiseworthy desire. V. 17. *Why callest thou me good—*This question was put to draw the young man's attention to the fact that the "Good Master," as he called Jesus, was more than man, even the Only One Good-God. *Keep the commandments—*Do what God commands in His law, Ezek. 20 : 11. No man has ever done this fully, Ps. 14 : 3, Rom. 3 : 20-23. Jesus was about to test the young ruler, and by showing him what he lacked, point out at the same time, his need of a Saviour. V. 19. *Thou shalt love—*Lev. 19 : 18. Mark adds, "Defraud not," a condensation of the 9th and 10th commandments, Lev. 19 : 13. V. 20. *I have kept—*He thought he had. He had, like Paul, prided himself on his blameless life, Phil. 3 : 6. Jesus knew that he had been "a good young man," he loved him for it, Mark 10 : 21. But external goodness, although lovely, is not enough in the sight of God, Ps. 51 : 6, Matt. 5 : 20. V. 21. *If thou wilt be perfect—*Jesus tests his sincerity by prescribing what men did not expect of him. To divest himself of his wealth, even for the best of purposes, demanded an amount of faith and self-denial, which he did not possess. V. 22. *He went away sorrowful—*mortified to feel that he could not find it in his heart to love his neighbor as himself. He loved Eternal Life, but he loved his riches more. V. 23. *Hardly—*not because he is rich, many rich men have been saved, but because so many trust in their riches, rather than in God, Mark 10 : 24, Ps. 62 : 10. There is deceitfulness in riches, Matt. 13 : 22, 1 Tim. 6 : 9-10. V. 24. *A camel—*Proverbial expression, to say that a thing was impossible or very difficult. V. 26. *All things are possible—*God can give grace to the rich to avoid the special dangers of wealth, and to use it wisely for the glory of God and the advancement of His Kingdom. "We have brought nothing into the world and it is certain we can carry nothing out. 1. Tim. 6 : 7. It has been well said, that at death what we gave away for Jesus' sake, we keep, whilst that we kept we lose. Agur's prayer was true wisdom "neither poverty nor riches."

Ecclesiastical News.

SCOTLAND.—The foundation stone of a new United Presbyterian Church was laid in Algiers, a short time ago, by Sir Peter Coats, of Paisley, whose gift to the Mission the Church is.... The Rev. Archibald Kennedy has been appointed to the Chair of Oriental Languages in the University of Aberdeen. He is a native of Banff (whence, also, our own Dr. Geddie came), and entered the University at the early age of 15. He was a pupil of the Rev. Thos. Gentle, M.A., of the Abbey, Paisley. Strach, of Berlin, entrusted him with the translation into English of his Hebrew grammar. He is under 30 years of age.... We have been much saddened by the death of the Earl and Countess of Dalhousie, who were both buried on the same day.... The Rev. Mr. Hastie, formerly of Calcutta, seems to have gained his case against Mr. Steel, a well-known merchant in that city, Mr. Steel withdrawing all the imputations on Mr. Hastie's character, and paying \$1,500 of expenses.... Dr. Story has been preaching before the Queen, and dining with the Royal Family.... Dr. J. Cameron Lees, of St. Giles, baptized the Royal babe at Balmoral, the Queen holding the child during the simple Scottish ceremony. High Churchmen are irate, but admit the baptism to be "legal," on the ground that even *laymen* may baptize!.... The Rev. Mr. Boe, of Newcastle-on-Tyne, succeeds the Rev. Alexr. McWilliam (formerly of Georgetown, P.E.I.) at Ythan Wells. Mr. McWilliam has retired on account of ill-health.... Principal Cunningham, in his lecture at the opening of the St. Andrew's Divinity classes, referred to the late offer of Mr. Gladstone on the Church Question, and asked his students if the people would allow the Church of Scotland to be put up for sale, like an old piece of furniture, to the highest bidder?.... The Rev. Wm. Balfour, of Holyrood F. C., says that, if anything would destroy the Free Church, it would be disestablishment.... On the roll of the F. C. Aged and Infirm Ministers' Fund there are 116 recipients, whose average age is 73½ years. Twenty of them are over 80.... Dr. McTavish, of Inverness, at a recent meeting, moved a vote of continued confidence in Mr. Gladstone.... Rev. Mr. Burnet, of Halfmorton, Dumfriesshire, died very suddenly. He was out on Saturday, and had prepared himself for duty on Sabbath, but took suddenly ill during the night, and ere the Church hour, he departed this life. He had been in charge of the parish 44 years.... At the opening of the U. P. Hall, Professor Patterson described Evolution as the chief permanent contribution of our century to the thought and faith of mankind, and maintained that "no one, who really understood the theory, would be in danger of creating dispeace in the church to which he belonged.".... In our obituary list this month there appear the names of the

Rev. Stewart Wright, of Blantyre, for some time a chaplain in India; Professor Wm. Graham, D.D., of London, a native of Paisley, with a fine gift as a preacher, and a style resembling that of Carlyle; the Rev. James Robinson, of Granton, aged 55 years; and, the wife of Dr. J. Cameron Lees, of St. Giles. Miss Jane Gibson, who mingled in the Literary Society of Edinburgh, at the close of last century and the beginning of this, died at the advanced age of 102.... The late Miss Jeffrey, of Portobello, has left \$25,000 to found two scholarships in Edinburgh, to be competed for by young men studying for the ministry.... The Established Gaelic Church in Rothsay, it has been decided by the Court of Session, belongs to Mr. Munn, Harbour Grace, Newfoundland. His father gave the site, and held the church and ground in trust for congregational purposes. So say the reports.... Dr. Orr, of Hawick, has been appointed to the recently instituted Ker Lectureship in the United Presbyterian Hall.... An overture of some interest and importance was introduced by Professor Candlish before the F. C. Presbytery of Glasgow, and is transmitted. It moves for closer union with the Presbyterian Church in England: 1. By a mutual recognition and acceptance of probationers and students. 2. By appointing corresponding members, as in the case of Synods, instead of delegations, as at present; and, 3. By a Federal Council composed of representatives from the Presbyterian Church in England, and the Free and United Presbyterian Churches in Scotland, to deliberate on the common interests. In connection with missions, the Church of Scotland might also have a place. In many respects, it is a statesmanlike scheme. D.

IRELAND.—There have been several deaths among ministers within the last two months. We mention two of whom some notice may be taken. The Rev. Samuel Finlay, of First Kilraughts, in the County of Antrim, was ordained there nearly 38 years ago. He was a native of near Coleraine, and has a younger brother in the ministry in the Southern Hemisphere. He was one of the most effective preachers of that quarter. He was much beloved by his large and wealthy congregation, and his services in the neighbouring churches, particularly at communion seasons, were exceedingly appreciated. Quite a number of young men trained under him are now in the ministry. One of these, the Rev. James Brown Armour, of Ballymoney, was appointed to preach his funeral sermon. For some two years before his decease, Mr. Finlay was entirely laid aside from work, owing to a stroke of paralysis. The Rev. Moffat Jackson, of Sligo, was taken away suddenly. He has been over 32 years in the ministry, all the time in Sligo. His congregation there is one of the most prominent in the Province of Connaught. He was one of the first students of the Queen's

College, Belfast, and one of the first graduates of the Queen's University. He took high honours in his course, and continued to be a student all his life. As may be expected, the Protestants in Sligo are very few in comparison. It speaks well for the home in which he was brought up, as well as for the young man himself, that a son of Mr. Jackson is now pastor of one of the most influential congregations in Belfast, that of which the late Dr. T. Y. Killen was pastor for more than a quarter of a century. The death of Mr. Jackson is no ordinary loss to the Church.... It is encouraging to see an increasing interest taken in the history of one's own Church. In the early part of last year there appeared as one of Clark's Handbooks for Bible Classes, a capital sketch of the Irish Presbyterian Church, from the pen of Dr. Thomas Hamilton, of Belfast, which has gone through several editions, and met with a rapid and extensive circulation. Now, an unknown friend offers a prize of \$500 for the best written history of the Presbyterian Church in Ireland, to be sent in early in the fall of this year. Here will be an opportunity for those who aspire to fill the chair of Dr. W. D. Killen to win their spurs.... Dr. Murphy has announced that he will retire at the end of this session, and already a number of candidates are spoken of for the Hebrew chair. Professor Biggar, who fills the same chair in Magee College is one; a son of the Professor, the Rev. John Murphy, of Cavan, is another. The Rev. Mr. Dickey, of Maghera, is another candidate, and there are others.

H.

ENGLAND.—Next summer will witness an extraordinary succession of Christian conferences in London. The great International Conference on Foreign Missions will be held from June 9 to 19; the Midway Conference from June 27 to 29; while the Pan-Presbyterian Council will extend from July 3 to 13. Then the Archbishop of Canterbury has called the Pan-Anglican Synod to meet at Lambeth in July next. The Synod will assemble on July 3rd, and will continue in daily session until the 6th, when an adjournment will be taken to the 23rd, to enable the committees to deliberate. The labours of the Synod will be concluded on July 27. The subjects for discussion are: 1st, the Church's practical work in relation to temperance, purity, care of emigrants, and socialism; 2nd, the definite teaching of the faith to the various classes, and the means to that end; 3rd, Anglican communion with relation to Eastern Churches, Scandinavian and other Reformed Churches, Old Catholics and others; 4th, polygamy, heathen converts and divorce; 5th, authoritative standards of doctrine and worship; 6th, the mutual relations of dioceses and branches of the Anglican Communion. Two hundred bishops are expected to be present.... Mr. McConochie, the well-known Ritualistic minister of London, while on a visit to the Bishop

of Argyle and the Isles in the north of Scotland, strayed into the woods during a snow storm, and was found dead from exposure to cold and fatigue.

CANADA.—Rev. Canon Norman, Assistant Rector of the Cathedral, Montreal, has been appointed Rector of the English Cathedral, Quebec.... The Baptists have decided to avail themselves of the provisions of the late Hon. Mr. McMaster's will, bequeathing three-quarters of a million dollars for the founding of a university. It has not yet been decided, however, whether it shall be located in Toronto or at Woodstock.... The Methodist Church has recently amended its rules and regulations bearing on the education of its ministers, by making it obligatory upon all candidates for the ministry to go through a regular curriculum of classical instruction in some college or university. Hitherto, this had not been required.... Dr. Potts, of the Methodist Church, and Principal Grant, of Queen's University, Kingston, have both been laid up by sickness consequent on their laborious efforts to raise money for university educational purposes, the former for the purpose of removing Victoria College to Toronto—involving an outlay of \$450,000—the latter to keep Queen's where it is, adding \$250,000 to its endowment fund. There is little doubt that both institutions will get the money they require.... "A revival in every congregation, and a *quarter of a million* for missions," is the motto of the Methodist Church of Canada for 1888.... At a recent meeting of the Canadian Auxiliary of the McAll Mission in France, it was reported that \$850 had been obtained of the \$1,000 required for the establishment of the stations at Rochefort and Rochelle.

UNITED STATES.—It is announced that Dr. F. L. Patton is to succeed Dr. McCosh as President of Princeton College. His elevation to that position will be received with great favour by the Church. Dr. Patton is a native of Bermuda; educated at University College, Toronto; graduated from Princeton Seminary in 1865. He was pastor of the Eighty-fourth Street Presbyterian Church of New York two years; of the Nyack Presbyterian Church, '67-71; of the South Presbyterian Church, Brooklyn, '71-72; Jefferson Park Presbyterian Church, Chicago, '74-81; editor of the *Interior*, '73-76; professor in McCormick Seminary, '71-81. He was Moderator of the General Assembly of 1878, and was elected a professor in Princeton Seminary in 1881, the position that he still holds, and notwithstanding he has been so long prominently before the Church, he is still a young man, not yet 44 years of age.... The Presbyterian Church (North) is to celebrate this year the centenary of its First General Assembly, by asking from its members *a million of dollars* for its Aged and Infirm Ministers' Fund, and for the widows and

orphans of those who have died in the service of the Church.... A magnificent site has been secured for the ten-million-dollars Cathedral to be erected in the vicinity of New York, and a sufficient number of one-hundred-thousand dollar subscriptions secured to ensure the carrying out of the proposal.... The sixth annual report of Rev. Jacob Freshman's Hebrew Christian work in New York is full of encouragement. During the year, six Hebrews were baptized, four others were received into the membership of the church, and a number of others have been enquiring as to the way, with their faces Zionward. A comfortable church and manse under one roof have been purchased and furnished at a cost of \$25,000. There remains only \$10,000 of debt upon it bearing interest at five per cent. It would not surprise us to hear that some one of New York's merchant princes will send Mr. Freshman a check for that amount, for his work's sake.... The Presbytery of Bloomington, Ill., has a difficult case on its hands, in the shape of a church at Sidney composed entirely of women. They raised the money and built a neat little chapel, and dedicated it practically free from debt. There being no male members to hold the offices, the Presbytery is endeavouring to complete the organization by electing elders. If they cannot find some male members, they will have to let women be elected and serve as elders.

Our Own Church.

THE AGED AND INFIRM MINISTERS' FUND is that to which the General Assembly particularly directs the attention of the congregations this month. The object of this fund is so manifestly right and deserving of generous support, it needs no advocacy at our hands. So much importance does the Presbyterian Church in the United States attach to their fund for a like purpose, they propose to raise this year for it *a million of dollars*. If we cannot do that, let us do what we can.

The time of year has come when most of the congregations make their annual appropriations of money collected during the year for the missionary and benevolent schemes of the church. It is easy to ascertain the relative amounts required for our Home and Foreign Missions, and the supplementing of inadequate stipends in weak congregations, for French Evangelization, for maintaining the efficiency of our Theological Colleges, providing for the widow and fatherless, and for the comfort, in declining years, of ministers whose lives

have been spent in the service of the church, and it is reasonable to expect that the congregations in the disposal of their funds will be guided by an intelligent consideration of the wants of each of these different schemes. Individual preferences must of course be respected, but the less prominently these are urged, the better, as it seems to us, will it be for the church at large. There should be no "pet schemes." Seeing that all exist equally by authority of the General Assembly, all should receive the measure of support to which they are fairly entitled. The *right* of dictating to the committees charged with the administration of the funds of the church, the manner in which certain sums are to be employed must be conceded to individual contributors, but, speaking generally, the *wisdom* of doing so is questionable. It is conceivable that were this principle to obtain more largely than it does at present the committees might find themselves seriously embarrassed. The committees certainly ought to know how the money put into their hands may be most advantageously expended, and as a rule it will be safe to leave the matter unrestrictedly at their disposal.

PERSONAL.—We notice with regret, the death of *Mrs. Macleod*, at Truro, N.S., on the 6th of December. The deceased was widow of the late J. W. Macleod, one of our missionaries in Trinidad, and was greatly beloved by all who knew her. It is said that *Dr. Elizabeth Beatty* of Indore, a medical missionary of our church in Central India, treated over six thousand patients during the past year. Miss Beatty thinks that the institution of a hospital and training school for Hindoo women would open a wide door for the entrance of Christianity. *Mr. John Bain*, son of Rev. Dr. Bain, for many years minister of St. Andrews Church, Perth, Ont., was recently sworn in as judge of the Queen's Bench, Manitoba, by Hon. Chief Justice T. W. Taylor, a Presbyterian elder of high standing. *Rev. C. B. Pitblado* has received a pressing invitation to transfer his labours to San Francisco. *Rev. James Fleck* of Knox Church, Montreal, is named as the probable successor of Rev. D. M. Gordon in Knox Church, Winnipeg, and it is announced that *Rev. Patrick McF. Macleod* of Central Church, Toronto, has

accepted a call to St. Andrew's Church, Victoria, B.C. *Rev. J. M. Allan* of Richmond, Halifax, has returned to Scotland. Several of the Presbyteries have nominated *Rev. Principal Grant* of Queen's College, Kingston, for the moderatorship of the next General Assembly, which is to meet in Halifax, N. S. *Rev. George MacArthur* of Cardinal, has been appointed Clerk of the Presbytery of Brockville, *Rev. John McNabb* of Lucknow, Clerk of the Presbytery of Maitland, and *Rev. S. C. Murray* of Neepawa of that of Brandon. *Rev. John McCarter* of New Brunswick, has been appointed resident missionary at Metis, Que.

THE BOOK OF FORMS, as revised by the General Assembly's Committee, of which Dr. Laing of Dundas, is the convener, and which was sent down to the Presbyteries for their consideration, has of late, occupied much of the time of these courts, and has been discussed with a thoroughness, peculiar to presbytery, and worthy the importance of the matter in hand.

BALGONIE, *Assiniboia*.—Our Boarding School opened on the 15th inst., fourteen children in attendance. Chief Pasquas and Muscopapo's sons, being of the number. Many more willing to come did our funds permit. W. S. MOORE.

SEASONABLE GIFTS.—Local papers throughout Canada contain numerous notices of kind and thoughtful gifts from the people to their pastors. Of course the RECORD takes a deep interest in such pleasant incidents, but space will not allow us to notice them.

STATE OF THE FUNDS, EASTERN SECTION.—The Agent of the church, in a statement with regard to the Funds, up to Dec. 31, shows that much has to be done to put the accounts in a satisfactory condition at the end of April. Received for *Foreign Missions and Dayspring*, since May 1st, \$6851.67. Expended, \$7726.88. It will be remembered that there was a balance against this fund on May 1st, of \$2,206.03. The balance Dec. 31., was \$3081.24.

With regard to *Home Missions* also there is a deficit. Receipts \$2,609.29. Expenditure, \$4,773.16. Debt at date, \$1,830.91. The *College Fund* was in debt, May 1, \$8,878.92. Expenditure since, \$5,798.93. Receipts \$6,628.75. Present debt, \$8,049.10. The *Augmentation Fund* is in a satisfactory state, there being \$5,022.80 in fund. Aged Ministers' Fund, shows a balance on the right side. The Bursary Fund is in debt \$422.55. It is evident that the churches must manifest very marked liberality to the Foreign mission, the Home Mission, the College Fund, and Augmentation, if the balance is to be found on the right side at the close of the Assembly year. For Home

Missions we need \$4,000 additional; and for Foreign Missions a very much larger amount, \$14,000.

MISSION TO LUMBERMEN.—The Rev. Dr. Armstrong, Ottawa, Convener of the Mission to Lumbermen, has issued a circular calling attention of the Ministers of the Synod of Montreal and Ottawa, to the excellent work done by that mission and the need of funds to support it. Shantymen spend their winters in the woods, far away from church and home, and the duty of sending missionaries and wholesome literature to them needs no argument. The following is the injunction of the Synod, "That Presbyteries urge congregations to contribute annually to the mission to Lumbermen, and that each minister report to his Presbytery the amount raised by his congregation."

PRAISEWORTHY LIBERALITY.—One of the missionaries of the French Evangelization Board writes as follows: "One of my converts is a labourer, working in a factory at \$7 per week. He has a wife and five young children to feed and clothe. Three of these attend the mission school regularly. This man, unsolicited, gave last year \$25 for the church, besides paying his children's school fees regularly. I told him one day; my friend, \$25 is too much for you to give.—No, he answered, I give it cheerfully, for it is little in comparison of the truth taught me and my family every week from your pulpit. It will thus be seen that among our French brethren, when a man has given himself to the Lord, he will devise liberal things, even if he has for all his fortune only his two hands, his wife and children, and \$7 a week, with God's peace in his heart.

THE NEW HEBRIDES MISSION:—It is stated on good authority that the French have abandoned any claim they may have had to these islands, and withdrawn their troops and traders. This will entirely accord with the wishes of the Presbyterian and other protestant missionaries in the New Hebrides. *The Free Church Monthly* reports: Four new mission stations have been opened this year among peoples who have never before had the offer of salvation through a Redeemer. When asked if they desired a missionary near them, one of the owners of the land, who had been in Queensland, replied in the affirmative by saying in broken English, 'Yes, me plenty too much want missionary.' Quite a feeling of rivalry was raised by the people of a neighbouring village as to where the missionary's house should be built, on the land of one party or that of the other. One of these new stations is that on Espiritu Santo, lately occupied by our beloved missionaries, Rev. Joseph and Mrs. Annand, formerly of Aneityum.

ORDINATIONS AND INDUCTIONS.

PEMBROKE, *Lanark and Renfrew*.—Rev. Geo. D. Bayne of Morrisburg, was inducted into the pastoral charge of Calvin Church, vacant

by the removal of Rev. W. D. Ballantyne to the principalship of the Ottawa Ladies' College.

QUEENSVILLE, *Toronto*:—Mr. A. N. Campbell having accepted a call, his ordination and induction were appointed to take place on 1st of February.

PROTON, *Orangeville*:—Mr. Duncan McColl was ordained and appointed as missionary at this station, on the 17th of January.

CALLS.—Rev. D. C. Johnson of Oil Springs, has accepted a call to Beaverton, *Lindsay*. Rev. A. B. Cruchet of Montreal, is called to L'Ange Gardien, *Ottawa*. Mr. A. Campbell, probationer, to Queensville and Ravenshoe, *Toronto*. Rev. R. W. Leitch of Point Edward to West Tilbury and Comber, *Sarnia*. Rev. W. J. Bell of Niagara, to Newmarket, *Toronto*. Rev. Herbert Ross of Hamilton, to Knox Church, *Ingersoll*.

DEMISSIONS.—Rev. James Bennett of Côte des Neiges, and Rev. R. Hamilton of Grenville, *Montreal*. Rev. D. B. Blair of Barney's River, N.S., has not resigned his charge, but contemplates asking leave of the Assembly to retire from active duty.

CHURCHES AND CONGREGATIONS.

A pretty new church was recently opened for worship at New Maryland, near Fredericton, N.B. Rev. A. J. Mowat of St. Paul's Church, Fredericton, who conducted the opening services, officiates regularly in this place once in four weeks.

MOORE, ONT.—The new Burn's Church was opened on the 15th of January. Dr. Thompson of Sarnia, and Dr. James of Walkerton, conducting the services.

PARKDALE, *Toronto*.—A handsome and commodious church has been completed here, and was to be opened by Dr. John Hall of New York, on the 24th of January.

SHANK'S SETTLEMENT, *Manitoba*:—A neat church was opened for worship on January 1st, by Rev. Mr. Sutherland. It is seated for 200, and cost \$600.

OSGOODE, Ont.—The Rev. Robt. Hughes, pastor of this congregation, is to be congratulated on the completion of the new church—one of the most beautiful country churches in Canada, it is said—seated for 400; cost \$8000. Professor Scrimger of Montreal, and Rev. J. A. S. Calder of Lancaster, conducted the opening services.

TORONTO.—A new congregation has been erected in the north part of the city, called the *Bloor Street Church*. It begins with 70 communicants on the roll. A vigorous new mission has also been established in the east end, and a neat chapel built, by the St. James Square congregation.

MONTREAL.—The churches which had their beginnings a few years ago as mission churches are all fast becoming too small for their congregations. There must be a good deal of church-building, or enlargement, in the near

future. Among these, St. Mathew's, Point St. Charles, leads off with a decision to build a new church for 1000 next summer, at a cost of \$25,000 at the least. Chalmer's Church can no longer find room for the crowds of young people who throng its Sunday-school and Bible classes. Taylor Church, in the east end, must be enlarged; it is overflowing. Even some of the big, up-town churches are said to be too small now, and scores of people applying for seats have to be turned away. The Presbyterian College is filled to repletion this winter, and the schools at Point aux Trembles are over-crowded.

MANITOBA ITEMS.

Without doubt, Winnipeg clergymen seem to be somewhat unsettled. Rev. D.M. Gordon's departure is to be followed by that of Rev. J. B. Silcox, the well-known congregational minister of Winnipeg. And now Rev. C. B. Pitblado is called to the leading Presbyterian Church in San Francisco. Every effort will be made to retain Mr. Pitblado. His congregation, gathered entirely by himself since 1881, is considerably the largest of any denomination in Winnipeg, numbering some 800 members and with a Sabbath-school of 700. As a popular preacher, Mr. Pitblado stands first in Manitoba. The northern half of the city of Winnipeg is very largely influenced by him, and perhaps no man in the whole Synod of Manitoba, could more ill be spared at the present time than he. The Manitoba College Glee Club went on a starring tour during the Christmas holidays. They gave, or are to give, concerts in Portage la Prairie, Brandon, Virden, Moosomin, Stonewall and Winnipeg. The profits of the tour are to be devoted to sending out a missionary next summer. Christmas examinations in the college were held. Upwards of 100 students were in attendance before New Year, and a considerable number of new students have since joined the classes. Port Arthur is becoming an important missionary centre, under the energetic management of the Rev. J. Pringle, formerly of Kildonan. Not only the town itself, but an influential congregation at Fort William, and missions conducted at Murillo, Schreiber, and St. Ignace, are now found in what was once considered the hopeless wilds of Lake Superior. Knox Church, Winnipeg, has appointed a "pastoral committee" of twelve members to seek a pastor. The improved financial condition of the congregation, and its splendid body of people make its pastorate one of the most desirable and influential positions in the Presbyterian Church. Rev. J. Todd of Minnedosa, who returned lately from Scotland, is developing considerable power as a lecturer. He is delivering attractive lectures on Scottish life and scenery. The Indian School at Crooked Lakes, N.W.T., under Rev. Hugh Mackay, was opened during the Christmas holidays. Assistant

Indian Commissioner Hayter Reed, was present. St. Andrews Church, Winnipeg, furnished the chief reception in excellent style. Rev. W. Moore, Indian missionary at Regina Reserves, was present at Portage la Prairie missionary meetings, giving addresses. Historic meetings were held early in January, at Kildonan, commemorative of the opening of the church in 1854. Rev. Dr. Bryce delivered an address on "manners and customs of early Kildonan." Rev. Prof. Hart read portions of a manuscript life of Rev. Dr. Black, prepared by his brother, Rev. James Black of Caledonia, Ontario. Rev. Dr. King gave an address on the "Genius of Presbyterianism." On the preceding Sabbath, memorial services were conducted by Rev. D. B. Whimster in the morning, and Rev. C. B. Pitblado in the evening.

B.

Obituary.

REV. WILLIAM DOAK, sometime minister in the Presbytery of Stratford, but who was for many years 'retired,' owing to an affection of the throat, died very suddenly at Sarnia, on the 25th of December. As Town Clerk, he was sitting in his office writing, when he was stricken down. Medical aid was immediately summoned, but it was of no avail; in a few moments after the doctor's arrival, Mr. Doak was dead. He was much respected, and his sudden death created a profound sensation in Sarnia.

REV. ROBERT CAMPBELL MURRAY:—It is but a little while since we announced the death of Mrs. Murray, and now the sad news has come to us by telegraph, that Mr. Murray himself has died, suddenly, from the effects of sun-stroke. We had every reason to hope that a career of great usefulness was just beginning to open up for this young, earnest and devoted missionary; but infinite wisdom has ordered it otherwise. We can but bow submissively to His holy will and say,—“Even so Father, for so it seemed good in Thy sight.” “The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.”

MR. JOHN MICHAEL, an elder of nearly fifty years standing, since 1873 connected with the congregation of Columbus and Brooklin, Presbytery of Whitby, died on the 20th of November. He was greatly esteemed for his piety, liberality, and faithfulness in the discharge of his duties as an elder.

DR. W. N. WHITESIDE of Beeton, Ont., died on 31st December, universally lamented.

Though not a Presbyterian, he was a constant reader of the RECORD, and a generous contributor to many of our church schemes.

MR. DAVID WYLIE for many years a highly esteemed elder of the Congregation of Ramsay, died on the 2nd of December, in the 86th year of his age. He was born in Paisley.

In the North-West.

MISTAWASSIS RESERVE,
BY REV. ALEXANDER CAMPBELL.

Prince Albert, Dec. 13th, 1887.

AN invitation from Mr. and Mrs. McKay of Armadale Mission, to attend the marriage of their third daughter, Jessie, on the 7th inst., gave me a good excuse for gratifying a long cherished wish to visit what is perhaps best known to your readers as Mistawassis Reserve. It is situated over fifty miles to the west of Prince Albert on the north side of the North Branch of our great Saskatchewan river. Our party which consisted of the intending groom, his aide, his brother-in-law and myself, left so late on the afternoon of the 6th, that we arrived at our camping ground, on the banks of the river, (after various needless variations from the trail in the dark), in “the wee sma hours ayont the twal.” Our host had long given up expecting us that night, but the clay chimney in the corner of the little shanty, fed by the dry poplar wood, soon sent its cheery light and heat all over the room, and in a few minutes *the kettle* was boiling, “the cup that cheers” was ready and we refreshed ourselves before taking a few hours rest. The expectant bridegroom took care that we were afoot in good season in the morning, and by half past seven we were en route, reaching Rev. Mr. McKay’s at a little after three o’clock. The first five miles beyond the river is good for nothing but what timber grows on it, the land being sandy and broken up by muskegs and small lakes; as we drew nearer the mission, however, the land became more valuable and fit for settlement, and when we reached the mission itself, I could not conceal my surprise at the evidences of civilization which I saw in every direction. No tents are to be seen here, no shanties even, but such houses as any fairly prosperous white settlement in the north-west possesses. The mission house itself, I am glad to say, is commodious and comfortable, standing on a rising ground and commanding an extensive view in all directions. Their new church, opened just a week before our visit, is a log building 20 x 30 feet, and walls 14 feet to the plates. This part was furnished by the Indians themselves, and it does them credit, as both the material and the putting together could not easily be surpassed in that style of building. The walls are plastered and wainscotted; the

floor is of inch and a half plank. There are 5 windows, a desk, and two corner pews. The remainder of the pews will be finished in the spring probably. I would have liked greatly to meet with the congregation there, but the necessities of my own work prevented my being able to gratify that desire. Mr. McKay told me that the building was filled on the day of opening. I hope it will continue to have such an attendance that it will soon need to be added to. I had a talk with John Black's father, who promised to send us another son so soon as he could be got ready for our High School. I had also some conversation with the prudent old chief himself, through the medium of the missionary, to whom talking Cree seemed to be as natural as breathing. The old chief was somewhat disturbed over the recent withdrawal of their rations from his people, before they have had any of their crops threshed. The ladies of the Foreign Mission Committee will be glad to know that the boxes of valuable clothing sent by them have, by this time, reached their destination, and will be most timely and suitable help to this deserving people. A. C.

Our Trinidad Mission.

LETTER FROM REV. JOHN MORTON.

Tunapuna, 2th Dec. 1887.

THIS day last year our church here was opened. Yesterday the Lord's Supper was dispensed and a special collection taken up for the debt remaining on it. The collection amounted to \$43.56 with several envelopes yet to come in. There were 160 persons present, and 25 Indians, 14 men and 11 women, sat at the communion table, 10 of them for the first time. Four who live two miles away and two who were sick were absent. Of the 31 on the roll, 18 are husbands and their wives, 6 are men, from 30 to fifty years of age, who have no wives, and two are men and two women whose partners are not members. Four who had been Mohammedans and twenty-two who had been Hindus were adults before they ever heard the Gospel. Four were taught in our schools, and baptized when of age, to profess their faith in Christ, and one was baptized, when an infant, in the Roman Catholic Church. Of the 18 men on the roll, three can read two languages and eleven can read one. Of the 13 women, two can read two languages and one can read one. Some of the others are learning to read. One man and his wife were baptized as Roman Catholics in another colony. The husband could read Hindi. When they came to Trinidad he saw the Bible for the first time in his own language, and reading it led him to leave the Church of Rome. He joined the Church of England, the

only one within his reach; but he could profit little as he understood little English. When he came here he attended the services he could understand, and he and his wife contributed \$10.00 each to the building of this church.

That venerable man before us was a follower of the false prophet. He lives on a cocoa estate eight miles away and drove his wife here on a cart. He can read the Persi Arabic character freely and is well posted in the Mohammedan controversy. He holds that the distinctive doctrine of Presbyterianism, is to hold by the teaching of the Bible as against all human traditions and additions. Near him sits a small but most worthy man—very industrious—never absent from church or prayer meeting without good cause. I found him six years ago in the depth of despair. His Hindu gura had borrowed from him \$300.00—all he had—the saving of years—and ran away with it. He had lost faith in God and man—lost hope for this birth, or any other. But God's hand was in it. Amid vanished hopes and broken idols, the grace of God and the "better hope" found him. He learned to read Hindi, was baptized and continues to live like a Christian. He is a labouring man. His regular contribution is six cents a sabbath. At the opening of the church last year, his extra contribution was £1 stg. and yesterday he and his wife gave \$1.20 cents each, and expressed regret that on account of the pressure of the times they could not give more. His wife who is quite elderly was slow to learn and but for an excellent New Testament Picture Book I do not know how she could have been taught. Rev. Mr. Hutton of the Mirzapore Orphan Press, who published that picture book, is hereby thanked on her behalf. Twice she came up for examination and failed to pass for baptism. The second time she tried to lay the blame on my book which she alleged was different from Mems-abibs and her husband's, and in proof she pointed to two pigeons in the picture of the presentation in the temple which she said were not in the other books. But the pigeons were there, only she had not noticed them, and she had to go back to her studies. This she did with determination, and passed with credit on her next trial. Let these personal sketches suffice for the present.

At the close of the service I pointed out if we were all strong in faith and purpose. I told them that I included the women in giving the numbers, because though Hinduism and Mohammedanism considered women of no account, Christianity said that the women were of account as well as the men. At this statement nearly every woman at the communion table nodded satisfaction. And when I further stated that in love to Christ and in readiness to help his cause I felt sure the women would never be found behind the men, the upturned faces seemed to express approval and resolution.

J. M.

Formosa.

LETTER FROM REV. DR. G. L. MACKAY.

Tamsui, Nov. 24th, 1887.

I WAS engaged teaching in Oxford College every day until 29th ultimo, when accompanied by several students, I boarded a steam launch bound for Bàng-kah at 6.30 a.m. We arrived three hours afterwards, then crossed the river and passed through *Sin-ising* and on to *Pang-kio-than*, where by special invitation we again enjoyed going through the gardens of the richest chinaman in all Formosa.—We extracted many teeth &c., and in the evening, I preached to 100, who listened with marked attention in the chapel. Sabbath 30th, we were off before day-break, and were in the *Sa-kak-êng* chapel at 9.30 a.m. Where all the students who went by boat were waiting our arrival. I preached at once to a jammed house. In the afternoon I preached at 3 p.m. and again at 7 p.m. On Monday, 31st, started before day-break and at 9 a.m. we were in the *Thô-d-hûg* chapel, where beating of the gong soon brought a full house, many being the regular hearers, as they heard I was passing through they came in from the hills. After again preaching I extracted teeth and dispensed medicines. We arrived at *Tiong-lék* in good time and put up for the night. Tuesday, November 1st, made an early move and were at *Aûg-mûg-kang* in time to see many sick people &c. In the evening preached to a packed house; seven repeated Christ's sermon on the mount &c. Wednesday, 2nd, went off to *Tek-chham* was met by many converts and got a tremendous reception. In the evening, 180 listened with profound attention. Thursday the 3rd., at dawn set off towards the mountains, away from the main road, led by several *Hak-ka's* who attend pretty regularly in the city chapel. They speak a different dialect; but the most of them understand the one we speak. We have had several of these people and one as student for 5 or 6 years. There are several towns and villages in Northern Formosa of the same. *Hak-ka* means "stranger." They are Chinese from the Canton Province. Under a burning sun, on and on we went along the sides and ridges of hills mostly covered with sugar cane and clusters of ever-green trees. About noon we halted a while near the bank of a charming stream, and soon found our way to a village called *Gêh-bái-à* which means like the 'New Moon.' Nearly 1000 souls could find shelter under a beautiful Banyan tree where we sat and spoke to the villagers who were delighted. Then we were led to the house of a fine old man and invited to put up for the night. The house was by far one of the largest and *cleanest* I have seen in Formosa North or South. The old man walked many Sabbaths to *Tek-chham* to hear the Gospel, and was there waiting for

me nearly a week. In the evening a large crowd assembled in the open court to hear the gospel and, when about through, another crowd came with torches in their hands and wished to hear, so I addressed the whole of them and we sang for hours. Friday 4th, very early, marched off amongst the hills with the towering mountains to our left. The sun was melting hot. At *Thân-hûn* under a large tree I had my dinner and extracted teeth. About the middle of the afternoon we halted at *Kân-tsin-à* by invitation. Preached to a large number of *Hak-ka's* in the evening. Saturday 5th, at cock-crowing, went on over the hills and valleys to *Aû-lâng*. Spoke a little and sang a hymn in the chapel, then round about to *Tiong-Kang*. Upwards of 150 came out of the town to meet me, and soon the chapel was full of people *glad* to know more about the Gospel, I addressed them for one hour, and many returned to their work in the hills and on the seashore. Afternoon, I went all round the town speaking and healing, and in the eve people who came out to welcome me poured in from their homes in the country, and I preached to an audience who *seemed* moved. Many sat up late whilst others went home in the country.

To be continued.

Missions in Muskoka.

FROM REPORT OF REV. ALLAN FINDLAY TO THE PRESBYTERY OF BARRIE.

DURING last summer, twenty-four missionaries were employed in that portion of the mission field under your care known as the Muskoka field. Of these, two were ordained missionaries, viz., Messrs. Rondeau and Hewitt, both of whom are labouring on the line of the C.P.R. Three were Catechists, viz., Messrs. Garioch, Jackson and Wilson. The remaining nineteen were students from our colleges. Seven of our fields were occupied by labourers under the Students' Missionary Association of Knox College, who on this, as in former years, have manifested a deep interest in the important work being carried on within the bounds. As the greater part of the six months was spent in the Algoma field, I have not so much to report from personal observation. Yet, from what I have seen, and from reports which have come to me, I believe that the present year has been one of progress in every department of the work. This is all the more satisfactory, as many of our student missionaries this year are new to the work. While from many of the fields have come reports bearing testimony to the zeal, and, above all, to the exemplary Christian character of our young labourers—from not one has any report been heard, so far, indicating a failure in duty. As early in Spring as I could get through the

country after the annual "break-up," I commenced the work of visiting the stations for the purpose of dispensing sealing ordinances. St. Peter's, Franklin, was the first visited, in April, when the ordinance of the Lord's Supper was dispensed at Dwight. At a meeting of the congregation, it was agreed to proceed with the erection of a church this season, to be known as Zion Church. A Building Committee was appointed, also trustees to hold the church property for the congregation. Elders were nominated, of whom two have been chosen by the congregation. The membership in this field is forty-eight.

The Baysville field was next visited. At Knox Church, McAuley, a Committee of Management was appointed, and elders were nominated, of which two have since been elected. At Baysville the same business was transacted with the addition that two auditors were appointed. The Lord's Supper was dispensed in both congregations on the 1st of May. The membership here is eighty-five. As the above-mentioned fields are under the care of the Students' Missionary Association of Knox College, I did nothing more in the way of finance than to urge them to contribute liberally to the funds of the Society.

On the 4th of May, I met with the congregation at Berriedale, and ordained Messrs. Mossop and Kennedy to the office of the eldership, they being previously chosen to this office by the congregation. At a meeting with the congregation of Maganetawan, the desire was very strongly expressed that they might enjoy the services of an ordained missionary. I informed them that they must give the Presbytery timely notice of the amount of stipend they proposed paying. Since then I have received word from them that they are prepared to pay \$400 per annum, the field to be composed of the stations at Maganetawan, Spence, Croft and Missionary Road. The membership in those stations asking for an ordained missionary is 117. This appointment will necessitate the detaching of Doe Lake and McMurrich Church from their present connection, as at Spence and at Maganetawan they desire service every Sabbath. The field, which is at present widely scattered, will be more compact by this arrangement, while the stations thus severed can be attached to another field with no further demands on the funds of the Home Mission Committee. On Sabbath, the 8th of May, the ordinance of the Lord's Supper was dispensed at Missionary Road, Spence and Maganetawan, good congregations being present, especially at Maganetawan, where a deep interest in spiritual matters seems to exist.

Oakley, Uffington and South Falls, were next visited. At Oakley our cause met with some loss in the death of Mr. David Gray, who, from the organization of this station, proved himself a warm friend of Presbyterianism. Had he been alive and well, he would have been ordained to the office of the eldership at this time, but a few hours before the

time appointed for this, he was called to the upper Sanctuary. Five persons were received into the membership of the church. The total membership being 57. At all these stations their financial affairs were considered, and necessary arrangements made to secure amounts due to the missionary. At Rosseau and Turtle Lake the Sacrament was dispensed on the 28th May. Five persons were admitted to the membership of the church. The usual congregational meeting was held at Rosseau on Saturday. Everything seemed to be working harmoniously under Mr. Fraser, their missionary. I next visited the stations on the C. P. R., west of Sturgeon Falls. I conducted service at Sudbury. The place of meeting being well filled at both services. On Monday following, I held a meeting of the congregation, preparatory to the arrival of Mr. Rondeau, their missionary. It was agreed, after appointing a committee of management, to adopt the "weekly offering" system of raising the funds, also to organize a Sabbath-school in connection with the congregation. Arrangements were also made for securing from the Ontario Government the deed for the ten acres of land granted by the Government to our people there for church purposes. Also from the C. P. R., the deed for the fine building lots granted for church site. The feeling among our people thus is a very hopeful one, and although their responsibilities are great in proportion to their numbers, yet, their determination is to make it a success. With the divine blessing on Mr. Rondeau's labors much good may be expected to this community.

I next visited Chapleau, where Mr. Wallace was labouring as missionary. At the time of my visit he was the only Protestant missionary in the place, but appointments have been made by the Bishop of Algoma and by the Methodist Conference of laborers to this station. The Protestant population here is small, so that one missionary instead of three is quite sufficient for the needs of the place. And as but a small porportion of these incline to Prebyterianism, I advised Mr. Wallace to wait the arrival of the other missionaries, and then to use his own judgment as to whether he should remain. Our service had been held in the Church of England, in process of erection, but Mr. Wallace had been notified that on the arrival of the Church of England missionary, this favour would be withdrawn. I understand that in July, Mr. Wallace withdrew from the field, receiving an appointment in another part of the Presbytery. At the meeting of Presbytery in July, Messrs. Dr. Clarke, D. James, R. J. M. Glassford and A. H. Dunn, were appointed to dispense ordinances in some of the more necessitous parts of Muskoka and Parry Sound. Dr. Clark reports having united Baysville and associated stations on the 17th and 18th September, at which time four elders were ordained at Baysville and McAuley. Twenty-two persons

were received into the membership of the church, nineteen by profession and three by certificate. Thirteen persons received baptism, three of whom were adults. This field urgently asks for supply during the winter months, they promise \$100 towards the salary of a missionary. Dr. Clarke reports having dispensed the communion at Trout Lake on Sep. 11th, at which time he also baptised six children on the Rosseau field.

Mr. James visited French River on the 14th August. This is a new field occupied for the first time this season by the Students' Missionary Association, Mr. P. J. McLaren being Missionary. Service was held here each Sabbath evening and Sabbath-school each Sabbath forenoon. Twelve persons sat at the Communion table. A Committee of Managers was appointed during Mr. James' visit. There is a Protestant population of about 100 at this place, giving an average attendance at service of about 50. Mr. Glassford visited Dunchurch on September 4th, at which time the Communion was dispensed. Nine names were added to the roll, making the total membership 25. Compared with last year, our cause in this field has made wonderful progress, due, humanly speaking, to the zeal and devotion of Mr. McGill, the Missionary in charge.

Loring was also visited by Mr. Glassford. This, too, is under the care of the Students' Society. The report speaks thus: "Mr. Wm. Ross, the Missionary here, has been signally successful. Men, anything but God-fearing, pronounced Sabbath-breakers, have changed and taken a stand on the Lord's side. A great awakening in spiritual things has taken place." Mr. Glassford reports twenty new communicants and fifteen baptisms, two of them being adults. This field is self-supporting.

I have further to report that, on Sabbath evening, the 25th inst., I dispensed the ordinance of the Lord's Supper, at Midhurst; about 30 persons sat at the table. Mr. W. J. Hewitt reports having dispensed the ordinance of the Supper at Sturgeon Falls, on August 7th, at which time four children were baptized.

Barrie, Sept. 27th, 1887.

A. FINDLAY.

ONE CHRIST.

The Bible has but *one* Christ, and that Christ is a person; and that person is "the same yesterday, and to-day; and forever." Whether teaching on earth, or working a miracle, or hanging on the cross, or rising from the dead, or ascending into heaven, or returning to this world, or sitting on the judgment throne, he is a person, always the same Lord Jesus Christ, the same in all his relations to God and man, unaffected in his identity and attributes by change of place or condition. Not many Christs under the same name, and not successive Christs supplementing each other, but one and the same Christ, and that Christ a person and historic reality—such is the Christ that is the centre and theme of the Gospel narrative.

The Presbyterian Record.

MONTREAL: FEBRUARY, 1888.

JAMES CROIL,
ROBERT MURRAY, } Editors.

Price: 25 cts. per annum, in Parcels to one address. Single copies 50 cts. per annum.

PAYMENT IN ADVANCE.

ARTICLES intended for insertion must be sent to the Office of Publication by the tenth of the month at latest.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415, Post Office, Montreal.

WE have thrown off a supplementary edition of January, so that all who intend keeping us company during this year of grace, may do so from the beginning—if they notify us in reasonable time. The thousand portraits of Her Majesty have all gone to new subscribers. Our prospects at the beginning of the year, were never more encouraging, yet there are many more whom we are desirous to hear from. We hear of LOCAL SUPPLEMENTS being published and bound up with the RECORD in different quarters. We will be glad to 'exchange' with all such. Wherever this experiment has been tried, we understand it has been found highly advantageous to the interests of the church. To every congregation publishing such a supplement, and transmitting an order for RECORDS not less than the number of families in that congregation, we are prepared to supply additional copies on very liberal terms. Sample copies will be sent on application to clerks of Presbyteries for distribution, in mission stations, free of charge in the first place, and on easy terms for the whole year. To our families in isolated localities, where presbyterians are few, and where in the winter months, the calls of the missionary are like angel's visits—few and far between—the RECORD would be doubly valuable, as a means of information and a symbol of union and sympathy with the church at large. "*Come on Brethren!*"

We are only able to announce "the next meeting" of about one third of the number of Presbyteries this month; we would like to have this department always *full*. We have been asked to supply copies of *July*, *August* and *September*, 1876, to parties

wishing to complete sets. If any of our friends can send us a few of these numbers we shall be much obliged.

Literature.

SERMONS PREACHED IN ST. ANDREW'S CHURCH, QUEBEC, by *Rev. John Cook, D.D., LL.D.*, Montreal, DAWSON BROTHERS, 1888; pp. 354; \$1.50. These twenty-seven discourses, to use the author's words, are "affectionately inscribed to all who are or have been members of St. Andrew's Church, Quebec, as a memorial of a ministry extending over well-nigh fifty years." During the greater part of these years, Dr. Cook was the recognized leader of that branch of the church with which he was connected, and in which he was regarded as a theologian and a preacher without a peer. To the friends of his earlier years, as well as to the larger circle with whom he is now ecclesiastically associated, this volume will be prized as a fitting memorial of one who, by precept and example, has done so much to hold forth, and to hold fast, evangelical truth. Sermons like these are rare now-a-days. They recal the times of Rutherford and Jonathan Edwards, and breathe a spirit of fervid devotion, worthy a disciple of Thomas Chalmers. They are remarkable, alike for freshness of thought and the rythmical simplicity of the language in which thoughts on highest themes are clothed. We hope that this book, one of the most attractive in outward form which the Canadian press has produced, may be so widely circulated and read, that many who never heard the preacher's voice may, through its pages, be quickened in their aspirations after 'the higher life' to which it points so invitingly.

LIVES OF THE LEADERS OF OUR CHURCH UNIVERSAL, FROM THE DAYS OF THE SUCCESSORS OF THE APOSTLES TO THE PRESENT TIME, by *Dr. Ferdinand Piper* of Berlin, translated and edited, with added lives by American writers, by *Henry M. MacCracken, D.D.* FUNK AND WAGNALLS, New York; pp. 874; \$3.00. This is an invaluable repertory of Biography. Commencing with "The Fathers," it sketches in a masterly manner the lives of the greater lights of the Church in the ages following, as they successively appeared in different countries and among different denominations, including the pioneers of Christianity in Britain and on the continent of Europe, the Heroes of the Reformation of the XVIth century, some thirty eminent American divines, and representative missionaries in various foreign countries. It would require, of course, many volumes like this to include the lives of *all* the great Leaders of the Christian Church, but it is satisfactory to have so large a number as are

to be found here, delineated with surprising fullness, and at the same time in so scholarly and instructive a manner. As a book of reference for ministers and all other students of church history it must be especially useful.

THE BOW IN THE CLOUD, OR WORDS OF COMFORT FOR ALL WHO ARE IN ANY KIND OF TROUBLE, edited by *J. Sanderson, DD.*, E. B. TREAT, New York; pp. 452; price \$1.75. This compilation of brief extracts, in prose and verse, from a large number of the finest writers of the day, cannot fail in its design—to bring consolation and comfort to all the children of affliction into whose hands it shall come.

THE MASTER'S MEMORIAL, by *Rev. Thomas Macadam*, of Strathroy, Ont.; *Fourteenth thousand*; EVANS BROTHERS, Strathroy; price 10 cents; or \$1 per dozen. No better manual than this can be put into the hands of young communicants, or those intending to become such. The large number of editions it has already gone through, shews that it meets a felt want.

THE PASTOR'S DIARY AND CLERICAL RECORD, by *Rev. L. H. Jordan, B. D.*, W. DRYSDALE & Co., Montreal, 1888; price 75 cents. This Edinburgh edition is a decided improvement on the previous issues of this most useful undenominational *vade mecum*, which seems to provide a place for every thing in the ordinary routine of pastoral work. It may be had of any bookseller.

WOMAN—is the title of a new montly, eighty page magazine, bright and beautiful to look upon, and full to the brim of interesting reading. Artistically illustrated; it is a very handsome Home Journal, published by the Woman Publishing Co., New York; \$2.75 *per annum*.

MEETINGS OF PRESBYTERIES.

P. E. I., Charlottetown, Feb. 7, 11 a.m.
Vic. & Richmond, Whycocomah, Mar. 13, 11 a.m.
Maitland, Lucknow, Mar. 13, 1.30 p.m.
Calgary, Medicine Hat, Mar. 6, 2 p.m.
Lindsay, Cannington, Feb. 28, 11 a.m.
Lan. & Renfrew, Smiths Falls, Feb. 27, 2.30 p.m.
Brandon, Portage la Prairie, Mar. 13, 7.30 p.m.
Chatham, 1st Church, Feb. 28, 10 a.m.
Saugeen, Palmerston, Mar. 13, 10 a.m.
Barrie, Barrie, Jan. 31, 11 a.m.
Quebec, Sherbrooke, Mar. 20, 8 p.m.
London, 1st Presbyterian Ch., Mar. 13, 2.30 p.m.
Sarnia, St. Andrews Ch., Mar. 20, 1 p.m.
Kingston, Cooke's Ch., Mar. 19, 3 p.m.
Paris, Woodstock, April 10.
Toronto, Knox Ch., Feb. 7, 10 a.m.
Stratford, Knox Ch., Mar. 13, 10.30 a.m.
Montreal, David Morrice Hall, Mar. 20, 10 a.m.

Page for the Young.

DO YOUR BEST.

Do your best, your very best,
And do it every day,
Little boys and little girls;
That is the wisest way.

Whatever work comes to your hand,
At home, or at your school,
Do your best with right good will;
It is the golden rule.

For he who always does his best,
His best will better grow;
But he who shirks or slights his task,
Lets all the better go.

What if your lessons should be hard?
You need not yield to sorrow,
For he who bravely works to-day,
His tasks grow light to-morrow.

DOING THINGS WELL.

"There!" said Harry, throwing down the shoe brush, "that'll do. My shoes don't look very bright, but no matter. Who cares?"

"Whatever is worth while doing at all, is worth doing well," said his father, who had heard the boy's careless speech.

Harry blushed while his father continued: "My boy, your shoes look wretchedly. Pick up the brush and make them shine when you have finished, come into the house."

As soon as Harry appeared with his well polished shoes his father said:

"I have a little story to tell you. I once knew a poor boy whose mother taught him the proverb which I repeated to you a few minutes ago. This boy went out to service in a gentleman's family, and he took pains to do everything so well that his master took him into partnership, and in course of time he was married to his daughter." Every thing seemed to prosper with that man, just because *he did every thing well.*

NATURE AND ART.

GLASS.—Once upon a time some Phenician boatmen landed on the north coast of Africa where the little river Belus empties into the sea. A wide plain of sand lay before their eyes. They sought for stones upon which they could rest their pans and kettels, but as none could be found, they were obliged to bring from the ship some blocks of saltpetre which they had as cargo: They made a fire, cooked their food, and then enjoyed their simple meal. But, O, wonderful? When they would have carried the saltpetre back to the ship, they found that the fire had melted it, and it had mixed with the glowing sand. When the liquid had cooled, there lay upon the ground a

pure, transparent mass. This was glass. Thus the Phenicians became the discoverers of this valuable article, which is of the greatest service to us.

"WHAT CAN I DO?"

During a voyage to India, I sat one dark evening in my cabin, feeling thoroughly unwell, as the sea was rising fast, and I was a poor sailor. Suddenly the cry of "Man overboard?" made me spring to my feet.

I heard tramping overhead, but resolved not to go on deck, least I should interfere with the crew in their efforts to save the poor man.

"What can I do?" I asked myself, and instantly unhooked my lamp. I held it near the top of my cabin, and close to my bull's eye window, that its light might shine on the sea, and as near the ship as possible. In half a minute's time I heard the joyful cry, "It's all right, he's safe," upon which I put my lamp in its place.

The next day, however, I was told that my little lamp was the sole means of saving the man's life; it was only by timely light which shone upon him that the knotted rope could be thrown so as to reach him.

Christian workers, never despond or think there is nothing for you to do, even in dark and weary days. "Looking unto Jesus," lift up your light; let it "so shine" "that men may see," and in the bright resurrection morning what joy to hear the "Well done!" and to know that you have unawares "saved some soul from death!"—*Baptist Journal.*

WHAT CHRIST DID FOR YOU.

For you he left his home on high;
For you to earth he came to die!
For you he slumbered in a manger;
For you to Egypt, fled a stranger;
For you he dwelt with fishermen;
For you he slept in cave or glen;
For you abuse he meekly bore;
For you a crown of thorns he wore;
For you he braved Gethsemane;
For you he hung upon the tree;
For you his final feast was made;
For you by Judas was betrayed;
For you by Peter was denied;
For you by Pilate crucified!
For you his precious blood was shed;
For you he slept among the dead;
For you he rose with might at last;
For you beyond the skies he passed;
For you he came at God's command;
For you he sits at his right hand.

A Parisian proverb says: "Do the little things now; so shall big things come to thee by and by, asking to be done." So, often we lose the opportunities of doing little things, and little acts of kindness, because we are waiting for the opportunities to do great or grand things; or while wishing to do what So-and-So does, we forget to do what it really lies in our power to do.

Acknowledgments.

Received by Dr. Reid, Agent of the
Church at Toronto. Office 50
Church street, Post Office Drawer,
2607.

ASSEMBLY FUND.

| | |
|---|-----------|
| Received to 5th Dec, 1887... | \$ 501.57 |
| Streetsville..... | 12.00 |
| Storrington..... | 4.00 |
| King St Andrews..... | 7.00 |
| Black River..... | 2.00 |
| Eden Mills..... | 1.74 |
| Riversdale..... | 1.00 |
| Kinlough..... | 1.00 |
| Hullett..... | 3.00 |
| Berne..... | 3.50 |
| Nassagaweya..... | 5.58 |
| Westport & Newboro..... | 3.00 |
| Belmont..... | 5.00 |
| Millbrook..... | 5.32 |
| Centreville..... | 6.32 |
| Ethel..... | 2.00 |
| Whitby Presbytery..... | 25.00 |
| Markdale..... | 3.00 |
| Pinkerton..... | 4.00 |
| Brucefield Union Church..... | 5.00 |
| South Nisouri..... | 1.25 |
| Main Road..... | 5.00 |
| Winterbourne..... | 4.56 |
| Ratho..... | 4.00 |
| Greenbank..... | 8.00 |
| Annan..... | 4.21 |
| Alexandria..... | 2.00 |
| Carleton Place, St Andrew's & Franktown..... | 8.00 |
| Mitchell..... | 1.85 |
| Arthur..... | 4.66 |
| Deseronto, Ch of Redeemer | 4.00 |
| Innerkip..... | 4.00 |
| Granton & Lucan..... | 7.00 |
| Sutton West..... | 5.00 |
| Monkton..... | 4.39 |
| Smith's Fals, Union Ch..... | 10.00 |
| Teeswater Westminster Ch..... | 1.55 |
| Perth, St Andrew's..... | 3.00 |
| Ernestown..... | 1.25 |
| Point Edward..... | 1.00 |
| Cumberland..... | 4.00 |
| Richmond & Stittsville..... | 4.00 |
| Avonmore..... | 5.00 |
| Lunenburg..... | 3.00 |
| South Finch..... | 2.00 |
| Collingwood..... | 5.60 |
| Finch, St Luke's..... | 2.67 |
| Port Hope, Mill St Ch..... | 4.50 |
| Dunwich Chalmer's Ch..... | 3.09 |
| Huron..... | 5.00 |
| Georgetown..... | 16.00 |
| Hemmingford..... | 5.00 |
| Heckston..... | 1.00 |

\$745.11**HOME MISSION FUND.**

| | |
|--|------------|
| Received to 5th Dec..... | \$6,352.30 |
| Springfield..... | 4.60 |
| Streetsville..... | 130.00 |
| Prescott..... | 31.00 |
| Kemptville..... | 20.00 |
| Oxford Mills..... | 7.00 |
| Brussels, Melville Ch Y P | |
| C Association..... | 16.75 |
| Merrickville..... | 4.00 |
| Rev Angus MacKay..... | 20.00 |
| A Friend, Fergus..... | 50.00 |
| Culloden..... | 6.00 |
| Latona..... | 22.70 |
| Friends in Carman, Portage la Prairie, Virden &c..... | 50.00 |
| Nassagaweya..... | 11.00 |
| Portage la Prairie..... | 17.45 |
| Hullett..... | 35.00 |
| North Caradoc..... | 4.00 |
| McDonald's Corners..... | 20.00 |
| The late Mary McWilliam, Chatham..... | 1,176.52 |

| | |
|-------------------------------|--------|
| Kingston, Chalmer's Church | |
| Mission Band..... | 35.00 |
| Paisley, Knox Ch..... | 31.30 |
| Embro..... | 94.84 |
| Keady—yes..... | 7.00 |
| Westport & Newboro..... | 10.00 |
| McKillop..... | 12.00 |
| Winthrop..... | 4.00 |
| Belmont..... | 34.55 |
| Keewatin..... | 4.50 |
| Millbrook..... | 30.00 |
| Centreville..... | 25.00 |
| Shellmouth..... | 4.00 |
| W S I..... | 15.00 |
| Oak River..... | 7.00 |
| Ethel..... | 6.00 |
| Balladuff..... | 8.00 |
| Markham, St John's..... | 39.50 |
| Presbyterian Church in Ire- | |
| land, £150..... | 721.06 |
| Markdale..... | 6.45 |
| Toronto W, Junction..... | 12.00 |
| Dixie..... | 8.00 |
| Beckwith..... | 10.00 |
| Kilsyth..... | 10.00 |
| Pinkerton..... | 11.25 |
| Lancaster Knox..... | 31.00 |
| Fullerton..... | 10.00 |
| Avonbank..... | 8.00 |
| South Nissouri..... | 11.25 |
| Burlington Thanksgiving.. | 10.00 |
| L'Amable, Baneroff & | |
| Easton..... | 15.00 |
| Winterbourne..... | 24.00 |
| Ratho..... | 22.53 |
| Greenbank..... | 16.00 |
| Oneida..... | 30.21 |
| Alexandria..... | 65.00 |
| Mitchell..... | 17.76 |
| Balaklava..... | 9.00 |
| Deseronto, Ch of Redeemer | 50.00 |
| Innerkip..... | 27.00 |
| Innerkip B Class..... | 17.00 |
| Clifford..... | 12.18 |
| Sutton..... | 25.00 |
| Ashton..... | 15.00 |
| Leith..... | 13.80 |
| Doon..... | 6.45 |
| Oakville..... | 30.00 |
| Oakville S S..... | 17.00 |
| South Plympton..... | 20.00 |
| Teeswater Westminster Ch..... | 48.00 |
| Teeswater Westm'ter Ch SS | 10.00 |
| Palmerston..... | 42.00 |
| King St Andrew's S S..... | 12.00 |
| Dorchester..... | 7.00 |
| Rev James Robertson, Mani- | |
| toba..... | 100.00 |
| Manitou..... | 20.00 |
| Virden..... | 20.00 |
| Gladstone..... | 15.00 |
| Perth, St Andrew's..... | 20.00 |
| Ernestown..... | 2.00 |
| Ernestown S S..... | 3.00 |
| Cumberland..... | 10.00 |
| Richmond & Stittsville..... | 12.00 |
| Sawyer'sville Group..... | 3.73 |
| Richley Group..... | 3.35 |
| Eadie..... | 15.00 |
| South Finch..... | 2.00 |
| Rodney & New Glasgow..... | 13.00 |
| North Mornington..... | 15.00 |
| Seaforth 1st Ch..... | 22.3 |
| Seaforth 1st Ch..... | 34.17 |
| Teeswater Zion Ch..... | 10.00 |
| Carleton Place, Zion Ch..... | 65.00 |
| Winnipeg, St Andrew's..... | 300.00 |
| Guelph, St Andrew's..... | 50.00 |
| Scarboro, Knox Ch..... | 127.00 |
| A Friend, Layton..... | 1.00 |
| Collingwood..... | 23.00 |
| Finch, St Luke's..... | 3.00 |
| John Leask, Greenbank..... | 5.00 |
| Carlyle..... | 2.00 |
| Forest..... | 15.00 |
| Bluevale..... | 22.65 |
| Brooklyn..... | 35.00 |
| Vasey..... | 10.00 |
| Medonte..... | 6.00 |

| | |
|------------------------------|-------|
| Victoria Harbour..... | 5.94 |
| Port Hope, Mill St Ch..... | 30.00 |
| Walkerton, Knox Ch..... | 70.00 |
| Huron..... | 20.00 |
| Osnabruck, St Matthew's..... | 50.00 |
| Georgetown..... | 47.00 |
| Dr Christie, Lachute..... | 5.00 |
| Russel..... | 18.76 |
| Metcalf..... | 11.48 |
| Grand Freniere..... | 7.00 |
| Mill Isles..... | 3.00 |
| Heckston..... | 3.00 |
| Watford..... | 25.00 |
| Watford S S..... | 9.00 |

\$11039.96**STIPEND AUGMENTATION FUND.**

| | |
|------------------------------|------------|
| Received to 5th Dec..... | \$1,512.48 |
| Dundalk..... | 10.00 |
| Kemptville..... | 13.00 |
| Oxford Mills..... | 5.00 |
| Rev Angus MacKay, Luck- | |
| now..... | 5.00 |
| Niagara, St Andrew's Y P | |
| C Union..... | 20.00 |
| A Friend, Fergus..... | 50.00 |
| Portage la Prairie..... | 49.15 |
| Hullett..... | 15.00 |
| McDonald's Corners..... | 10.00 |
| Embro..... | 33.38 |
| Belmont..... | 30.00 |
| Westport & Newboro..... | 15.00 |
| Hensall, Carmel Ch..... | 31.65 |
| Mosa Burns' Ch..... | 8.80 |
| Ballyduff..... | 10.00 |
| Gamebridge..... | 8.70 |
| Beckwith..... | 10.00 |
| Wick..... | 18.00 |
| Pinkerton..... | 1.50 |
| Lancaster, Knox Ch..... | 30.00 |
| Moore Line..... | 9.00 |
| Main Road..... | 9.10 |
| Winterbourne..... | 4.00 |
| Greenbank..... | 10.00 |
| Alexandria..... | 60.00 |
| Mitchell..... | 8.00 |
| Ashton..... | 7.59 |
| Deseronto, Ch of Redeemer | 50.00 |
| Markham, Melville..... | 6.50 |
| Ashton..... | 15.00 |
| Balaklava..... | 7.50 |
| Doon..... | 5.60 |
| South Plympton..... | 1.00 |
| Palmerston..... | 10.00 |
| Unionville..... | 6.00 |
| Strathclair..... | 3.00 |
| Perth, St Andrews..... | 20.00 |
| Richmond & Stittsville..... | 15.00 |
| Bristol..... | 21.00 |
| South Finch..... | 2.05 |
| North Mornington..... | 12.00 |
| Seaforth, 1st Ch..... | 3.88 |
| Seaforth Ch..... | 6.02 |
| Teeswater, Zion Ch..... | 10.00 |
| Guelph, St Andrew's..... | 25.00 |
| Carleton Place, Zion Ch..... | 35.00 |
| Collingwood..... | 20.00 |
| Finch, St Luke's..... | 3.00 |
| Forest..... | 16.00 |
| Chiselhurst..... | 7.80 |
| Brooklyn..... | 12.00 |
| Port Hope, 1st Ch..... | 19.05 |
| Toronto, Old St Andrews | 100.00 |
| Georgetown..... | 36.00 |
| New Glasgow..... | 19.00 |
| Heckston..... | 3.90 |
| Watford S S..... | 8.25 |

\$2,497.40**FOREIGN MISSION FUND.**

| | |
|---------------------------|------------|
| Received to 5th Dec..... | \$7,445.28 |
| Primrose S S, China..... | 10.80 |
| Streetsville..... | 100.00 |
| Dundalk..... | 9.00 |
| Ventry..... | 10.00 |
| Kemptville..... | 20.00 |
| Oxford Mills..... | 7.00 |
| Guelph, Chalmer's Ch..... | 18.69 |

| | |
|------------------------------|----------|
| Merrickville..... | 4.00 |
| Pupils of Keady Public Sch'l | 7.00 |
| Niagara, St Andrew's Y P C | |
| Union | 20.00 |
| Hullett | 53.30 |
| North Caradoc..... | 4.00 |
| Mrs Wm Campbell, Roslin.. | 20.00 |
| The late Mary McWilliam, | |
| Chatham..... | 1,176.51 |
| Kingston, Chalmer's Ch Mis | |
| Band..... | 25.00 |
| Hamilton, St Paul's S S, | |
| R McD Watson's Class.. | 1.40 |
| Paisley, Knox Ch. | 19.95 |
| Keady—yes | 5.00 |
| Westport & Newboro..... | 9.00 |
| Main Road..... | 1.00 |
| Shellmouth..... | 9.00 |
| W S I | 10.00 |
| Ethel..... | 4.00 |
| Ballyduff..... | 8.00 |
| St Anns | 2.40 |
| East Williams S S..... | 7.00 |
| Markham, St John's..... | 2.50 |
| Markdale | 7.00 |
| Burlington, Knox Ch, Wil- | |
| ling Workers Mis Band.. | 20.00 |
| A Friend, per R McQueen, | |
| Kirkwall..... | 5.00 |
| John Foote, Dr MacKay's | |
| Mission | 20.00 |
| Beckwith..... | 9.00 |
| Jane Lithan, Binbrook | 5.00 |
| Pinkerton | 9.65 |
| Lancaster, Knox Ch | 20.00 |
| A Friend, London..... | 4.00 |
| Moore Line, (Mrs G Thomp- | |
| son..... | 1.00 |
| Nissouri South..... | 7.50 |
| Cheltenham | 15.02 |
| Mount Pleasant..... | 15.68 |
| Winterbourne..... | 26.00 |
| Ratho | 20.00 |
| Alexandria | 10.00 |
| Kincardine, Knox Ch..... | 60.65 |
| Mitchell, Knox Ch..... | 10.17 |
| Arthur, St Andrews..... | 11.95 |
| Deseronto, Ch of Redeemer | |
| Innerkip | 2.00 |
| Leith | 24.70 |
| Deon | 6.00 |
| Deon S S..... | 1.7 |
| Oakville..... | 30.00 |
| Oakville S S..... | 16.00 |
| South Plympton | 1.00 |
| Teeswater Westminster Ch | |
| S S | 14.00 |
| Palmerston..... | 10.00 |
| Perth, St Andrew's..... | 30.00 |
| Cumberland | 10.00 |
| Richmond & Stittsville.... | 12.00 |
| Bristol | 2.00 |
| Bristol S S, No.2..... | 3.21 |
| South Finch..... | 1.00 |
| North Morningson..... | 15.00 |
| Seaforth, 1st Ch..... | 8.30 |
| Seaforth, 1st Ch, Juvenile | |
| Concert..... | 8.41 |
| The late Jas Scott, Rodney | |
| Collingwood | 100.00 |
| Finch, St Luke's..... | 24.00 |
| John Leask, Greenbank.... | 3.00 |
| Carlyle | 5.00 |
| Brooklyn | 1.00 |
| Port Hope, Mill St Ch..... | 17.00 |
| Walkerton, Knox Ch..... | 10.00 |
| McIntosh S S | 100.00 |
| Huron | 6.00 |
| Huron, Young Men's For'n | |
| Mission | 11.00 |
| Toronto, Old St Andrews | |
| Mission | 10.00 |
| Montreal Wom Mis Society | |
| Anonymous | 100.00 |
| Georgetown..... | 10.00 |
| Dr Christie, Lachute..... | 25.00 |
| D McDonald, Shawbridge.. | |
| Charles Blair, Valens.... | 10.00 |
| Heckston..... | 1.00 |
| Watford..... | 4.00 |
| Watford..... | 25.00 |

| | |
|-----------------------------|-------------|
| Niagara Falls South, Ladies | |
| Aid Society..... | 20.75 |
| Toronto, Old St Andrew's.. | 150.00 |
| — | \$10,429.09 |

| | |
|-----------------------------|------------|
| COLLEGES ORDINARY FUND. | |
| Received to 5th Dec..... | \$ 934.95 |
| Springfield | 2.87 |
| Prescott..... | 12.00 |
| Kemptville..... | 7.08 |
| Oxford Mills | 4.00 |
| Riversdale..... | 4.00 |
| Kinlough..... | 3.22 |
| McDonald's Corners | 3.00 |
| Embro | 30.77 |
| Westford & Newboro..... | 3.00 |
| Belmont..... | 30.00 |
| McIntosh | 7.73 |
| Ethel..... | 1.00 |
| Madoc, St Peter's | 20.00 |
| Kilsyth..... | 4.00 |
| Pinkerton | 1.75 |
| Winterbourne | 16.00 |
| Greenbank | 12.00 |
| Alexandria | 5.00 |
| Mitchell, Knox Ch | 2.80 |
| Arthur, St Andrew's | 4.50 |
| Deseronto, Ch of Redeemer | |
| Clifford..... | 16.00 |
| Sutton West..... | 12.18 |
| Deon | 10.00 |
| Perth, St Andrew's..... | 3.28 |
| Aurora..... | 10.00 |
| Point Edward..... | 3.00 |
| Cumberland | 4.20 |
| Richmond & Stittsville.... | 8.00 |
| Bristol | 6.00 |
| South Finch..... | 7.00 |
| Seaforth, 1st Ch..... | 2.00 |
| Collingwood | 4.50 |
| Finch, St Luke's..... | 18.00 |
| John Leask, Greenbank | 3.00 |
| Brooklyn | 2.00 |
| Medonte..... | 10.00 |
| Port Hope, Mill St Ch..... | 1.58 |
| Port Hope, 1st Ch | 10.00 |
| Heckston..... | 15.08 |
| — | 2.00 |
| — | \$1,258.21 |

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|------------------------------|-----------|
| MANITOBA COLLEGE FUND. | |
| Received to 5th Dec. | \$ 282.70 |
| Streetsville..... | 25.00 |
| Prescott..... | 6.00 |
| Kemptville..... | 5.00 |
| Oxford Mills..... | 4.00 |
| Hullett..... | 8.00 |
| Toronto, Old St Andrews.. | 70.00 |
| Westford & Newboro..... | 2.00 |
| Belmont | 10.00 |
| Norwood..... | 5.00 |
| St Ann's..... | 1.00 |
| Moore, Burns Ch | 5.00 |
| Teeswater, Zion Ch..... | 9.00 |
| Prince Albert, St Paul's.... | 18.00 |
| Brucefield Union Ch..... | 9.00 |
| Annan | 5.54 |
| Alexandria | 3.00 |
| Amos | 7.00 |
| West Guilimbury, 1st Ch .. | 3.41 |
| Deseronto, Ch of Redeemer | |
| Monkton..... | 6.00 |
| Monkton..... | 4.19 |
| Teeswater, Westminster Ch | |
| Dorchester Station..... | 1.65 |
| Perth, St Andrew's | 5.00 |
| Ernestown..... | 12.66 |
| Aurora..... | 2.25 |
| Berne | 2.00 |
| Berne | 3.00 |
| Wroxeter..... | 6.00 |
| Avonmore..... | 6.00 |
| Lunenburg..... | 5.00 |
| Seaforth, 1st Ch..... | 6.00 |
| Carleton Place, Zion Ch.... | 1.00 |
| Scarboro, Knox Ch..... | 10.00 |
| Eden Mills..... | 41.00 |
| Collingwood | 4.00 |
| John Leask, Greenbank.... | 15.00 |
| Carlyle..... | 5.00 |
| Carlyle..... | 3.00 |

| | |
|------------------------------|-----------|
| Brooklyn | 5.00 |
| — | \$616.40 |
| KNOX COLLEGE ENDOWMENT FUND. | |
| Received to 5th Dec | \$5964.40 |
| David Gray, Brigden..... | 5.00 |
| Highland Creek | 11.00 |
| John Crerar, Hamilton..... | 25.00 |
| Fullarton & Avonbank..... | 13.00 |
| W Guilimbury, St John..... | 12.00 |
| John Durie, Ottawa..... | 17.00 |
| Rev Wm Burns, Toronto.... | 10.00 |
| Eramosa | 53.14 |
| John Seath, St Catherines.. | 15.00 |
| John McRae, Acton | 1.66 |
| George Hadden, Guelph.... | 50.00 |
| John Stewart, Shelburne .. | 5.00 |
| Dover | 25.00 |
| Essa 1st..... | 22.00 |
| Burlington | 7.00 |
| Harriston..... | 9.00 |
| Hon O Mowat, Toronto | 200.00 |
| Windsor | 115.00 |
| Holstein..... | 22.50 |
| Thos McLean, Brantford.... | 25.00 |
| South Plympton..... | 15.00 |
| Mrs H Taylor, Drummond- | |
| ville..... | 5.00 |
| Kilsyth..... | 23.00 |
| Niasouri South..... | 14.00 |
| Greenbank | 48.50 |
| Nissouri North | 5.00 |
| Beverly..... | 52.00 |
| North Normanby..... | 2.00 |
| Berne | 33.00 |
| — | \$6808.20 |

| | |
|-----------------------------|-----------|
| KNOX COLLEGE ORDINARY FUND. | |
| Received to 5th Dec, 1887.. | \$ 442.42 |
| Streetsville..... | 25.00 |
| Dundalk..... | 5.95 |
| Ventry..... | 6.70 |
| Culloden | 4.00 |
| Hullett..... | 11.25 |
| North Caradoc | 1.00 |
| Melbourne, Guthrie Ch | 5.00 |
| Nissouri South..... | 2.00 |
| Ratho | 10.00 |
| Innerkip..... | 15.00 |
| Essex Centre..... | 5.00 |
| Seaforth, 1st Ch..... | 7.34 |
| — | \$ 540.66 |

| | |
|-----------------------------|-----------|
| WIDOWS' AND ORPHANS' FUND. | |
| Received to 5th Dec | \$ 998.22 |
| Streetsville | 18.00 |
| Prescott | 12.00 |
| Kemptville..... | 5.00 |
| Oxford Mills | 4.00 |
| Merrickville..... | 2.00 |
| Hullett | 4.00 |
| McDonald's Corners | 5.50 |
| Berne | 2.00 |
| Melbourne, Guthrie Ch | 2.00 |
| Westport & Newboro..... | 3.00 |
| Belmont | 11.00 |
| McIntosh..... | 8.00 |
| North Caradoc | 3.72 |
| Pinkerton | 1.40 |
| Lancaster, Knox Ch..... | 10.00 |
| Brucefield Union Ch..... | 5.00 |
| Nissouri South..... | 1.75 |
| Winterbourne..... | 8.00 |
| Greenbank | 6.00 |
| Annan | 2.25 |
| Alexandria..... | 5.00 |
| Mitchell | 7.60 |
| High Bluff, Ladies Aid.... | 5.00 |
| Deseronto, Ch of Redeemer | |
| Hamilton Central Ch..... | 10.00 |
| Smith's Falls, Union Ch.... | 7.00 |
| Dover | 10.00 |
| Palmerston..... | 2.50 |
| Essex Centre..... | 12.00 |
| Perth, St Andrew's..... | 6.00 |
| Point Edward..... | 10.00 |
| Richmond & Stittsville.... | 9.03 |
| Richmond & Stittsville.... | 6.00 |

| | |
|----------------------------|-------|
| South Finch | 2.00 |
| Seaforth, 1st Ch..... | 10.13 |
| South Luther..... | 2.50 |
| Waldemar | 1.58 |
| Collingwood | 16.00 |
| Finch, St Luke's..... | 3.00 |
| John Leask, Greenbank .. | 1.00 |
| Carlyle..... | 1.00 |
| Brookly | 4.00 |
| Port Hope, Mill St Ch..... | 4.50 |
| Walkerton, Knox Ch..... | 8.00 |
| Georgetown | 12.60 |
| Russell | 11.84 |
| Metcalfe | 8.52 |
| St Louis de Gonzague | 5.00 |
| Heckston..... | 1.00 |
| Cumberland | 15.00 |
| Watford S S..... | 9 00 |

\$1390.21

WIDOWS' AND ORPHANS' FUND.

Ministers' Rates.

| | |
|------------------------|-----------|
| Received to 5th Dec .. | \$1438 00 |
| Rev T W Farries | 8.00 |
| " J B Fraser | 8.00 |
| " Andrew Henderson .. | 8.00 |
| " Alex Young | 8.00 |
| " Angus Mackay | 8 00 |
| " J M Wellwood | 16.00 |
| " W K Shearer | 8.00 |
| " J K Bailie | 8.25 |
| " D H Fletcher | 8.00 |
| " Wm Burns | 8.00 |
| " J B McLaren | 8.00 |
| " James Black | 8.00 |
| " David James | 8.00 |
| " Don Stewart | 10.00 |
| " John McLaren | 8 00 |
| " A C Stewart | 8.00 |
| " T Fenwick | 8.00 |
| " Wm Beattie | 8.00 |
| " John Rennie | 8.00 |
| " A MacDiarmid | 8.00 |
| " W Forrest | 8.00 |
| " Wm Gregg, DD..... | 8.00 |
| " Alex Matheson..... | 8.00 |
| " D Sutherland..... | 8.00 |
| " P Straith | 8.00 |
| " John James, DD..... | 10.00 |
| " Wm Donald | 20.00 |
| " M Fraser | 8.00 |
| " R McNabb | 32.00 |
| " A A Scott | 8.00 |
| " G Smellie, DD..... | 8.00 |
| " S H Eastman | 8.00 |
| " J Bennett | 8.00 |
| " J M Crombie | 8.00 |

\$1758.25

AGED AND INFIRM MINISTERS' FUND.

| | |
|----------------------------|-----------|
| Received to 5th Dec..... | \$1892.09 |
| Streetsville | 26.00 |
| Cedar Grove | 2.25 |
| Merrickville | 2.00 |
| Oneida | 5.00 |
| Hullett | 4.00 |
| McDonald's Corner..... | 5.00 |
| Mellbourne, Guthrie Ch .. | 5.00 |
| Westport & Newboro..... | 4.00 |
| W S I | 10.00 |
| McIntosh | 7.58 |
| Rev T Fenwick | 2.00 |
| Markdale | 3.00 |
| Pinkerton | 1.95 |
| Brucefield, Union Ch..... | 14.00 |
| Nissouri South | 1.25 |
| Winterbourne | 5.00 |
| Ratho | 7.00 |
| Alexandria | 5.00 |
| Botany | 3 89 |
| Turin | 2.48 |
| Mitchell | 4.50 |
| High Bluff Ladies' Aid.... | 5.00 |
| Deseronto, Ch of Redeemer | 11.00 |
| Innerkip | 10.00 |
| Clifford | 6.64 |
| Sutton West | 17.00 |

| | |
|-----------------------------|-------|
| Doon | 3.00 |
| Palmerston | 12.00 |
| Perth, St Andrew's..... | 5.00 |
| Ernestown S S..... | 1.50 |
| Richmond & Stittsville.... | 5.00 |
| South Finch..... | 2.00 |
| Seaforth, 1st Ch..... | 9.92 |
| Teeswater, Zion Ch..... | 5.00 |
| Collingwood | 15.00 |
| Finch, St Luke's..... | 3.00 |
| John Leask, Greenbank.... | 2.00 |
| Carlyle | 1.00 |
| Brooklyn | 8.00 |
| Port Hope, Mill St Ch | 4.50 |
| Huron | 5.00 |
| Georgetown..... | 14.00 |
| Heckston | 2.00 |

\$2160.55

AGED AND INFIRM MINISTERS' FUND.

Ministers' Rates.

| | |
|--------------------------|-----------|
| Received to 5th Dec..... | \$ 573.82 |
| Rev G Bell | 5.00 |
| " Wm Meikle | 3.50 |
| " T W Farries | 10.00 |
| " J B Fraser | 3.75 |
| " Andrew Henderson .. | 4.00 |
| " Alex Young | 4.00 |
| " Angus Mackay | 4.50 |
| " J S Burnet | 18.75 |
| " W K Shearer | 3.75 |
| " D H Fletcher | 12.00 |
| " Wm Burns | 6.00 |
| " J B McLaren | 2.00 |
| " James Black | 2.00 |
| " David James | 3.50 |
| " D Stewart | 3.75 |
| " W A Johnston | 3.25 |
| " T S Glassford | 27.16 |
| " John McLaren | 4.00 |
| " A C Stewart | 3.75 |
| " N MacNish, LLD..... | 7.50 |
| " J Herald | 5.00 |
| " J McCoy | 12.00 |
| " John Rennie | 3.75 |
| " John Wells | 61.50 |
| " A Currie | 3 00 |
| " A MacDiarmid | 3.50 |
| " W Forrest | 2.00 |
| " Wm Gregg, DD..... | 9.00 |
| " D Sutherland | 3.75 |
| " Alex Matheson..... | 3.50 |
| " P Straith | 3.75 |
| " John James, DD..... | 5.00 |
| " M Fraser | 10.00 |
| " D D McLeod | 6.00 |
| " G M Clarke | 5.00 |
| " R M Craig | 18.00 |
| " W D Armstrong, PhD.... | 70.00 |
| " R Thynne | 7.50 |
| " R McNabb | 15.00 |
| " F McCuaig | 5.00 |
| " A Urquhart | 7.00 |
| " A A Scott | 4.50 |
| " G Smellie, DD..... | 5.00 |
| " James Pritchard..... | 3.50 |
| " S H Eastman | 5.00 |
| " J Bennett | 3.75 |
| " J M Crombie | 4.00 |

\$ 990.98

FOREIGN MISSIONS.

Knox College Band.

| | |
|--------------------------|-----------|
| Received to 5th Dec..... | \$2475.89 |
| Claremont | 6.00 |
| Ailsa Craig | 6.58 |
| Port Perry | 9.20 |
| Collingwood | 49.75 |

\$2347.42

NEW HEBRIDES—"DAY SPRING."

| | |
|-----------------------------|---------|
| St Thomas, Knox Ch Chil- | |
| dren's Soc'y, | \$50.00 |
| Main Road, Knox Ch S S .. | 5.75 |
| Niagara, St Andrew's S S .. | 13.11 |

| | |
|------------------------------|------|
| B & J, Skelton, Niagara, Mis | |
| Boxes | 3.57 |

WOMENS' FOREIGN MISSIONARY SOCIETY,

| | |
|-----------------------|--------|
| Seaforth, 1st Ch..... | \$5.00 |
|-----------------------|--------|

MANITOBA COLLEGE DEBT.

| | |
|-------------------------|-----------|
| Received to 5th Dec.... | \$1004.65 |
| Peter Nisbet | 5.00 |
| A Friend | 1.00 |
| Robert Harrison | 25.00 |
| Rev R Leask | 5.00 |

QUEEN'S COLLEGE FUND.

| | |
|--------------------------|----------|
| Streetsville | \$ 25.00 |
| Teeswater, Zion Ch..... | 5.00 |
| Guelph, St Andrew's..... | 26.00 |

JEWISH MISSIONS.

| | |
|----------------------------|----------|
| Niagara, St Andrew's Ch Y | |
| P C Union | \$ 13.53 |
| Mrs M Campbell, Shelburne. | 5.00 |

MCDOWALL MEMORIAL CHURCH.

| | |
|---------------------------|---------|
| Port Hope, 1st Ch S S.... | \$ 5.00 |
|---------------------------|---------|

NISBET MEMORIAL SCHOOL.

| | |
|------------------------------|----------|
| Galt, Knox Ch..... | \$ 10.50 |
| George Frier, Shediak, N B.. | 1.00 |
| Niagara Falls South, Ladies' | |
| Aid | 20.75 |

CHURCH AND MANSE BUILDING FUND.

| | |
|-------------------------------|---------|
| John Perry, Galt..... | \$ 5.00 |
| Miss Cant, | 5.00 |
| Jos R Cavers, | 15.00 |
| Rev S Carruthers, Kirkwall .. | 15.00 |

CONTRIBUTIONS UNAPPORTIONED.

| | |
|-----------------------------|----------|
| Strathroy, St Andrew's .. | \$120.00 |
| Oshawa | 150.32 |
| Dundas, Knox Ch..... | 102.45 |
| Toronto, Charles St Ch..... | 100.00 |

Received for the month of December by Rev. P. M. Morrison, Agent at Halifax. P.O. Box 338, Office in Chalmer's Hall, Duke St.

FOREIGN MISSIONS.

| | |
|--|-----------|
| Previously acknowledged.. | \$5030.04 |
| Proceeds of sale of seats of the old Free Church of Charlottetown..... | 10.00 |
| St Peter's Road &c..... | 20.00 |
| Mrs G T Hugh..... | 2.00 |
| Mrs A McDonald..... | 1.00 |
| Princeton S S | 25.00 |
| Newtown S S..... | 1.25 |
| McDougall & Scotch Settlements..... | 12.00 |
| Sale of Arrowroot by S W.. | 33.75 |
| Noel | 24.77 |
| Moncton | 50.00 |
| Middle Stewiacke..... | 1.50 |
| Harmony | 10.00 |
| Calvin, St John..... | 25.00 |
| A Friend..... | 5.00 |
| A Friend..... | 2.00 |
| Blue Mountain | 26.00 |
| St Paul's, Fredericton..... | 75.00 |
| Two Friends | 2.50 |
| Elmsdale..... | 2.75 |
| Bass River | 7.75 |
| Portapique | 6.97 |
| Castlereagh | 2.56 |
| New Carlisle & Hopetown.. | 4.00 |
| Port Elgin..... | 5.47 |
| Tidnish..... | 2.00 |

| | |
|--|-----------|
| Dorchester | 2.67 |
| Sackville | 3.95 |
| J P Hogan | 15.00 |
| Linden | 10.00 |
| Lockeport | 1.00 |
| Strath Lorne | 35.00 |
| Georgie Frier (Santo) | 1.15 |
| Wm McCulloch | 5.00 |
| St James, Charlottetown | 94.56 |
| W H & F M S, Cow Bay | 10.00 |
| Upper Musquodoboit | 3.15 |
| O P Q (Santo) | 5.00 |
| O P Q (Eromanga) | 5.00 |
| A Friend | 0.50 |
| Union Centre & Lochaber | 40.00 |
| West Bay | 60.00 |
| Widows' & Orphans' Fund | 125.00 |
| Ladies' Society, Clifton | 39.00 |
| Clifton Thanksgiving Collec | 7.00 |
| Onslow | 100.00 |
| Geddie Memorial Fund | 26.85 |
| Harvey, N B | 38.00 |
| Miss Band, St Andrew's, Truro | 50.00 |
| Happy Workers, Baddeck | 20.00 |
| E Tupper | 2.00 |
| Glassville | 5.00 |
| Women's Mis Society, New Richmond | 20.00 |
| Parsboro | 6.00 |
| Buctouche & Mill Creek | 13.00 |
| Orwell | 25.00 |
| St Peter's Road | 63.47 |
| Newport | 17.50 |
| A Friend, for Hague School Collection at Mis'n'y meetings, St John | 20.00 |
| Ladies' Aid Society, Westville | 30.00 |
| Greenfield &c | 3.10 |
| Shemogue | 3.35 |
| A Friend | 10.00 |
| W F M Soc, East Fund, ad'l | 223.59 |
| West River | 47.73 |
| Miss C Fraser | 2.00 |
| St James, Charlottetown, ad'l | 0.44 |
| W F M Soc, St James, Charlottetown (debt) | 45.00 |
| Do for N W Mission | 25.00 |
| South Maitland | 16.55 |
| Western Cong and S S (spl) | 55.00 |
| Georgetown & Montague | 12.00 |
| Union Centre & Lochaber | 10.00 |
| Chalmer's Ch, Halifax | 100.00 |
| Busy Bees, St James', Charlottetown | 10.00 |
| — | \$6861.67 |

DAYSRING AND MISSION SCHOOLS.

| | |
|--|-----------|
| Previously acknowledged | \$ 590.11 |
| Harvey S S | 5.30 |
| St Peter's Road & S S | 37.33 |
| Sporting Mountain S S | 2.50 |
| Princeton | 77.00 |
| Valleyfield S S | 15.00 |
| Middle Stewiacke S S | 6.26 |
| Eldon & Newton S S | 10.00 |
| In Memoriam of Fanny and Evy (special) | 2.00 |
| Pugwash | 10.68 |
| Gulf Shore | 2.05 |
| A Friend, Pine River | 2.00 |
| Victoria | 5.00 |
| South Victoria | 2.33 |
| Birch Ridge | 2.81 |
| Rocky & Port Philip | 6.13 |
| Oban S S | 5.30 |
| St And'w's S S, Sydney M'ns | 17.00 |
| Mrs H Cameron | 5.40 |
| R G Smiley | 2.75 |
| George Frier | 1.00 |
| Irene McCulloch | 1.00 |
| Cow Bay S S & Min | 10.00 |
| Hutchinson S S | 2.26 |
| Busy Bee Mission Band, McKenzie's Corner (special) | 16.00 |
| Cross Roads S S, Springside | 1.10 |
| Central S S | 1.50 |

| | |
|---|-----------|
| Pembroke SS, Springside | 1.61 |
| Eastville SS, | 1.23 |
| Newton Mills SS, | 2.60 |
| Burnside SS, | 2.70 |
| Union Centre & Lochaber | 20.00 |
| St John's, Halifax | 10.00 |
| Onslow | 25.80 |
| Newport | 12.00 |
| Selma SS | 1.52 |
| United Churches SS, N G, a Christmas offering | 26.16 |
| Gay's River & Milford SS | 30.00 |
| Hermion SS | 14.00 |
| Campbellton SS | 14.00 |
| West River | 29.00 |
| Union SS, Roger's School House | 6.00 |
| Durham SS | 5.00 |
| St James' SS, Charlottetown | 75.00 |
| Rocky Point SS | 5.00 |
| Western SS's | 57.73 |
| St Matthew's SS, Oxford | 14.00 |
| Knox Church, Pictou | 35.00 |
| — | \$1228.16 |

HOME MISSIONS.

| | |
|---|-----------|
| Previously Acknowledged | \$2046.02 |
| Proceeds of sale of seats of the Old Free Church, Charlottetown | 8.00 |
| Mrs Capt Hall | 1.00 |
| Moncton | 32.00 |
| Harmony | 10.00 |
| Calvin, St John | 13.00 |
| Blue Mountain | 7.00 |
| Two Friends | 2.50 |
| Vale Colliery & S River | 20.00 |
| Elmsdale | 5.00 |
| Bass River | 5.71 |
| Portapique | 5.19 |
| Castlereagh | 2.55 |
| New Carlyle & Hopetown, ad'l | 1.00 |
| Linden | 8.00 |
| Strath Lorne | 18.00 |
| W H & F M Soc, Cow Bay | 34.00 |
| Upper Mosquodoboit | 5.00 |
| Springside | 10.47 |
| Lucy Fulton | 1.00 |
| Hamilton, Bermuda | 16.78 |
| A Friend | 0.50 |
| Union Centre & Lochaber | 37.71 |
| Blue Mountain | 5.00 |
| West Bay | 30.16 |
| Onslow | 30.00 |
| Glassville | 5.00 |
| East Jordan | 3.15 |
| Parsboro | 7.00 |
| Canard | 5.00 |
| Orwell | 20.00 |
| St Peter's Road | 17.96 |
| Newport | 10.00 |
| Whycocomah | 20.00 |
| Rev J T Blair | 15.00 |
| Ladies' Aid Soc, Westville | 20.00 |
| Greenfield &c | 6.95 |
| Nine Mile River | 8.00 |
| Baddeck | 8.00 |
| Forks | 4.00 |
| Maitland, ad'l to \$82.36 | 17.64 |
| Do, Thanksgiving | 40.00 |
| Q O N | 10.00 |
| Georgetown & Montague | 4.00 |
| Chalmer's Ch, Halifax | 22.00 |
| — | \$2599.29 |

AUGMENTATION.

| | |
|-------------------------------|-----------|
| Previously acknowledged | \$1097.75 |
| St Andrews, St John's | 62.00 |
| E R Glenelg & Caledonia | 7.04 |
| Middle Stewiacke | 50.00 |
| Elmsdale | 10.00 |
| Bass River | 23.54 |
| Portapique | 15.93 |
| Sheet Harbor | 9.01 |
| Tithe Money | 5.00 |

| | |
|-------------------------------|-------|
| Linden | 13.00 |
| Little Harbor | 5.00 |
| Brookfield | 15.00 |
| Cow Bay S S & Miss | 42.00 |
| Union Centre & Lochaber | 50.00 |
| West Bay | 23.00 |
| Spry Bay | 4.00 |
| 1st Church, Truro | 92.00 |
| Onslow | 55.00 |
| Fisher's Grant | 7.50 |
| Parsboro | 20.00 |
| St Peter's Road | 2.00 |
| Richibucto | 65.00 |
| Nine Mile River | 2.35 |
| Green Hill | 21.75 |
| West River | 40.00 |
| Scotsburn | 20.00 |
| Knox Church, Pictou | 75.00 |

\$1835.87

MANITOBA COLLEGE.

| | |
|-------------------------------|---------|
| Previously acknowledged | \$12.00 |
| Welford & Gay's River | 4.00 |
| Linden | 2.00 |
| Union Centre & Lochaber | 12.00 |
| West Bay | 3.00 |
| Orwell | 5.00 |
| West River | 5.00 |

\$43.00

COLLEGE FUND.

| | |
|--|-----------|
| Previously acknowledged | \$4263.59 |
| Proceeds of sale of seats of the old F C, Charl'town | 4.00 |
| Int St John's, Halifax | 75.00 |
| Div Can B of Com | 23.34 |
| Div S Bank (Dal Col) | 111.00 |
| John Doull | 65.58 |
| Mrs J T Hugh | 1.00 |
| Coupons Truro Loan | 180.00 |
| St John's, Moncton | 40.00 |
| Middle Stewiacke | 34.00 |
| Alumni Association | 12.00 |
| Pugwash & Oxford | 15.00 |
| St Paul's, Fredericton | 30.00 |
| Elmsdale | 4.00 |
| Bass River | 14.96 |
| Portapique | 12.21 |
| Union Church, Hopewell | 8.50 |
| New Carlyle & Hopetown | 2.00 |
| Linden | 5.00 |
| Brookfield | 7.00 |
| Cow Bay S S & Miss | 15.00 |
| St James & Union | 6.00 |
| Int John McDougall | 21.00 |
| Div Union B of N F | 547.50 |
| Div B of B N A | 565.74 |
| Int Princ'l H Durkee | 48.00 |
| Union Centre & Lochaber | 18.00 |
| West Bay | 12.00 |
| United Church, N G | 131.00 |
| Clifton | 25.00 |
| Onslow | 25.00 |
| Clyde & Barrington | 3.50 |
| Glassville | 5.00 |
| Canard | 8.00 |
| Orwell | 5.00 |
| St Peter's Road | 3.50 |
| Newport | 33.00 |
| Greenfield &c | 4.3 |
| Green Hill | 12.25 |
| West River | 15.00 |
| Coupons, Montreal | 150.00 |
| Shelburne | 6.00 |
| Chalmer's Ch, Halifax | 40.00 |

\$6628.75

BURSARY FUND.

| | |
|--|-----------|
| Previously acknowledged | \$ 103.01 |
| Rev J Carruthers, Morrison Bursary | 12.00 |
| Knox Church, Pictou | 10.00 |
| Chalmer's Church, Halifax | 15.00 |

\$ 140.01

AGED AND INFIRM MINISTERS' FUND.

| | |
|--|-----------|
| Previously acknowledged.. | \$1445.94 |
| Proceeds of sale of seats of the old Free Church, Char- lottetown..... | 4.00 |
| Princetown..... | 7.00 |
| St John's, Moncton..... | 15.00 |
| Middle Stewiacke..... | 7.50 |
| Bass River..... | 3.74 |
| Portauquique..... | 2.50 |
| Linden..... | 3.00 |
| Union Centre & Lochaber.. | 4.00 |
| Onslow..... | 5.00 |
| Clyde & Barrington..... | 3.00 |
| Canard..... | 3.00 |
| Orwell..... | 5.00 |
| St Peter's Road..... | 4.50 |
| Newport..... | 7.00 |
| Maitland..... | 7.00 |
| Greenfield..... | 3.00 |
| Shelburne..... | 1.00 |
| Georgetown & Montague.. | 20.00 |
| Knox Ch, Pictou..... | 5.00 |
| Chalmer's Ch, Halifax.... | 10.00 |

Ministers' Rates.

| | |
|-------------------------|-------|
| Rev Wm Scott..... | 2.50 |
| " W H Spencer..... | 13 00 |
| " Dr Patterson..... | 72.00 |
| " S C Gunn..... | 4.00 |
| " H Crawford..... | 3.00 |
| " H McQuarrie..... | 2.18 |
| " J A Cahill..... | 5.10 |
| " Archibald Brown..... | 40.00 |
| " E Scott..... | 7.00 |
| " S Boyd..... | 3.50 |
| " E McNab..... | 30.00 |
| " C S Lord..... | 10.50 |
| " W Stewart..... | 4.00 |
| " W Dawson..... | 5.00 |
| " S Rosborough..... | 14.84 |
| " James T Blair..... | 2.00 |
| " John Rose..... | 14.73 |
| " Wm Millen..... | 4.00 |
| " D McDougall..... | 20.00 |
| " A Campbell..... | 2.20 |
| " George Bruce..... | 25.00 |
| " James Rosborough..... | 6.00 |
| " Wm Maxwell..... | 20.00 |
| " T C Jack..... | 45.52 |

— \$1922.25

FRENCH EVANGELIZATION.

Received by Rev R H Harden,
Treasurer of the Board, 198 St
James st, Montreal, to 7th Jan-
uary, 1888.

| | |
|--|-----------|
| Already acknowledged.... | \$8197.99 |
| North Caradoc..... | 8.29 |
| Clifford..... | 10.45 |
| Niagara, St Andrew's..... | 3.00 |
| Dresden, Ont..... | 4.04 |
| North Derby..... | 3.00 |
| McDonald's Corners..... | 10.00 |
| Rochesterville..... | 10.00 |
| Miss Lucy Fulton, Spring- field, N.S..... | 1.00 |
| Sherbrooke, Que, St Andrew's | 12.14 |
| A R F, Nairn, Ont..... | 5.00 |
| E Cumming, Wilmot, N S | 2.50 |
| W Gwillimburg, St John's Ch | 2.00 |
| Kirkton S S..... | 5.00 |
| North Georgetown, Que.... | 47.00 |
| Osnabruck, St Matthew's & Valley..... | 50.00 |
| E Williams S S..... | 7.00 |
| Ailsa Craig..... | 5.63 |
| " S S..... | 3.95 |
| Carlisle..... | 4.65 |
| " S S..... | 2.00 |
| Mrs A McArthur, Ca't'n Pl | 5.00 |
| Mrs Isaac McDonald, Duart | 5.00 |
| Crumlin..... | 25.00 |
| John Barclay, Oakville..... | 5.00 |
| R N Walsh, Ormstown, Que | 10.00 |
| Mrs J McCurdy, Kirkton, O | 5.00 |
| John Fraser, L'Orignal.... | 14.00 |

| | |
|---|--------|
| A D Ferrier, Fergus..... | 50.00 |
| R Walker, sr, Diamond.... | 1.00 |
| Wick..... | 21.00 |
| Pinkerton..... | 5.95 |
| Mrs F Cattanaeh, Lancaster | 5.00 |
| A Friend..... | 5.00 |
| Laprairie S S..... | 5.00 |
| Mille Isles..... | 3.00 |
| Jas Clarkson, New Glasgow | 1.00 |
| Wm Coltart, Harwich..... | 3.00 |
| " Caritas," Ottawa..... | 10.00 |
| Oakville..... | 20.00 |
| " S S..... | 5.00 |
| Winterbourne..... | 12.00 |
| Greenbank..... | 10.00 |
| Ratho..... | 14.00 |
| Kilsyth..... | 6.00 |
| James Begg, Moose Creek.. | 5.00 |
| Jas Laidlaw, Esquesing.... | 2.00 |
| Winnipeg, North Ch..... | 9.25 |
| Rev S Rondeau, Sudbury... | 6.00 |
| D McRae, Vernonville..... | 10.00 |
| " Arran"..... | 2.00 |
| Mrs P McNaughton, Domin- ionville..... | 5.00 |
| Cumberland..... | 35.00 |
| Sir J W Dawson, Montreal | 10.00 |
| Mrs Alex Orr, Bobcaygeon.. | 4.00 |
| South Plympton..... | 12.00 |
| R Anderson..... | 50.00 |
| St Louis de Gonzague..... | 21.00 |
| Kippen, St Andrew's..... | 12.45 |
| Perth, St Andrew's Ch..... | 20.00 |
| Chas Blair, Valens..... | 1.00 |
| Point Edward..... | 10.90 |
| Bristol..... | 50.00 |
| Morewood S S..... | 7.50 |
| Glenmorris..... | 14.25 |
| Baddeck, C B..... | 6.20 |
| A G McLeod, Denver, Col.. | 47.00 |
| John Leask, Greenbank..... | 10.00 |
| Peter Nisbet, Dunbarton... | 5.00 |
| Inverness..... | 5.00 |
| Hull..... | 4.57 |
| G D Fergusson, Fergus, O.. | 200.00 |
| Wm Urquhart, Sporting Mt | 10.00 |
| Markdale..... | 7.00 |
| Grand Bend..... | 3.00 |
| Hills Green..... | 3.00 |
| Mr and Mrs Geo Marshall, Sr, London..... | 25.00 |
| Alex Robb, Amherst..... | 10.00 |
| Dd Ward, Lanark..... | 2.00 |
| Member St Andrew's Ch, Arthur..... | 5.00 |

Per Rev. Dr. Reid:—

| | |
|-------------------------|-------|
| Streetsville..... | 85.00 |
| Kemptville..... | 7.85 |
| Oxford Mills..... | 5.00 |
| Latona..... | 14.00 |
| " Yes," Keady..... | 3.00 |
| Westport & Newboro..... | 6.00 |
| Belmont..... | 10.00 |
| Millbrook..... | 16.00 |
| Centerville..... | 24.00 |
| W S I..... | 5.00 |
| Main Road..... | 12.50 |
| McIntosh..... | 19.69 |
| Dixie..... | 5.00 |
| Gamebridge..... | 6.70 |
| Beckwith..... | 10.00 |
| Thedford..... | 17.25 |
| Nissouri South..... | 2.00 |
| Alexandria..... | 5.00 |
| Kincardine, Knox..... | 39.70 |
| Sutton West..... | 18.00 |
| Ashton..... | 7.60 |
| Doon..... | 4.40 |
| Leith..... | 17.00 |
| N Mornington..... | 11.00 |
| Seaforth, 1st Ch..... | 11.01 |
| do do..... | 12.96 |
| Mitchell, Knox..... | 7.75 |
| Collingwood..... | 15.00 |
| Finch, St Luke's..... | 3.00 |
| Brooklyn..... | 5.00 |
| Port Hope, Mill St..... | 10.00 |

| | |
|--------------|-------|
| Huron..... | 20.00 |
| Vasey..... | 2.04 |
| Watford..... | 17.75 |

Per Rev. P. M. Morrison, Halifax:

| | |
|---|-------|
| Proceeds of sale of seats of the Old Free Ch'ch, Char- lottetown..... | 4.00 |
| Mrs A McDonald..... | 1.00 |
| Middle Stewiacke..... | 35.00 |
| A Friend..... | 1.00 |
| Eldon & Newton S S..... | 9.50 |
| Blue Mountain..... | 6.00 |
| St Paul's, Fredericton..... | 15.00 |
| Oldham..... | 4.05 |
| New Carlisle (add'l)..... | 3.00 |
| Brookfield..... | 8.00 |
| Cow Bay S S..... | 10.00 |
| Upper Musquodoboit..... | .73 |
| Union Ch & Lochaber..... | 1.00 |
| Blue Mountain..... | 5.00 |
| West Bay..... | 17.00 |
| Onslow..... | 25.00 |
| Canard..... | 4.00 |
| St Peter's Road..... | 11.75 |
| United Church S S, N B, a Xmas Offering..... | 5.00 |
| Georgetown & Montague.. | 2.00 |
| Knox Ch, Pictou..... | 27.50 |
| Chalmer's Ch, Halifax.... | 20.00 |
| Mr McKilvie, Agent B & F B Society..... | 5.00 |

— \$9897.44

POINTE AUX TREMBLES.

Rev. R. H. Warden, Montreal.
Treasurer to 7th Jan., 1888.

| | |
|---------------------------------------|-----------|
| Already acknowledged.... | \$1921.10 |
| Esquesing, Boston Ch..... | 7.00 |
| Springfield S S..... | 5.00 |
| Fullarton S S..... | 25.00 |
| Mr Achet Namur..... | 1.00 |
| Miss Lucy Fulton, Springfd | 1.00 |
| Sherbrooke, Que..... | 11.00 |
| Wm MacKintosh, Belleville | 4.00 |
| A R F, Nairn..... | 5.00 |
| North East Hope (Th)..... | 5.00 |
| do S S..... | 10.11 |
| Seaforth, 1st Ch S S..... | 50.00 |
| Mrs H Freeland, Brockville | 5.00 |
| J Cockshut, Brantford.... | 400.00 |
| Vankleek Hill, S S..... | 50.00 |
| Mrs Alex Strachan, Brus'ls | 50.00 |
| Mt Royal Vale S S..... | 25.00 |
| Brantford, Balfour St S S.. | 50.00 |
| do Zion S S..... | 50.00 |
| John A MacMaster, Mont'l | 10.00 |
| Woodlands, St Matthew's SS | 20.00 |
| Columbus S S..... | 50.00 |
| Almonte, St John's S S..... | 50.00 |
| Kippen, St Andrew's..... | 6.14 |
| Port Hope, 1st S S..... | 40.00 |
| do Mill St S S..... | 10.00 |
| Bristol, Sch No 5..... | 5.00 |
| Brockville, St John's S S.. | 25.00 |
| Chatham, Ont, 1st S S..... | 25.00 |
| Exeter Caven S S..... | 5.00 |
| A G McLeod, Denver, Col.. | 50.00 |
| Waterbury, Conn, 2nd Cong S S..... | 50.00 |
| Coldsprings..... | 7.00 |
| Main Road S S..... | 5.79 |
| St Anne..... | 8.60 |
| Sutton West..... | 7.00 |
| Carlisle..... | 2.00 |
| Union Centre & Lochaber.. | 3.55 |
| M G, Pictou..... | 50.00 |
| St John's, Windsor..... | 25.00 |

— \$3124.29

Extension of building.

| | |
|---|-----------|
| R H Warden, Montreal, Treasurer, to Jan 7th, 1888. | |
| Already acknowledged.... | \$1531.26 |
| Turin..... | 2.95 |
| Botany..... | 2.18 |
| Thamesville..... | 3.59 |

| | |
|-----------------------------|-----------|
| E Clifton, Sawyerville..... | .60 |
| New Mexico, do | .84 |
| New Kincardine, N B..... | 3.38 |
| Orms town | 21.17 |
| Russel town & Covey Hill .. | 6.72 |
| Atwood, per Alex Campbell | 5.00 |
| St Louis de Gonzague | 10.00 |
| Shelburne | 10.64 |
| F A Campbell, Shelburne.. | 10.00 |
| Cartwright, 1st Ch..... | 7.40 |
| New Carlisle, Que..... | 5.00 |
| Kincardine T'ship, Chalmers | 7.70 |
| E Cumminger, Wilmot, N S | 1.00 |
| Mrs J McDonald, Duart.... | 5.00 |
| Anonymous | 5.00 |
| N Georgetown, Que..... | 16.50 |
| Pinkerton | 5.55 |
| Gore Bay | 4.00 |
| Binbrook | 5.03 |
| Saltfleet | 7.21 |
| Toronto, Knox Ch..... | 166.90 |
| — | \$1844.63 |

PRESBYTERIAN COLLEGE, MONTREAL.
Received by Rev. R. H. Warden,
Montreal, Treasurer to Jan. 7, '83
Ordinary Fund.

| | |
|----------------------------|-----------|
| Already acknowledged | \$ 205.31 |
| Roxboro, Knox | 15.00 |
| Williamston, Hephziba..... | 9.85 |
| Georgetown, Que | 29.00 |
| Grande Frienere..... | 7.00 |
| Metcalf | 6.40 |
| Russell | 4.03 |

| | |
|-------------------------------|-----------|
| <i>Exegetical Chair, etc.</i> | |
| Already acknowledged | \$2020.00 |
| D Fraser, Montreal | 25.00 |
| J Durie, Ottawa | 10.00 |
| P S Ross, Montreal..... | 50.00 |
| John Cassils Montreal..... | 50.00 |
| Jas Haldane, " | 25.00 |
| John McLennan, Lancaster | 50.00 |
| David Wilson, Montreal.... | 25.00 |
| Jas Rodgers, " | 15.00 |
| W & D Yuile, " | 50.00 |
| H Cameron, " | 25.00 |
| M Laing, " | 25.00 |
| M B Atkinson, " | 25.00 |
| — | \$ 395.00 |

| | |
|--|---------|
| MANITOBA COLLEGE. | |
| Received by Rev R H Warden, Montreal. | |
| Georgetown, Que..... | \$ 9.00 |
| St Louis de Gonzague | 3.00 |

| | |
|---------------------------|----------|
| Dalhousie Mills & Cote St | |
| George | 14.00 |
| — | \$ 26.00 |

| | |
|---|-----------|
| MANITOBA COLLEGE. | |
| To remove debt at Dr Reid's Office. Received by Rev R H Warden, Montreal. | |
| Already acknowledged.... | \$ 786.00 |
| George Leys, Sarnia | 25.00 |
| Rev T C Jack, Maitland, N S | 5.00 |
| — | \$ 816.00 |

| | |
|--|-----------|
| MANITOBA COLLEGE. | |
| Treasurers, D McArthur, and Dr King. | |
| <i>Ordinary Revenue.</i> | |
| St Andrew's Ch, Almonte & Appleton, thankoffering from the children..... | \$ 34.00 |
| Presbyterian Church of Ire- land, £100 | 483.33 |
| Dutton & Wallacetown, Ont | 11.00 |
| Riverside, N S..... | 6.25 |
| Sheet Harbour, N S..... | 5.00 |
| — | \$ 539.50 |

| | |
|---|-----------|
| <i>Mortgage Debt, and Loan from En- dowment Fund.</i> | |
| Previously acknowledged.. | \$1027.01 |
| Rev R J Laidlaw, Hamilton, 3rd paym't | 10.00 |
| Mrs Ewing, Hamilton | 10.00 |
| Hugh McDonald, Winnipeg | 100.00 |
| P R Young, St Andrew's, Man | 10.00 |
| J Norris, Winnipeg | 20.00 |
| H W Darling, Toronto, 4th pay'mt | 50.00 |
| James Kirkwood, Winnipeg | 10.00 |
| Cohn McLeod, Portage la Prairie | 10.00 |
| Professor Hart, Winnipeg, 2nd paym't..... | 50.00 |
| — | \$4297.00 |

| | |
|---|-----------|
| <i>Theological Department.</i> | |
| Rev. Dr. Bryce, Convener and Treasurer. | |
| Already acknowledged (May to Dec 5th)..... | \$1080.60 |
| Auburn | 21.00 |
| Battleford | 19.50 |
| Chater | 23.60 |
| P R Young, St And'w's. Man | 10.00 |

| | |
|----------------------------|-----------|
| Mrs A E Dodds, Sunnyside. | 3.00 |
| Port Arthur, in part | 50.00 |
| Moosomin | 8.00 |
| Gladstone | 25.00 |
| Yorkton (add'l) | .75 |
| Langley, B C | 10.00 |
| Esquimault, B C..... | 5.00 |
| Morris | 6.65 |
| Rapid City | 13.00 |
| Shank's | 7.00 |
| Stonewall | 7.60 |
| Grassmere..... | 5.70 |
| Stoney Mountain..... | 4.00 |
| Manitou (in part)..... | 48.00 |
| Shoal Lake | 15.00 |
| Kildonan (in part) | 25.00 |
| Kildonan S S | 6.20 |
| Rat Portage (in part)..... | 5.25 |
| — | \$1399.85 |

PRESBYTERIAN MINISTERS' W & O
FUND, Maritime Provinces, Rev
George Patterson, DD, Secretary.
Received from 31st Oct to 31st
December.
Rev R W McLeod for 1888-9 \$14.00;
M G Henry, \$19.80; W & Thomson,
\$26.00; K McKenzie, \$17.00; Total
—\$67.80, of which \$1 for fine.

Collections and donations:
Lake Ainslie, \$4.50; Elmsdale,
\$1; New Carlisle & Hopetown, N B,
\$3; W McDonald, Glendyer Mills,
C B, \$2; Spry Bay, \$3.37; Law-
rencetown & Cow Bay, \$2; Dean
Settlement, \$1; Princetown, \$3;
Linden, \$2; West Bay, \$4; Glass-
ville, \$3; Chalmer's Ch, Halifax,
\$4; Orwell, \$5; Greenfield, \$3; St
Luke's, Bathurst, \$3; Total—\$43.87

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Beckwith and Carleton Place 12.00
Guelph, St Andrew's Church 30.00
Amos, per Rev D P Niven.. 6.00
Fort Coulonge, Rev J Gandier 12.00
Lanark, Rev James Wilson. 10.00
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P. M. Morrison,
Halifax, N. S. 1 Nov. 1887. Secy.

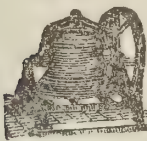
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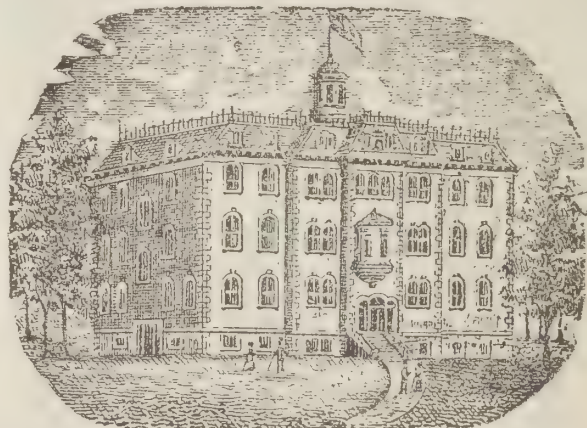
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THE

Presbyterian Record

FOR THE

DOMINION OF CANADA.



MARCH, 1888.

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THE PRESBYTERIAN RECORD

FOR THE DOMINION OF CANADA.

VOL. XIII.

MARCH, 1888.

No. 3.

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Systematic Beneficence.

To the Members and Adherents of the Presbyterian Church in Canada.

DEAR BRETHREN :—The General Assembly at its meeting in Winnipeg, in June last, appointed a Committee on Systematic Beneficence under the following resolution :
“ Whereas, there is urgent need of greater liberality throughout the Church in order to the development of the several Schemes, and even to the maintenance of the degree of efficiency already attained ; whereas it is the duty and privilege of all Christian people to contribute towards the support and extension of the Kingdom of Christ as the Lord hath prospered them ; whereas we who enjoy the superior privileges of the New Dispensation, and upon whom the responsibility of carrying the message of salvation to the whole world is definitely laid, should not, at least, fall beneath the standard of giving for the Lord’s cause prescribed for the Jewish Economy ; and whereas, notwithstanding the gratifying increase of contributions which we witness from year to year, the duty of adequate and systematic liberality is as yet imperfectly realized :—The General Assembly appoints a Committee on the subject of Systematic Beneficence, for the purpose of bringing, through the Press and otherwise, the important subject herein referred to earnestly and fully before the whole Church, with the view of promoting, on sound Christian principles, the heartfelt and continuous growth of liberality in connection with every department of the Church’s work. Presbyteries and Sessions are requested to co-operate with the Committee, and especially to assist them in gaining the ear, if possible, of all the congregations and families of the Church.” The Committee thus appointed beg to address a few words to the members and adherents of our Church in fulfilment, so far, of the important duty laid upon them.

Systematic Beneficence may be understood as relating to all our givings for religious and charitable purposes, whether in connection with our Church organization or otherwise. This paper has special reference, however, to giving for the support of our respective congregations and the several Schemes of the Church. It may be useful, therefore, to bring under the eye the estimates for the present year, as carefully prepared by a Committee of the General Assembly. For some of these Schemes the estimated expenditure is larger than that of last year ; for others, the figures are nearly the same. The prospect of a serious deficit in some of the Funds at the end of the year, or the sad

alternative of curtailing our Home and Foreign Mission work, greatly emphasizes the necessity of giving earnest attention to the subject of Systematic Beneficence, but is by no means the only reason why the Assembly took the action which it did. It is of much importance that we should continue to hold the fields, at home and abroad, already in our possession, but it is still more important that an intelligent and conscientious liberality should aid in developing the Christian character of our people, and should provide for the steady and continuous extension of the Church's work.

The total revenue of the Church last year, for all purposes, as reported by the Finance Committee, was \$1,580,818. Of this amount \$193,453 was devoted to the Schemes ; all the rest went for congregational objects. The amount which will be required for congregational uses during the current year, will be somewhat in excess of last year ; the estimates for the Schemes are as follows :—

| | |
|--|----------|
| Home Mission Proper (Western Section) | \$46,000 |
| Stipend Augmentation, " " | 30,000 |
| Foreign Missions (East and West)..... | 79,000 |
| French Evangelization, including School and Buildings at Pointe-aux-Trembles, etc | 52,000 |
| College Fund—Montreal, Queen's and Knox..... | 14,500 |
| Aged and Infirm Ministers' Fund (Western Section)..... | 10,000 |
| Widows' and Orphans' Fund, " " | 5,000 |
| Manitoba College, exclusive of amount from Synod of Mani- toba (East and West)..... | 10,000 |
| Assembly Fund (East and West)..... | 4,000 |
| Home mission (Eastern Section)..... | 7,000 |
| Stipend Augmentation (Eastern Section)..... | 8,100 |
| College Fund, \$10,000, from Congregations..... | 3,000 |
| Bursary Fund " " | 700 |
| Aged and Infirm Ministers' Fund, \$2,600, from Congregations | 800 |

It is unnecessary to show the importance of maintaining all these Schemes. Their very names are their sufficient vindication. The duty of bearing our part in providing supply of ordinances for our fellow-countrymen through this wide Dominion is not questioned. As little can it be doubted that we should use our utmost effort to send the Gospel to those who have it not, in every part of the world. Neither of these great objects can be accomplished unless the Church is provided with properly qualified labourers. No humane or Christian man will deny that we should care for aged and infirm ministers who have spent their strength in our service, and for the widows and orphans of ministers.

In comparison with most other branches of the Church, the record of our own Church in supporting missionary and educational work is highly creditable. We cannot but observe, with gratitude and encouragement, that the liberality of the Presbyterian Church in Canada on behalf of missions has been steadily rising. Not only are larger sums annually contributed, but the increase somewhat exceeds, we think, the ratio of our increase in wealth. There are many individuals in connexion with our Church who are giving very liberally, and, according to the standard commonly applied, there are not a few congregations that are doing well. It is right to say this in acknowledgment of the grace bestowed upon the Church, and in commendation of the sincere devotion to the Redeemer manifested by growing numbers. But we cannot—we dare not—say that the Church, as a whole, comes up to its duty and privilege in the matter of giving, so that nothing farther is to be expected in this regard. What is given by our people for all religious and benevolent purposes is a long way short of the proportion of revenue required of God's ancient people. We do not here attempt to estimate the percentage of income devoted by the Presbyterian Church in Canada to the Lord, but it is probably not greatly different from that of the Presbyterian Church in the United States of America, which has been recently computed to be rather less than the sixteenth part of income, or about six per cent. The question of the permanent obligation of devoting the *tenth* to the Lord would require fuller consideration than we could here give it, but surely it cannot be maintained that the Christian Church has discharged her duty when she has fallen short of this standard. In any case, we should strive to do the utmost possible for that blessed cause and

kingdom, with the triumph of which the glory of the Redeemer and the highest interests of the race are inseparably bound up.

There are two points to which we would earnestly call attention : 1. Giving to the Lord should, on the part of all, be *systematic*. It should not be done at random, and by fits and starts. Having sought intelligently to determine what our duty to Christ requires of us, we should lay by us in store, that we may be ready to give at the proper time, to the proper object. We should deal with the matter as carefully and methodically as with our personal or household expenditure. So much per year, or per month, or per week, should be devoted and set apart, to be given towards the support and extension of the Christian Church and other benevolent and holy ends. All who have practised systematic giving, whether of the tenth or of some other proportion, have testified to its excellent results. "It cultivates the spirit of beneficence ; it restrains from waste and extravagance, and luxurious living, at the expense of the Lord's money ; it helps to quicken the conscience, and so withstand the spirit of covetousness ; it swells the streams that flow towards missionary treasuries till they rejoice out of their fulness."

So also should congregations bring *system* into their methods of raising funds, whether for their own purposes or for objects lying beyond. All congregations that are successfully worked do so. Various methods of raising monies for congregational purposes are in use among us. The method of pew rents, though common, is little to be approved of. Subscription, according to ability, is better. The envelope system is generally found to work very successfully ; each contributor giving, Sabbath by Sabbath, the weekly proportion of what is aimed at for the year.

In regard to the Schemes of the Church, every congregation should act upon some approved method ; and at regular intervals not too far apart, an opportunity of contributing should be given to all. The congregation should be organized with a view to this end, and the systematic accuracy with which a careful business man would conduct his own affairs should be observed. It is painful to reflect that in many congregations not the slightest care is taken to ensure the best results : contributions being made only once a year,—and that by Sabbath collection—bad weather or bad roads may entail shameful failure. This is all wrong ; it is inexcusable in the weakest congregation, and should be remedied at once.

2. All should give for the cause of Christ in proportion to their means,—“as the Lord hath prospered them.” As already said, many regard the *tenth* as the Lord's, under the New Dispensation as under the Old. The truth is, that much more than the tenth was required of the Jews. But were the tenth of their revenues contributed by professing Christians we should see the Lord's treasury overflowing, and the painful and spasmodic measures often proposed to meet emergencies in Church work would be quite unnecessary. It is of less importance, however, to determine the proportion of income which should be given, than to have the principle of giving *according to ability* heartily recognized. Some should give much more than the tenth. There are those who deem it their duty to devote to religion and charity all their revenue beyond what decently provides, from year to year, for themselves and their families. The great matter is that all of us should act upon the conviction that both we and our substance are entirely the Lord's ; and thus from love to Him and desire to see His kingdom advance, we shall delight to do the very utmost in our power.

Attention is called to the generous offer of Mr. Thomas Kane, 310 Ashland Avenue, Chicago, to supply, gratis, tracts on the subject of Systematic Beneficence to congregations and individuals who may wish to circulate them. It is believed that the extensive circulation of these tracts would greatly tend to promote liberality on Christian principles, and the Committee hope that the generosity of Mr. Kane will be largely taken advantage of. In many a congregation and neighbourhood, great good may easily be accomplished in this way.

Dear Brethren, we earnestly commend to you a subject which all who love the Church and the Church's Head, will deem to be of the utmost importance. We ask you to ponder it, to pray over it, and in the strength of the Master to resolve that you will do what duty

requires. We press this upon you not merely because something like a crisis has arisen in the support of Home and Foreign Missions, but still more because we cannot duly honour the Lord, nor enjoy the blessedness of true service, unless we shall consecrate both ourselves and our substance to "Him who loved us and gave Himself for us."

WM. CAVEN, *Convener.*

1688-1888.

III.

NO branch of the Church of Christ has a more splendid record of endeavour, endurance, and achievement than the Presbyterian Church. Two hundred years ago she was broken-hearted, lacerated, bleeding from every pore, after long years of relentless persecution. In England two thousand of her ministers had been in one dark "St. Bartholomew's day," driven out of their parishes, for conscience sake. In France they were nearly exterminated—hundreds of thousands having been driven into exile; and countless hosts slain, or imprisoned, or sent to the hulks—treated, in fact, worse than the worst criminals. Indeed hardly one hundred years have passed since Presbyterians were hanged in France for their faith. It is almost incredible; but the facts stand on the lurid pages of history. In Austria and Hungary, in Bohemia, in the valleys of the Alps, the sufferings of our faithful people were terrible. In some instances the persecutor did his work so well that our churches were very nearly exterminated. In Switzerland, in Holland, in Prussia, the record is less disastrous; there are fewer stains of martyrs' blood. But it is not to be forgotten that it was Presbyterian Holland that drove back the invading hosts of Philip II.—that it was a Presbyterian, William of Orange, that humbled the autocratic pride of Louis XIV. and established a constitutional *régime* in the United Kingdom.

However much we may regret the comparatively little progress made by our church for the hundred years after the Revolution, we need not be surprised at the fact. A struggle for existence had well-nigh exhausted her vitality. She needed rest and she, in a measure, obtained it. Still, in the period to which we refer, there was progress. We note its tread in Ireland,

and especially in America. It was then that the foundations of Presbyterianism were laid on this broad continent.

Two hundred years ago there was only one General Assembly of Presbyterians in the world—that of Scotland. Now we have Assemblies in Scotland and Ireland, in Canada and the United States, and Australia; and we have strong "Synods," in many other quarters. Then, our numbers were small, and our people poor from the exactions of tyrants and traitors. Now we number in Scotland over 3,000 churches and ministers; and in Ireland, Wales and England about 1,500 more. On the continent of Europe we have about 5,500 ministers and churches. In the United States we have about 10,000 ministers and churches. In the British colonies, where Presbyterian influence has always been most beneficent, we have about 1,750 churches and 1,300 ministers. We have a grand total of say 20,000 ministers and congregations. Our ordained missionaries to the heathen number nearly 700. There is no continent, there is no great group of islands, there is no British colony where the influence of Presbyterianism is not being benignly felt to-day. No people have shewn a larger or purer public spirit; none have exhibited a more generous catholicity of feeling; none are responding more liberally to the cry for help that comes from heathen lands. Our church has been intimately associated with modern progress; she is never afraid of any truth of reason, or any discovery of science. The Word of God is her weapon of defence and offence; and, founded upon that word, her faith cannot be shaken.

The past of our church, illustrious and glorious though it has been, is but a preparation for her future. She is extending her beneficent conquests at home and abroad; and nothing but unfaithfulness to her Head, and to her own record, can mar her progress. It becomes all those who

love the same faith, order, and worship, to pray that God would count them worthy of their calling, that they may fulfill all the good pleasure of His goodness, and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in them, and they in him, according to the grace of our Lord Jesus Christ.

One of the causes for sincere congratulation, one of the signs of a noble destiny, is the spirit of union which has been given to our churches. The age of divisions among Christ's people, let us hope, is past forever. Another ground for thankfulness is the manner in which other branches of the Christian church are becoming more and more Presbyterian in their system of government. Even the Prelatic churches have to bow to the principle that the people, "the laity," are to be represented in the courts of the church. The Methodist churches are essentially Presbyterian. The Congregationalists are tending powerfully in the same direction. If we, the children of the Presbyterians of 1688, are but true to our principles as our fathers were, what may not our church and our country become in another century! While we remain true to our principles and contend earnestly for them, let us have the saving common sense to follow a large-hearted and liberal policy, suited to the necessities of our country and the world.

M.

The Church of Geneva.*

I.

THE DAWN OF THE REFORMATION.

AT THE beginning of the Christian era the inhabitants of Geneva worshipped Apollo, the god of the sun, in whose honour a temple stood on the site of the present cathedral. Christianity seems to have been first introduced in the third century. About twenty years after the death of Irenæus, bishop of Lyons, two missionaries came this way from Vienne, in the south of France, these were Paracodus and Dyonisius, or *Paracode* and *Denys* as they were called in French, who made Geneva the base of their operations. It is thought that this Denys was identical with St. Denis,

the first bishop of Paris, who is supposed to have suffered martyrdom under Decius, about A.D. 249—251. The joint labours of these missionaries would thus seem to have been between A.D. 220 and 230. Nothing is known as to the extent or the results of their work, as it is not until the sixth century that the authentic church history of Geneva commences. St. Peter's cathedral was founded in the tenth century, when Christianity must have been well established. Geneva was, on the whole, fortunate in having honourable, learned, and beneficent prelates for its rulers. But Romanism rose and flourished, declined and became corrupt, there as elsewhere. At the beginning of the sixteenth century, it had forfeited public esteem, and shared in the obloquy attached generally to the clergy of that period. The Church of Rome was then, even more than now, fertile in devices for raising money, that the army of priests might have a good time. Images and relics were regarded with superstitious reverence. The leg-bone of a stag kept in the sacristy of the cathedral, was pawned off as the arm of St. Anthony. The people came from far and near to take oath on the relic, with fear and trembling, for they were told that the hand of every one who swore falsely, on touching this famous relic would become withered for a year! Nor would the devotees retire without paying homage to a piece of pumice-stone, which they believed to be the veritable brain of St. Peter. Under the altar of the church of St. Gervaise lay the remains of several "sacred bodies." These were said to "move" at frequent intervals—"a sign that they wanted to be raised and canonized," which could not be done without a large sum of money. "The faithful" who approached the mysterious place of confinement, could hear the doleful wail of the dead men. The offerings which they presented at the grated opening were immediately seized by an invisible hand and were quickly sold.

The greatest fraud of all was practised at the church of *Notre Dame des Grâces*. There, children who had died unbaptized were brought to life just long enough to have the sacrament administered to them! Weeping mothers came from afar, carrying dead infants which were placed before a richly dressed image of the Virgin, who was reputed to work the miracle. A feather,

* Les Premiers Jours du Christianisme en Suisse, par F. Naef, Pasteur de l'Eglise de Genève; Les Debuts de la Reformation a Genève, par A. Guillot, pasteur de l'Eglise Nationale.

was placed in the child's mouth; at the preconcerted moment, while the priest was invoking the Virgin, a female accomplice carefully disguised, having blown on the feather, it was seen to move gently. The infant was baptized; the bell rang; the faithful threw themselves on their knees; the trick was over. Was it not evident that the child had breathed? On the 10th of May, 1535, the council put an end to that scandal.

Years before this, in the month of June, 1522, there arrived at Geneva a Franciscan monk endowed with rare eloquence. This was *Francis Lambert*, a native of Avignon, who, having read the writings of Luther in his cell, after several years' struggle with conscience, was converted. This illustrious man, who afterwards joined Luther in Germany, and gained for himself the title of the Reformer of Hesse, did not remain long, but he planted seeds that were destined to take root and grow, and he has the honour of being the first to proclaim the doctrines of the Reformation in Geneva. His visit was followed by a succession of itinerant missionaries who were constantly passing through Geneva from France into northern Switzerland and Germany, in the disguise of pedlars. They rehearsed what they had seen and heard as the results of the new departure in the places they came from. Wherever they went, they refuted the errors of the church, declaring to the people that "it was not in councils, nor in Popes that they should seek the truth, but only in the Word of God." Taking their Bibles from their wallets, they proved their statements from Scripture, and, on leaving, they would distribute tracts and portions of the Word, which were eagerly accepted and read by the people in secret.

In the spring of 1532, a notice was posted on the church doors that Pope Clement VII. would bestow pardons to all who paid a certain sum of money; to this was annexed a list of sins, small and great, and the cost of a pardon for each. This roused some of the more daring of the friends of the Reformers, who immediately posted up a counter-notice in these words: "Our Heavenly Father promises to each one a full pardon for all sins, on the sole condition of repentance and sincere faith in the promises of Jesus Christ." This created a great commotion, inspiring some with fear,

others with hope; but nothing could stay the rising tide of the Reformation. Among the citizens of that time was one *Pierre Robert Olivétan*, a tutor in a private family, and one of the most learned men of his age. He had studied theology at the college of the Sorbonne, Paris, under *Jacques Lefevre*, "the chief luminary in that constellation of lights." Olivétan had warmly espoused the doctrines of the Reformation himself, and was the chief instrument in gaining over his cousin and friend, John Calvin, to the new faith. He was also the means of preparing the way for the coming of a mighty champion for the truth, in the person of *William Farel*.

Missionary Cabinet.

THE THREE MRS. JUDSONS.

A DONIRAM JUDSON—"the Apostle of Burmah"—was thrice married. Some of our readers will remember the notice of Ann Hasseltine, his first wife, which appeared in the RECORD for April, 1884. She was one of the grandest heroines this missionary age has produced. After enduring hardships and privations such as have fallen to the lot of few women, she died in 1826, shortly after the release of her husband from prison.

Dr. Judson's second wife, Sarah Hall, was alike lovely in person and character. The genuine missionary spirit was early developed in her heart. At twenty-one she was married to Rev. George Dana Boardman, and with him went to India in 1825, intending to join Dr. Judson and other missionaries in Burmah; but just then war was raging in that country, and Judson was in a dismal dungeon, suffering the horrors of cruel treatment and disease. The Boardmans were thus detained some time at Calcutta; but at length, in 1827, they proceeded to Amherst, the capital of the newly acquired British territory in Burmah. One of Boardman's first labours was to make a coffin for his first-born child with his own hands. They removed to Maulmain, twenty-five miles up the river. The mission house was a mile from the barracks, in the neighbourhood of a jungle swarming with serpents and beasts of prey. On the opposite side of the river, was an old de-

decayed city, a rendezvous of banditti. There, in a little bamboo hut, "so frail that it could be cut open with a pair of scissors," the young missionaries studied the language of Burmah, under a native teacher. It was not long before a band of robbers entered their hut at midnight, and carried off everything of value that it contained. Had they offered the slightest resistance, it would have cost them their lives. "But, oh how merciful was that Providence," wrote Mrs. B., "which prolonged the slumbers of that night, not allowing even the infant at my bosom to open its eye at so critical a moment." Sometimes they were alarmed by wild beasts. Once they were terrified by fire in the jungle, when a sudden change of wind saved the mission premises. But none of these things discouraged the delicate missionary's wife. She was in the place of her choice, a place of usefulness, surrounded by natural scenery that charmed her cultivated eye and taste. The natives began to visit them in increasing numbers, seeking instruction in the new religion. Mr. B. had a Sunday service, and school for boys, Mrs. Boardman, one for girls. A few years later they were forced to sever the ties that bound them to Maulmain. The American Board of Baptist Missions, for they belonged to that church, ordered their removal to Tavoy, 150 miles south, a city of heathen pagodas, where they were kindly received by the English "Resident," but in establishing a mission they had many repulses and discouragements to contend with. In December, 1828, her husband was taken seriously ill and he had to go away for change of air, leaving her with two little ones exposed to dangers of various kinds; but not a murmur escaped her lips. In 1830 their hearts were again pierced by the death of their youngest child, of eight months, and in the following year Mr. Boardman—"one of the brightest luminaries of Burmah"—was taken from her by death. His mantle fell on his widow, who now, more than ever, gave herself to benefit the heathen. She made frequent visits into the country, "preaching the Gospel and strengthening the weak churches." In 1834 she was married to Dr. Judson. Seven years later, the whole family were prostrated by malaria and were sent to the Mauritius, but before they left Maulmain, another child was laid "where moulders the dust of

Carey, Marshman, and Ward." Even in sickness she found time to devote to literary work. Her translation of the Pilgrim's Progress, written at that time, is said to have been admirable. Her letters, her poems, indeed all her writings were beautiful. Her whole life was beautiful, wholly consecrated to the service of her Heavenly Father in acts of benevolence to the poor heathen. In 1844, Mrs. Judson's health broke down under the pressure of increased work. She sailed with her family for America, but she was never to see the home of her youth again. She died on the voyage, and was buried on St. Helena.

In 1846, Dr. Judson married his third wife—Emily Chubbuck. She was born at Eaton, Madison Co., N.Y., in 1817, of poor parents. At eleven years of age she entered a woollen factory, receiving \$1 per week for her hire. In the winter months she attended the district school, and made some proficiency in learning. At fifteen she commenced to teach school, receiving \$1.50 per week, and "boarding round" among the people, as the custom then was. To eke out a scanty living, she took to writing poetry, and before long, like Byron, "she awoke one morning to find herself famous." Under the *nomme de plume* of "Fanny Forrester," she became one of the most popular writers of her time. On the 11th of June she sailed with her husband for Burmah, and settled down in the very heart of heathenism, where she became the right-hand helper of that devoted missionary, and his ministering angel in his last illness. Dr. Judson was advised to take a long sea-voyage. He died and was buried at sea, 12th of April, 1850. In the following year Mrs. Judson, in consequence of broken health, sailed for America, *via* Calcutta and England. Among other proofs of esteem for herself and her late husband, she was presented by Bishop Wilson with a Bible and a sum of fifteen hundred dollars. Soon after reaching home her health failed rapidly, and, on the first of June, 1854, "she sweetly dropped her head on her sister's breast, and fell asleep."

"Were the whole realm of Nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."



REV. JONATHAN GOFORTH.



MRS. GOFORTH.

A MOST interesting farewell service in connection with the departure of the Rev. Jonathan Goforth, for China, was lately held in Knox Church, Toronto. Mr. Goforth, accompanied by his wife, left at the close of the service for Vancouver, whence he proceeds to Shanghai. His destination is Honan, a central province of China, with a population of 15,000,000, among whom no mission is established. Our readers are aware that the students and alumni of Knox College are sending to the foreign field a missionary who will specially represent the college, and whose salary they undertake to pay. Mr. Goforth, who completed his studies last session, was unanimously nominated by the alumni as their first missionary, and was appointed by the General Assembly in June last.

Mr. Goforth was brought up near Thamesford, Ont., in the congregation of the Rev. Lachlan Cameron, under whose ministry he gave himself to the service of the Lord. For six years he prosecuted his studies in arts and theology in Toronto; in which city, during two summers, he proved himself an indefatigable and successful home mission worker. For several years the foreign field, and especially China, was strongly before his mind; he was filled with the desire to preach the Gospel to the heathen. His intense devotion to this aim told powerfully upon his fellow-students, and, it is believed, will in due time lead many of them to offer for the same service. Since the completion of his theological course, Mr. Goforth has been visiting congregations of our church in a wide circuit

and pleading the cause which he has so much at heart. That his ardent words have kindled the zeal of many there is abundant proof; for years indeed, he lost no opportunity of urging his favourite theme in public and in private. His labours, together with those of the students of Queen's College and Knox College, who were detailed for visiting the church during last summer, have unquestionably accomplished much good.

The terrible calamity which has recently befallen Honan by the overflow of the Hoang-Ho, or Yellow River, has hastened Mr. Goforth's departure, for he was eager to reach the scene of his intended labour, that, if possible, he might do a little to alleviate the fearful suffering which must ensue. The Committee approved, and hence the suddenness with which the Missionary has left. He carries with him a considerable sum—hurriedly raised by friends of the Mission—to be applied in relief of sufferers by the flood. Many will earnestly pray that the acts of mercy which he may be enabled to render may help to prepare soil in which the good seed of the Kingdom may be hopefully sown.

Mrs. Goforth is a most devoted lady, and in entire sympathy with her husband. She has contributed no less than \$3,000 of her own means towards a fund for the erection of buildings which the mission is expected soon to require. Her name before marriage was Bell-Smith. Her family are well known to all lovers of Art in Canada. She formerly lived in Montreal, but for some years has been a resident of Toronto, and, has been very earnest in all good work.

Mr. Goforth's outfit is provided for by Central Church here and other sources. The alumni pay his salary, and there will be no charge on the Foreign Mission Fund except house-rent. Any buildings required will be provided for by special effort. Mrs. Goforth's large donation is made to a fund which is being raised for this purpose.

Mr. Smith, who also graduated in Theology last year, will shortly complete his medical studies, and will then, as the representative of Queen's College, proceed to Honan, to be associated in labour with his brother missionary, who has preceded him. May the Head of the Church greatly prosper the work to which these devoted men have put their hands.

WM. CAVEN.

Toronto.

Household Words.

WHITEFIELD'S LAST SERMON.

ARRIVING at his Orphan Home in Georgia, his seraphic soul seemed to receive a presentiment of his approaching end, and to anticipate the joys of heaven. "I am happier," he wrote, "than words can express—my happiness is inconceivable." He started northward to preach, and on the evening of his departure recorded the prophetic words. "This will prove a sacred year for me at the day of judgment. Hallelujah! Come, Lord, come!" "Hallelujah! hallelujah!" He wrote to England: "Let chapel, tabernacle, heaven and earth resound with hallelujah! I can say no more, my heart is too big to speak or add more."

Arriving at Philadelphia, he hailed Wesley's itinerants, and gave them his blessing; it has never failed them. From the day of his conversion, his soul had always glowed with a divine fire; but it now seemed to burst into a flame. No edifice could hold his congregations; he preached every day. He made a tour of three hundred miles up the Hudson, proclaiming his message at Albany, Schenectady and Great Barrington. "Oh, what new scenes of usefulness are opening in various parts of this world!" he wrote, as he returned. "I heard afterward that the word ran and was glorified. Grace! Grace!" He had penetrated nearly to the north-west frontier. He saw the gates of the north-west opening, through which the nations have since been passing, as in grand procession; but he was not to enter these; the everlasting gates were opening for him, and he was hastening toward them. He passed to Boston, to Newburyport, to Portsmouth, still preaching daily. Seized with illness, he turned back; at Exeter he mounted a hogshead, and preached his final sermon to an immense assembly. His emotions carried him away, and he prolonged his discourse through two hours. It was an

effort of stupendous elequence—his last field triumph—the last of that series of mighty sermons which had been resounding like trumpet-blasts for thirty years over England and America. He hastened, exhausted, to Newburyport; the people gathered about his lodgings in throngs to see and hear him once more; they pressed into the entry of the house. Taking a candle, he attempted to ascend to his chamber; but pausing on the stairs he addressed them. He had preached his last sermon, this was to be his last exhortation.

It would seem that some pensive misgiving, some vague presentiment touched his soul with the apprehension that the moments were too precious to be lost in rest. He lingered on the stairway, while the crowd gazed up at him with tearful eyes, as Elisha at the ascending prophet. His voice, never, perhaps, surpassed in its music and pathos, flowed on until the candle which he held in his hand, burned away and went out in its socket. The next morning he was not, for God had taken him.—*Abel Stevens, LL.D.*

IS THY HEART RIGHT?

Have you within you a repenting heart, an expectant heart? If not, I must write upon your soul what George Whitefield wrote upon the window-pane with his diamond ring. He tarried in an elegant house over night, but found that there was no God recognized in that house. Before he left his room in the morning, with his ring he wrote upon the window-pane: "One thing thou lackest." After the guest was gone, the housewife came up and looked at the window, and saw the inscription, and called her husband and her children; and God, through that ministry of the window-glass, brought them all to Jesus. Though you may to-day be surrounded by comforts and luxuries, and feel that you have need of nothing, if you are not the children of God, with the signet-ring of Christ's love, let me inscribe upon your souls, "One thing thou lackest." I pray you that, whatever else you may miss, you may not miss Heaven. It is too bright a home to lose. Your soul has been bought at too dear a price. I preach to you of the blood that cleanseth from all sin. Casting all your sins behind you, I beg of you to start this morning for the kingdom. "Yes," you say, "I will start, but not now." William III. made proclamation, when there was a revolution in the north of Scotland, that all who came and took the oath of allegiance by the 31st of December should be pardoned. MacIan, a chieftain of a prominent clan, resolved to return with the rest of the rebels, but had some pride in being the very last one that should take the oath. He postponed starting for this purpose for two days before the expiration of the term. A snow-storm impeded his way, and before he got up to take his oath and receive a pardon from the throne the time

was up and past. While the others were set free, MacIan was miserably put to death. He started too late and arrived too late. In like manner some of you are in prospect of losing forever the amnesty of the Gospel. Many of you will be forever too late. Remember the irreparable mistake of MacIan! *Talmage.*

A MINER'S PERSISTENCE.

Canon Wilberforce, relates the following touching story,—A miner having heard the Gospel preached, determined that, if the promised blessing of immediate salvation were indeed true, he would not leave the presence of the minister who was declaring it, until assured of its possession by himself. He waited, consequently, after the meeting to speak with the minister, and, in his untutored way, said: "Didn't he say I could have the blessing now?" "Yes, my friend." "Then pray with me, for I'm not goin' awa' wi'out it." And they did pray, these two men, wrestling in prayer until midnight, like Jacob at Peniel, until the wrestling miner heard the silent words of comfort and cheer. "I've got it now!" cried the miner, his face reflecting the joy within; "I've got it now!" The next day a terrible accident occurred at the mines—one of those accidents which so frequently shock us with their horror merely in the reading of them. The same minister was called to the scene, and among the men dead and dying was the quivering, almost breathless, body of this man, who only the night before, big and brawny, came to him to know if salvation could really be had "now" for the asking. There was but a fleeting moment of recognition between the two, ere the miner's soul took flight, but in that moment he had time to say, in response to the minister's sympathy, "Oh I don't mind, I've got it—I've got it—it's mine." Then the name of the poor man went into the list of "killed." There was no note made of the royal inheritance to which he had but a few hours before come into possession, through faith in Christ, and all by his believing grip of the word "now."

"SINCE THE MARRIAGE-DAY."

"How long have you been lying here, Mrs. B——?"

This question was addressed to a bed-ridden old woman, whose worn and troubled face told a tale of years of suffering.

"Oh! a long while now," she replied wearily, "and I don't suppose I shall ever get about again."

"Are you a Christian?" Replied the visitor.

"I'm trying to be one," she answered almost hopelessly.

Her friend was silent for a moment, and then, as if a new thought had struck him, he inquired, "Do you ever try to be Mrs. B——?"

"No!" she replied, "I am Mrs. B——." "How long have you been Mrs. B——?" he pursued.

"Ever since the marriage-day," she answered, in some surprise.

"And have you no doubt about it?"

"None whatever," she returned unhesitatingly; and, holding up her hand, added, "I have known I was Mrs. B——ever since that ring was put on my hand."

"That is just how it is with me," the visitor said. "I do not try to be a Christian, but I know I am one, and that I belong to the Lord Jesus Christ ever since I put out an empty hand, and received him as my Saviour. It is by nothing that I have ever done, or ever could do, that I have gained everlasting life, but simply by believing God's record, that, 'while we were yet sinners, Christ died for us'—just receiving Jesus as my Substitute, and believing that now, 'being justified by His blood, we shall be saved from wrath through Him.'" Rom.v:8-9.

It was a new light to the poor soul, who was struggling on in darkness and doubt, seeking by her own endeavours to earn that everlasting life which God will sell to no man, but which he bestows as a free gift upon "whosoever believeth."

"WHAT PROFIT?"

"What is the value of this estate?" said a gentleman to another with whom he was riding, as they passed a fine mansion surrounded by fair and fertile fields.

"I don't know what it is valued at; I know what it cost its late possessor."

"How much?"

"His soul?"

A solemn pause followed this brief answer; for the inquirer had not sought first the kingdom of God and his righteousness.

The person referred to was the son of a pious labouring man. Early in life he professed faith in Christ, and he soon obtained a subordinate position in a mercantile establishment in this city. He continued to maintain a reputable religious profession till he became a partner in the firm. Labour then increased. He gave less attention to religion and more and more to his business, and the cares of the world choked the Word. Ere he became old he was exceedingly rich in money, but so poor and miserly in soul that none who knew him would have suspected that he had ever borne the sacred name of Him who said: "It is more blessed to give than to receive." At length he purchased the landed estate referred to, built him a costly mansion, sickened and died. Just before he died he remarked:—"My prosperity has been my ruin." What a price for which to barter away immortal joy and everlasting life; yet how many do it!

Christ's last Journey to Jerusalem

MARCH 4. A.D. 30. MATT. 20: 17—29.
Golden Text, Matt. 20: 28.

COMP. Mark 10: 32—34, and Luke 18: 31—34. Jesus was going to His last Passover. He had crossed the Jordan, to avoid Samaria, then turned southward until he reached "the coasts of Judea beyond Jordan," Matt. 19: 1. Recrossing the river, he now took the direct road to Jerusalem, by way of Jericho, v. 29. V. 17, *took the disciples apart*—many people thronged the roads at this time, as every male was required to be present at the Passover, Exod. 23: 17. What Jesus had to say then, was for the disciples alone. V. 18, *We go up to Jerusalem*—twice before this, Jesus had predicted his sufferings and death, Matt. 16: 21; 17: 22. The disciples had felt "exceeding sorry," but now the near prospect of trouble frightened them, Mark 10: 32. V. 19, *to the Gentiles*—the Jews, subjects of the Romans, had no power to put Jesus to death legally, Matt. 27: 2, John 18: 31. *Mock, scourge, crucify*—literally fulfilled as we may see by Matt. 27: 29, 26, 35. *He shall rise again*—this would encourage the disciples, and sustain them in the days of trial, 1 Cor. 10: 13. V. 20, *the mother*—probably Salome, Mark 15: 40; *her sons*—James and John. The request was theirs, Mark 10: 35, but they make it through their mother, thinking she was more likely to obtain this favour. *Worshipping*—bowing down or kneeling. V. 21, *Right—left*—places of honour. *In thy kingdom*—which they still thought to be of this world. V. 22, *drink the cup*—endure the sufferings, the grief and agony, Matt. 26: 39, 42; comp. Is. 17: 22, Ps. 75: 8. *The baptism*—afflictions overwhelming like a flood, Ps. 69: 1, 2. *We are able*—and yet in the hour of trial, they, like the rest, forsook Jesus and fled, Matt. 26: 41. V. 23, *Ye shall drink*—James, first of all, Acts 12: 2, John later on, Rev. 1: 9. *Not mine to give*—it was "for them for whom it had been prepared by the Father." V. 24, *moved with indignation*—they thought themselves as good as James and John, and naturally resented their attempt to be put above them. V. 25, *Princes of the Gentiles*—kings and rulers of the nations. V. 27, *It shall not be so among you*—no Christian minister, therefore, has the right to "lord it over God's heritage," 1 Pet. 5: 3. This is a strong proof of the purity of Christian pastors. The power of the church is spiritual, not secular. *Your minister*—your servant. Humility is the way to true greatness. V. 28, *The Son of man*—Jesus, who is called a servant by the prophets, Is. 42: 1, and by the Apostles, Phil. 2: 7. *A ransom*—a price by which the life of many has been saved, Acts 20: 28, 1 Pet. 1: 18, 19. As Christ lay down his life for us, we ought to lay down our lives for the brethren, 1 John 3: 16. In other words, be always ready to help those in need. This is loving as Christ loved, in deed and in truth.

Christ Entering Jerusalem.

MARCH 11. A.D. 30. MATT. 21: 1—16
Golden Text, Psalms 118: 26.

COMP. Mark 11: 1—11, Luke 19: 29—44, and John 12: 12—19. Six days before the Passover, Jesus reached Bethany where he lodged in the house of Simon the leper, who seems to have been a relative of Lazarus, or who lived with him, Matt. 26: 6, John 12: 1. Bethany was fifteen furlongs from Jerusalem, John 11: 18, about two miles. The events of this lesson took place on the first and second days of the week. The Saturday or Jewish Sabbath, was spent by Jesus in Bethany, John 12: 12. V. 1, *Bethphage*—a small village on the eastern slope of the Mount of Olives. V. 2, *An ass and a colt*—Mark and Luke only mention the colt, because it was this on which Jesus rode. In the East, kings had often used the ass in this way, Jud. 10: 4. *Bring them*—the Lord was probably well known to the proprietors. They did not object, but sent the colt at once, when they knew who it was for, Luke 19: 33, 34. V. 5, See Zech. 9: 9, *daughter of Zion*—Jerusalem. *Meek—patient*—to those who injure him, Matt. 11: 29. V. 7, *their clothes*—their mantles. V. 8, *Spread their garments*—as a mark of respect and honour. *Cut down branches*, of palm, John 12: 13. The carrying of palm branches was a symbol of joy and peace among the Jews, Rev. 7: 9. V. 9, *Hosanna*, a Syriac word, meaning, Save now; used as a joyful acclamation. *Son of David*—the Messiah. *Blessed is he*—Psalm 118: 26. The multitude evidently thought that the long expected kingdom of the Messiah was about to begin, Mark 11: 10. V. 10, *The city was moved*—much excited. V. 12, *Into the temple*—this only happened on the morrow, Mark 11: 12—15. On the day of his triumph, Jesus had only "looked around upon all things," and returned to Bethany in the evening, Mark 11: 11. *Cast out all them that sold*—The Jews had made a kind of market-place of the outer court of the temple, although it was the place set apart for the Gentiles who came to Jerusalem to worship. In purifying the temple, the Lord vindicates the rights of the Gentiles, the text quoted confirms this, Is. 56: 7. V. 13, *A den of thieves*—they cheated and robbed the poor, who had to buy victims from them for sacrifices. This was the second time that Christ had cleansed the temple, John 2: 13—17. V. 15, *The children*—the priests thought it highly improper that children should be heard praising Jesus in the temple, and appealed to him to stop them, as on the preceding day, some Pharisees had also desired him to reprove his disciples for the same thing, Luke 19: 39. V. 16, *the mouth of babes*—Jesus takes the children's part. He loves to hear them praising God, Matt. 19: 14, 18: 6. He wants our hearts to be pure and holy, as temples to God.

The Son Rejected.

MARCH 18. A.D. 30. MATT. 21: 33—46
Golden Text, John 1: 11.

COMP. Mark 12: 1-12, and Luke 20: 9-19. The Scribes and chief priests were very angry at Jesus, when he had cast out the buyers and sellers from the temple. They sought how they might destroy him, Mark 11: 18. With this end in view, they came to him as he was walking in the temple, and asked him "By what authority he did these things." Jesus having answered them, told them also three parables. The second of these forms the subject of this lesson. V. 33, *A householder*—a master of a family—God, the Father of all His creatures. *A vineyard*—a field where vines are cultivated, the house of Israel, Is. 5: 7; *hedged it*—inclosed it with a fence of growing thorns; *digged a wine press*—a place for the large vat that received the juice of the grapes trodden or pressed above it; *built a tower*—for the watchman, who kept thieves and noxious animals away, Is. 5: 2. All these details are given to show that God gave His chosen people all the help and protection they needed, Rom. 9: 4. V. 34, *His servants*—the prophets; *the husbandmen*—those who had to cultivate the vineyard for the owner, the Jewish priests. V. 35, *beat one, etc.*,—see Luke 13: 34. V. 37, *His son*—Mark says, His only son, well beloved, Mark 12: 6, Matt. 3: 17. Evidently Jesus, the only begotten Son of God, all men should honour, even as they honour the Father, John 5: 23. *Reverence*—treat with respect. V. 38, *the heir*—the sin of the Jewish priests was not one of ignorance. They knew that Jesus was the "heir," Psalms 2: 8, Heb. 1: 2. V. 39, *cast him out*—Jesus was taken out of Jerusalem to be crucified on Mount Calvary, Luke, 23: 33. V. 40, *What will he do*—by this question Jesus brings the Jews to condemn themselves, for they answer in v. 41, *He will miserably destroy, etc.* They did not yet understand that Jesus had been speaking of them. V. 42, *The stone*—representing the Lord Jesus who was "despised and rejected of men." Is. 53: 3; *the head of the corner*—the foundation of the Church, Eph. 2: 20, 1 Pet. 2: 6-8. *The Lord's doing*—out of his great love for the world, he gave His only Son, John 3: 16; *marvellous*—wonderful even to angels, 1 Pet. 1: 12, much more to men. V. 43, *The kingdom of God*—the Jews would soon cease to be the peculiar people of God. The salvation they despised was about to be sent to the Gentiles, Acts 28: 28; *the fruits thereof*—the righteousness that comes from a knowledge and fear of God. V. 44, *shall be broken*—The kingdom of Christ will grow in spite of all opposition. Those who reject him shall perish forever. God is long suffering, but if his warnings and calls are persistently resisted, he may withdraw, and leave men to eat the fruit of their own ways, Prov. 1: 29, 31; Heb. 4: 7.

The Marriage-Feast.

APRIL 1. A.D. 30. MATT. 22: 1-14
Golden Text, Rev. 19: 9.

JESUS on this day, the last of his public ministry, solemnly calls once more, the Jews who rejected him to repentance. He warns them of the awful consequences of that rejection. He knew that it would be in vain, for he had wept over Jerusalem not long before, Luke 19: 41-44. Yet by another parable he gives them an almost final warning. Soon there will be no remedy for them, see 2 Chron. 36: 15, 16, and the privileges they despised, will be given to others who will prize them better. This parable is found only in Matthew, although the one in Luke 14: 18-24, resembles it closely. V. 2, *The kingdom of heaven*—the dealings of God with men under the Gospel, His way of governing. He is represented by a certain king. *The marriage*—or rather the wedding feast, typifies the blessings of the Gospel, to which all are invited. V. 3, *his servants*—His messengers, prophets, apostles, and ministers; *them that were bidden*—His covenant people, the Jews. V. 4, *other servants*—the message was often repeated, 2 Chron. 24: 19, Matt. 23: 34; *fatlings*—fat animals, such as lambs or calves, 2 Sam. 6: 13; *all things are ready*—God has done all that could be done for sinners. But many are never ready to obey when He calls. V. 5, *made light of it*—deemed it unimportant, cared nothing for it. The very way in which many hearers of the Gospel are daily acting. *One to his farm*—Luke 14: 18-19; *merchandise*—traffic. Many work hard to make money and seldom, if ever, give a thought to treasure in heaven. V. 6, *spitefully*—the preaching of the Gospel awakens a bitter hostility in certain men. They assail God's servants with insults and abuse, and when they have had the power, they have often slain them. They do this because they hate God, John 16: 2, 3, Heb. 11: 35. V. 7, *destroyed these murderers*—In the siege of Jerusalem eleven hundred thousand people perished. (Josephus.) The city and temple were utterly destroyed, see Dan. 9: 26. V. 9, *In the highways*—among the Gentiles, Acts 28: 26-28. V. 10, *bad and good*—Christ can save the vilest sinner, as well as the man whom the world calls virtuous. All equally need His grace to be saved, Rom. 3: 23. V. 11, *a wedding garment*—long white robes were usually supplied to guests at wedding feasts. This man preferred his own apparel, a type of those who prefer their own righteousness to that of Christ, Is. 64: 6; 61: 10. It is not enough to be willing to be saved, if we do not consent to be so in God's own way, Col. 2: 18, 23. V. 13, *outer darkness*—image of future punishment, Matt. 8: 12. V. 14, *few chosen*—not that God would not save all men, 1 Tim. 2: 4, but that many will not come to Christ to be saved, John 5: 40.

Ecclesiastical News.

SCOTLAND: On New Year's day, the new church of the "Quarrier Orphan Homes" Bridge of Weir was opened. A very handsome church, costing \$25,000, the gift of a lady, I understand, *in memoriam*. It is seated for 1000 persons, and was well filled by the children, the workers, and friends from the neighboring places. After service, conducted by your humble servant, the communion of the Lord's Supper was partaken of by all present who were willing to participate, on a simple profession of faith in the Lord Jesus Christ. It was a most interesting occasion, and with all the surroundings, most helpful to our Christian faith. Mr. Quarrier's work is entirely a work for God, and for His children, who, on their reception into the house, were in utter destitution, but whose bright and cheery faces, now tell of the abundance provided by a Heavenly Father, in His attention to their every want. The Lord bless the worker and his work. Plenty at the Homes in answer to prayer and faith! But among the poor Crofters in the Lewes much destitution and positive want. In a house with husband and wife and four children, there is one bed, with one blanket; the neighbours taking the children. Another mother has had no shoes for five years. One family has two barrels of potatoes, and no meal; another has a little meal, but no potatoes. I suppose butcher-meat is never seen. Our poor fellow-countrymen are suffering severely; One household having had no food for a week, found a nest of eggs and lived on the proceeds for a week following. Another great temperance meeting has been held in Free Assembly Hall, Edinburgh, presided over by the Lord Provost, Sir J. Clarke, the first occasion on which the Lord Provost has taken so prominent a part: Sir Wilfred Lawson in his usual facetious humour, remarking that in Ireland the way to the House of Commons by an aspirant was through the jail: but in England the path to honours in the House of Lords was through the brewery! In our obituary we have a very heavy record for this year already. In the churches, two leaders have departed. In the established church there was Dr. Phin, who for twenty years has conducted the affairs of the Home Mission Board, with the most marked success and without fee or reward. A son of the manse, he was settled for some time in Galasheils, and remained in the church at the Disruption period. On receiving the appointment to the Home Mission, he resigned his charge, and ever since he has given himself up to the work of the church. His presence and voice will be much missed in the General Assembly, where his leadership as an evangelical and safe counsellor was greatly prized. The Free Church mourns the loss of Dr. Wm. Wil-

son, aged 80, senior clerk of the Assembly curator of the Sustentation Fund, convener of the committees on the principles of the Free Church, on Temperance, and on Home Missions. Dr. Wilson was a native of Berwickshire, was licensed in 1833, elected to the chair of the Moderator in 1866, became Junior Clerk in 1868, and Senior Clerk on the death of Sir Henry Moncrieff in 1883. He also will be much missed. There died during the same week, in Edinburgh, Robert Herdman R. S. A., also a son of the manse, and a brother of the Rev. A. W. Herdman, formerly of Pictou, N.S. and now minister of the parish of Rattray, Perthshire. Mr. Herdman was one of the most eminent portrait painters of the day; his works are strewn all over the country. One of his works—"After the battle," hangs in the National Gallery and is well known to all Edinburgh visitors, while "Prince Charles in the house of an adherent" enjoys a world-wide reputation. His death was quite sudden and unexpected. On the clerical side of the house, three members of the family have held Rattray manse in succession. But alongside of death is new life. Our snowdrops are up, and in more than one place, the rose, and rhododendron are in bloom.... The Rev. A. Marshall, Inveresk, formerly of Callander, has accepted a call to the Scots Church, Melbourne, Australia; Stipend £1200. D.

IRELAND—Of recent deaths in the ministry, the following may be mentioned:—The Rev. Robert Lockhart, of Hilltown, near Rathfriland, who was over 58 years in the ministry; the Rev. Robert Gamble, of Castledawson, County Derry, over 38 years in the ministry; and the Rev. Kingland Fisher, of Raffrey, County Down, 44 years in the ministry. The Rev. John Forbes, LL.D., has been ordained and inducted into the charge of Strean Church, Newtonards, which was vacated at last Assembly, by the election of Professor Todd Martin to the chair of Christian Ethics. Another of the ministers has entered the field of authorship, the Rev. James Heron, of Dundela, a suburb of Belfast. The subject of the work is "The Teaching of the Twelve Apostles." Its bearing on Doctrine and Church Government is discussed at length. The notices of the work in papers and magazines are very flattering. The Rev. George Wilson, who for some years has been minister of Canonbury, near London, has been elected superintendent of a department in the Bible House of the British and Foreign Bible Society. He is a native of Ballymena, County Antrim, and is a nephew of Professor Killen. For years past he has been doing work for the Religious Tract Society. The Rev. William Wright, who is at the head of the editorial department of the Bible House, is also an Irishman. He is author of the "Empire of the Hittites." H.

CANADA.—*The Rev. Enoch Wood*, one of the fathers of the Methodist Church, has passed away at the patriarchal age of eighty-four. Mr. Wood entered the ministry in 1825, and was one of the early missionaries sent out to Canada by the Wesleyan Church. He was for many years secretary of the Mission Board, and was much esteemed. . . . The *Rev. Dr. Courtney* of St. Paul's Church, Boston, has been unanimously elected Bishop of Nova Scotia by the Anglican Synod. Dr. Courtney is an Englishman, ordained in 1865. He is still in the prime of life, and is said to be a highly accomplished and able minister, of moderate views in regard to church politics. He was incumbent of St. Jude's, Glasgow, for six years, and came to this country about twelve years ago. Dr. Courtney held high positions in New York and also in Chicago, before his removal to Boston. . . . The students of Queen's University, Kingston, have crowned the great effort that has been made to raise quarter of a million of dollars for the Jubilee Endowment Fund of that Institution, by contributing \$8,000 to complete the amount aimed at. This is not only a very important event in the history of that University, but it is probably a demonstration of devotion to *alma mater* not surpassed, if indeed ever equalled, by the alumni of any educational institution.

Our Own Church.

FOREIGN MISSIONS.

THE THIRD SABBATH OF MARCH is the day appointed by the General Assembly for taking up collections for this fund. There are very few of our congregations now-a-days, who will be content to take up a plate-collection for this or for any of the schemes of the church. They have nearly all learned a more excellent way—some through the schedule system, others by local missionary associations, house-to-house visitation, and personal canvass. There is no one method suited to the varied circumstances of all. Each congregation must choose for itself that which best fits it; the main thing is that the support of our Missions should be based on some well-considered system. But it must be remembered that no system, however good it may seem in theory, or on paper, will avail unless it is faithfully and judiciously worked out in detail. It will not work *itself*. The schedule system requires business *tact*, and involves a good deal of cor-

respondence. The plan of visitation demands the co-operation of a staff of willing workers in each congregation. When the church as a whole is thoroughly educated on the great question of Christian Giving, the plate-collection may after all be as good a method as any—but not till then.

Detailed information respecting our foreign missions is easily within the reach of all. It may be found in the printed minutes of Assembly, or in the year book published by Mr. C. Blackett Robinson, Toronto, and sold by all booksellers; failing these, a pretty full resumé of our foreign mission work may be found in the September number of the RECORD. Let it suffice here to say that in seven foreign fields we have twenty-one ordained Canadian missionaries, and seven ordained native missionaries, five lady missionaries from Canada; some fifty un-ordained preachers and evangelists, at the least 175 native teachers and catechists—making a total number of about 220 labourers under the supervision of our Foreign Mission Committee. The number of native communicants in these fields is upwards of 3,000, with at least as many scholars receiving religious instruction in schools.

The estimated amount required from the Canadian Church for this work for the current year is \$79,000; not that this will cover the actual outlay, for a very considerable amount is annually contributed by the fields themselves, some of which are already looking forward to self-support and self-government in the near future.

REVIVAL.—At Saltsprings and neighbouring districts in Pictou County, N.S., there has been a remarkable revival of religion. At Saltsprings alone 217 persons were added to the communion, and sat at the Lord's table for the first time on the first day of the year. The work is still going on.

FURTHER UNION.—A proposal to unite with the Presbyterian Church in Canada, is now being earnestly supported by leading men connected with the "Kirk" congregations in Pictou county. The most amicable relations prevail between all parties. St. Andrew's church, New Glasgow, has led in the movement, and decided, *The Island Guardian* says, to seek admission to the Presbyterian Church in Canada.

PERSONAL.—A very serious accident has befallen Rev. Dr. Lyall, one of the Church's Professors in Dalhousie College, Halifax. Dr. Lyall fell on the ice and broke his arm, and dislocated and broke his thigh. Dr. Lyall being advanced in years, the accident is all the more serious. Our worthy Moderator, Dr. Burns, also fell and broke his wrist. *Mr. D. Bears*, a young man of great promise, who was engaged in missionary work at Indian Head, N.W.T., died there in January, after a very short illness, greatly lamented by the people to whom he ministered. *Rev. W. T. MacMullen* of Woodstock, has been nominated by several Presbyteries as Moderator of next General Assembly.

ORDINATIONS AND INDUCTIONS.

BEAVERTON, Lindsay.—Rev. D. C. Johnson, of Oil Springs, was inducted to Knox Church on the 10th of January.

PAISLEY, Bruce.—Rev. T. Johnston, of Lobo and Caradoc, was inducted on February 21st.

QUEENSVILLE, Toronto.—Rev. A. U. Campbell was inducted on the 4th of February.

ORO, Barrie.—Mr. A. F. McKenzie, was inducted on the 14th of February.

CALLS.—Rev. Dr. Jardine has accepted a call to Prince Albert, *Regina*. Rev. A. Gandier, of St. Marks Mission, Toronto, son of Rev. Joseph Gandier, of Fort Coulonge, *Lanark & Renfrew*, is called to succeed Dr. Archibald in St. Thomas, *London*. Rev. J. W. Cameron, late of Richmond Hill, to North Mornington, *Stratford*. Rev. James Blair to Greenfield, *St. John*. Rev. A. W. Dobson to Esson and Willis Churches, *Barrie*.

DEMISSIONS.—Rev. Dr. Smellie, of Fergus, and Rev. S. Mylne, of St. Andrew's Church, Smith's Falls, have intimated their intention of retiring from the active duties of the ministry. Rev. Ewan Macaulay resigns the charge of West Puslinch, *Guelph*. Rev. Angus Macleod, of North Bruce and St. Andrews, *Saugeen, Bruce*. Rev. John McLeod, M.D., of Maxville, *Glengarry*.

CHURCH AND MANSE.

BURNS' CHURCH, Sarnia. was opened for worship on the 15th of January, by Rev. Dr. James, of Walkerton. The church is in the Norman-Gothic style, cruciform, seated for 300, and cost \$6,500.

MINNISKA, Manitoba.—A new church was recently opened here by Rev. Alexander McArthur, of Shoal Lake.

KAMLOOPS, Columbia.—The opening of the new church on the 1st of January, was a great event in the history of Kamloops. It is a fine building, cost \$5,000 and is designed to be the spiritual home of all denominations in the place. Rev. J. A. Chishlor seems to be the managing director.

CYPRESS RIVER, Manitoba.—Rev. Dr. Bryce opened a neat frame church on the 15th of January; it was erected entirely by volunteer labour, and, to show how they do things in the North-West, it is said that services were conducted in it only four days after the building was commenced!

GLENALLAN, Guelph.—On the 8th of January a handsome \$5,000 church was opened for worship, Principal Caven officiating in the morning and Rev. J. Campbell, of Listowell, in the evening.

STAYNER, Barrie.—A massive and beautiful church, in the Baronial-Romanesque style, has superseded the homely little edifice that has done duty for a generation. It was opened on the 15th of January, by Rev. D. D. McLeod, of Barrie, and Rev. G. W. Stevenson (Methodist).

CORBETTE, Huron.—A handsome brick church was opened on the 22nd of January, by Rev. Jas. Pritchard, of Forest, and Rev. J. S. Lochead, of Parkhill. It is the first church ever built in this new district, and cost about \$2,000.

MABOU BAY, C.B.—A new church was dedicated on January 8th; Revs. D. McDonald and R. McLeod officiating. Seated for 300; cost about \$3,300.

New Churches have also been opened at Medonte, on the 11th of December, and at Penetanguishine, on the 8th of January.

Kingsbury, Quebec.—Rev. J. R. MacLeod and family have taken possession of a commodious and comfortable manse erected for them by the congregation, at a cost of \$2,100.

MANITOBA ITEMS.

Winnipeg has lost Mr. Pitblado. Six months ago, no one could have believed that our two strong churches, Knox and St. Andrew's, around which all the others rally, should to-day be pastorless. But so it is: Mr. Gordon gone to the Atlantic Coast, and Mr. Pitblado to the Pacific. Rev. James Fleck of Montreal, has received an absolutely unanimous and enthusiastic call to Knox Church. Should he accept, his sphere, though heavy, will be one of the most hopeful and satisfying in the whole church. It is too soon to speak of Mr. Pitblado's successor. An interesting church opening took place in January, at Cypress River, Presbytery of Brandon. Rev. Dr. Bryce of Manitoba College, conducted the services, and lectured on the "Story of the Earth" on the evening following. Rev. D. Stalker of Gladstone, has been called away hurriedly to Ontario, by the death of his father, the result of an accident. A considerable number of points throughout the Presbyteries of the Northwest, are supplied this winter by students from the Eastern Colleges who are lying over for the year. Among these are Messrs. Fortune at Elkhorn, Ross at Niverville, Lowry at Killarney, McKerchar at Beulah, and so on. Two excellent young men from the U. P. Church in Scotland, Wilson at Douglas, and Miller at Boissevain, are doing good service for us at these points. Rev. Mr. Rogerson, who was received at last Assembly, continues to supply the vacant congregation of First Church, Brandon. The missionary spirit has taken strong hold of the Northwest. The C. P. R. being now the favourite line of travel to China and Japan, Winnipeg is favoured with many outgoing missionaries calling. On a single Sabbath lately, Mr. Goforth and three American missionaries going to Japan, took part in the services of Knox and St. Andrew's Churches, Winnipeg. The students of Manitoba College have raised a considerable amount of money for missionary purposes by holding concerts in the leading towns in Manitoba. The last was held in Winnipeg, on

8th of February. The Railway agitation in Manitoba, has resulted in the retirement of the Norquay Government and the accession of the Liberals to power. There will be a general election in a few months. Even now, there are fourteen Presbyterians in the Local House of 35 members, and a number of these are elders in the Kirk. We hope for much from them.

B.

Obituary.

REV. JOHN SMITH, minister of Erskine Church, Toronto, died very suddenly at his residence in that city, on the 20th of January. On the previous Sabbath, Mr. Smith preached, morning and evening, with his usual vigour and acceptance. On the evening preceding his decease, he attended the meeting to bid Rev. Jonathan Goforth farewell, apparently in his usual health and spirits. Shortly after reaching home, he was prostrated by a stroke of apoplexy, and died at 2.50 a.m. the next morning. Mr. Smith was an earnest and popular minister, a powerful preacher, and a man of broad sympathies, and will be greatly missed in Toronto, where he was universally respected. Mr. Smith was a native of County Armagh, Ireland, born in 1824. He came with his parents to Canada when three years of age. He studied for the ministry at Knox College, graduating in 1851, and was shortly afterwards ordained as minister of the Canada Presbyterian church at Bowmanville. In 1875 he was translated to Toronto. Under his energetic leadership, a handsome new church was erected, which became the centre of a large and influential congregation. Mr. Smith leaves a widow and four children to mourn their sudden bereavement.

REV. WILLIAM MILLEN, St. Andrew's New Brunswick. We regret to record the death, on the 30th January, of Rev. William Millen, late pastor of Bocabec and Waweig. Mr. Millen's health had been failing for two or three years, owing mainly to a very severe accident which befell him in falling out of his carriage. He obtained leave from last General Assembly to retire from the active duties of the ministry. Though his bodily strength was failing, his mind continued as clear and vigorous as ever; and his interest in the cause of Christ was

manifested to the very last. Mr. Millen was a native of Derry, Ireland, and came to New Brunswick in 1846. His ministry was exercised in Richmond, Bocabec, Waweig, Baillie, and other districts where the toil was severe and the need great. He was an earnest, faithful, self-sacrificing and devoted pastor—greatly beloved by his people.

REV. NEIL MCKINNON, of Mosa, *London*, died suddenly on the 8th of January. The deceased was a native of Tyree, Scotland, was educated for the ministry at Knox College, Toronto, and was successively minister of Wardsville and Belmont before entering on the charge of Mosa, in 1877. He was a most estimable and useful minister, and his death is a great loss to the church at large, as well as to a large circle of friends.

MR. THOMAS MCCREDIE, many years elder in the congregation of Chippawa, died in January, in the 72nd year of his age. He was among the last of the old residents who remembered the battles of Queenstown Heights and Lundy's Lane.

MR. JAMES DOUGAN, for over forty years an elder of Knox Church congregation, St. Catharines, Ontario, died on the 16th October last. He was a faithful elder, and a warm-hearted and devoted Sabbath-School teacher and superintendent.

New Hebrides and Trinidad.

SANTO ESPIRITU:—We have a note from our missionary to this island, *Rev. Joseph Annand*, intimating that he and his wife are well. Their new home is on a small island about a quarter of a mile from the main island. This islet is about a mile long and half a mile wide. There is a village on it, with some influential natives. The bay between it and Santo is a pretty sheet of water, forming a good harbour with a lovely sandy beach. The land on Santo rises gradually from the sea to a height of 6000 or 7000 feet, so the whole surroundings are beautiful. The "manse" is a comfortable weather-board building with galvanized iron roof, ceiled and lined throughout with layers of tarred paper. There are four rooms in the main building, and kitchen, bath-room and pantry besides. There is also "a prophet's chamber." The clearing in which it stands is carved out of the dense, tropical forest. Some magnificent banyan trees add to the beauty of the site, and a flower garden is in the preparatory stage. On the whole, Mr. Annand is favourably im-

pressed with the place and the people, and has strong hopes of being useful to them. There is a very large population, however, on Santo, and he says it would require at least three more missionaries to work the mission advantageously. In the meantime, the Annands are earnestly grappling with the language, which is quite different from that of Aneityum, where they were formerly. There is a fair prospect that the French will leave the New Hebrides very soon.

TRINIDAD:—Reports from our teachers in Trinidad indicate steady and rapid progress. The schools are well attended. All the teachers are in good health. Miss COPELAND's school, San Fernando, had 160 pupils on the roll. One of her assistants, Joseph Benny, has returned to India with his parents and other members of his family. Joseph is but 14 years of age. He was a very big boy—weighing 200 lbs. His influence with the children was excellent. Jacob Corsbie was at Princetown, but is now again at San Fernando, and is very useful. The Sabbath school is progressing favourably. Miss SEMPLE reports that 232 children had been enrolled during the year at Princetown school. The monthly average did not exceed 150. Very beneficial results of teaching are apparent.

Mr. GIBSON, writing from Demerara, reports many inquirers after the truth. Many are convinced that Christianity is the more excellent way. Mohammedans are the most persistent and influential opponents of the truth.

Formosa.

LETTER FROM DR. MACKAY—Continued.

SUNDAY, 6th November.

SOME time long before cock-crowing, we made for *Tek-Chham*. I preached five times, but not five different sittings. When through, I asked them to disperse; they said that they would sit there till I spoke again. I immediately announced another subject, and had another service. Busy all day, because the preacher was in bed with fever. Slight attack though. Monday, 7th—Came back to *Tiong-lek*. Two mandarins were there, and all so friendly to me. Tuesday, 8th—Passed through *Tho-a-hng*; went into the hills to see a sick convert; hurried on to *Sin-ting* and *Bangkah*; arrived just in time to take a steam launch to Tamsui. Since, I have been teaching in the college, shall I call the crowds I saw and addressed, the kindness, the welcomes, the apparent interest, etc., a great movement, an awakening, a revival? Not so. I have never yet seen here what would be called a "revival" in the West. I mean, in the common acceptance. And I have not seen fruits anywhere during all the past years without *hard, hard* work, and we have no business to look for

fruits unless *solid, real, hard, genuine* work go before. Taking all in all, I never saw such a willingness on the part of so many *Chinese* (they are not *Pi-po-koun*) as during this trip made down around *Sin-kang*, etc. I never received such a tremendous reception. Never had so many leave their fields and work to welcome me and attend services. Don't think all such, and a thousand times as much more, will carry me away. Different motives will be at work, and I claim, without any *sham modesty*, to know something about all these things, and also to take them into account. In one word, don't think they will be baptized in 1887 or 1888. At the same time it is a *glorious, a grand* opportunity. Two men came up for 300 hymnbooks. "Trust in God, but keep the powder dry." That's the idea in a nutshell. If anyone should be disappointed at results from all this, *I, for one, will not be*. I will see what I expect, and if God *exceeds* our expectations, so much the better, and at any rate will give Him all—all the praise and glory, for ever and ever.

This is the region travelled most by me, barefooted, many years ago, when going in amongst the savages. *Sin-kang* was one of our first stations.

Remember the missionaries here. I mean, very particularly, the native missionaries—the preachers. I often wonder at the Foreign Missionary, who comes abroad now-a-days on fine railways and steamers, being lifted up at once above his fellows and the native missionaries so little regarded. I, personally, taught nearly fifty natives, who are now preaching the everlasting gospel, and helping to build up the Church of Christ in this beloved isle. I ask the Canadian Church to keep that always in view. My colleague, Mr. Jamieson, is a most *faithful, willing, and devoted* worker, though not thoroughly acquainted with all departments of the work, and no man on earth could be all at once. It must be gradual. Not the least is the pleasantness of himself and Mrs. Jamieson. We all appreciate that as we do *willing* hearts.

"For Thine's the kingdom, and the pow'r,
And all the glory waits Thy name,
Let ev'ry saint Thy grace adore,
And sound in songs their loud Amen."

G. L. MACKAY.

LETTER FROM REV. JOHN JAMIESON.

TAMSUI, 20th December, 1887.

Dear Dr. Wardrope,—

In Canada you already know that much labour has been expended, and a great work accomplished here, but I think it important that the whole church should know that a definite plan of operation has been carried out from the beginning. Without this the amount of labour expended would be comparatively barren in results. Natives, who know the Chinese, although they often speak of Dr. Mackay's de-

votion and superior talents, attribute the success of this mission not only to these, but to the wisdom of his plan of working.

The aim from the beginning has been to have a church from among the people, controlled, taught, and supported by themselves. Without a number of natives being first trained, this could not be. Thus, Dr. Mackay, very soon after landing, began to follow out as far as possible, Christ's own method of working: in first training men and then sending them to teach others. Band after band of young men have been trained and sent into the field. The establishment of an independent native church, of course, cannot be accomplished in a day, the work must be gradual. All the native preachers, though in the field and at work, and although the first band have been 15 years under training, are still being taught.

You will see that this plan precludes the necessity of many foreign missionaries, hence they have not been called for. For the sake of economy, as well as to have the natives take more interest and feel their responsibility, the work as far as possible has been given into their hands. I have often thought that without a knowledge of facts, also without knowing Dr. Mackay's own judgment of what is best, many in Canada may suppose that if only more foreign missionaries were sent the work here would be still more prosperous. Such a course would be a great mistake. Any missionary sent would feel that he was awkwardly situated when he found that all the work he could hope to do, was being already done by natives. Also, on the point of economy, more foreign missionaries means more house accommodation, costing thousands of dollars, besides outfit and salary.

If natives are to train others they must themselves first be taught, and, it may be asked, if foreigners are not sent, who are to teach them? The fact is, the training of natives to teach others is already accomplished. There are at least half-a-dozen of the older preachers, who, if required, can enter Oxford College, and the Girls' School and teach efficiently any of the subjects needed to be taught. A graduate from a college or university in America or Canada coming here and beginning to equip himself to teach, preach, and heal, could not hope in ten years to be equal to one of these men. And with what they have now in their hands, and ever-increasing translations of the best English works, they would in these years be making still further progress. Therefore, it is almost needless to add that the native pastors and preachers have the same opinion about carrying on the work. They fail to see how any advantage could be derived from additional foreign labourers, either as regards economy or efficiency, and feel that they are quite able to take up any department of the work.

I have said that these preachers are still learning from Dr. Mackay. That is so, but it

is also true that many other preachers besides Chinese would like to learn from him, if they only had the chance.

We have listened to many of the preachers, old and young, and are convinced that many people in Canada have little idea of the position these men are able to take on the platform. In Canada you know that there are two ordained pastors here, but you must not forget that there are more than *forty* preachers acting as missionaries, who, though not all of equal ability, are yet doing faithful work in the field. The elder ones say that, with the exception of one, they do not fear to meet any man from Canada or elsewhere, in a fair trial in teaching, preaching, or debate. (The last is necessary here where Confucianism, Buddhism, etc., have to be met.) The exception, I need scarcely add, is their own honoured teacher.

China.

It has been the custom of late to disbelieve in the ancient estimates of the population of China, but the *North China Herald*, a well-informed journal, publishes statistics which strongly support them. It appears that the authorities at Peking have recently taken a census for taxing purposes, and that the village bailiffs, whose interest it is to under-estimate the figures, return the population at 319,383,500. Five provinces are omitted, and their population, as recorded in the last census, brings the total up to 392,000,000. Even this figure is independent of the population of Tibet, Kashgar, Ili, and Corea, and the total number of souls ruled by the emperor of China, therefore, exceeds 400,000,000, and still displays a tendency to increase.

China has two or three times the population of Africa, one-and-a-half times the population of India, and ten times the population of Japan. It holds one-third of the entire heathen world, and about one-quarter of the whole world. Think of it, of all the men on this planet, one man in every four is a Chinaman! Try to realize it,—it cannot be realized. "A million a month in China are dying without God." A thousand million new graves every hundred years! The business of Christian women alone is to put a soul into two hundred millions of Chinese women. This vast population is essentially Chinese. For at the close of 1885 there were only 6698 foreigners resident in the open ports of China, and one-half of them resided at Shanghai. There were 919 Protestant foreign missionaries in China at the close of 1886.

There are among the different Protestant denominations seventy-nine persons who devote themselves chiefly to medical work. Twenty-seven are women. There has been issued by their Medical Missionary Association the first number of a medical journal,

whose columns contain valuable papers from native and foreign physicians of high standing. The articles by the Chinese doctors—themselves Christians—in the Chinese language will have a wide influence among their countrymen in removing the prejudice against foreign physicians.

The Christian population of China will not exceed 50,000. The latest statistics, and these not complete, give 28,000 communicants in the Protestant churches. Surely this is a vivid illustration of the Master's parable of the grain of mustard seed and of the leaven, with their perpetual lesson of faith. Do you say, "What are these among so great a multitude?" The Master answers, "Bring them to me." Great things have been done in China, in the face of tremendous obstacles, by the servants of Christ. Although Robert Morrison entered China as the first Protestant missionary, a representative of the London Missionary Society in 1807, China was practically closed to missionary effort until 1860, although several societies occupied their fields before that time. This fact should be kept in mind, as we consider the statistics. The following table, prepared by the Rev. C. C. Baldwin, D.D., of the American Board Mission, for forty years a missionary in China, speaks for itself:—

| Years. | Stations and Out Stations. | Native Preachers. | Native Christians. |
|----------|-------------------------------|----------------------|-----------------------|
| 1846.... | | 13 | 41 |
| 1853.... | 26 | 59 | 351 |
| 1863.... | 108 | 141 | 1,974 |
| 1864.... | 130 | 170 | 2,607 |
| 1868.... | 306 | 365 | 5,743 |
| 1877.... | 602 | 584 | 13,035 |
| 1886.... | 700 (?) | 650 (?) | 30,000 (?) |

The statistics for 1886 are, of course, approximate, but they are believed to be below rather than above the facts. These figures ought to inspire each of us with strong hope for China. It is asserted that, if the present ratio of increase continues, the native Christians in China in the year 1900 will number 2,000,000.

A few suitable topics for prayer, in connection with China, are suggested:

1. For the missions of all branches of the Church.
2. For Christian nations in their dealings with the Chinese.
3. For the suppression of the opium trade, which China does not desire.
4. For the success of civilized inventions to open up the country for speedy evangelization.
5. For our own missionaries by name.

—*The Mission Field.*

HONAN, THE GARDEN OF CHINA.

This inland province, which has been selected as the site of the first Canadian College Mission, must henceforth be regarded with more than ordinary interest by all of us who

take an interest in the missionary work of the church. Honan, distant from Montreal about 10,000 miles, is 600 miles north-west of Formosa, in latitude, N. 32°36', and longitude, 122° E. It is bounded on the north by Shansi (nine millions), and by Chihli (twenty millions), in which is Peking, the capital of the Empire. The name signifies "south of the river," i.e. of the Hoang-ho or Yellow River, the greater part of the province being south of that stream.

The area of Honan is 65,104 square miles, its greatest length 350 miles, and its width about the same. It is estimated to contain about 15,000,000, or 230 to the square mile. The flooded area is as large as Ireland, which has but 169 to the square mile. The Yellow River rolls its turbid waters through the northern part of Honan down to the Gulf of Pechili. It is too shallow for steamers. The climate is said to resemble that of Canada in some respects. The province comprises some of the most fertile parts of China. All kinds of cereals are grown, coal is found in abundance. Cotton is grown extensively, and forms a principal article of export. Hemp, iron and silk are also produced. Railroads are the only thing required to make Honan a very important centre of trade. Owing to its low-lying situation, this part of China has been repeatedly devastated by floods. It has also suffered frequently from famine. No less than 800 famines have been recorded within a thousand years. Honan is said to be third in hostility to the foreigner. But this has not prevented the China Inland Mission from planting mission stations in different parts of the province. But at present there seems to be only three male missionaries of that society labouring among fifteen millions. Mrs. Goforth will have the high honour of being the first woman to bear news of salvation to our sisters in Honan.—*Knox College Journal for February.*

THE MARCH OF CHRISTIANITY.

The late Rev. Dr. W. Fleming Stevenson, one of the most able and enthusiastic advocates of missions in this missionary century, made use of the following statements in one of his popular Edinburgh lectures:—"An entire change has taken place in the way of looking at missions in the last eighty years. Instead of being regarded as something that demanded a man's imprisonment, as in Holland, or his restraint in a lunatic asylum, as in Germany, missions are now receiving the homage of the Christian Church, and of men of science. At the close of the last century there were just seven Protestant missionary societies; the seven have now grown to be seventy. There were 170 missionaries when the century began; there are now 2,400 from Europe and America, more than 1,000 native preachers, and more than 23,000 other native helpers. Eighty years ago the whole sum raised for

missionary enterprises was £50,000; now it is almost a million and a quarter. Eighty years ago there were not seventy mission schools; now there are 12,000, with 400,000 scholars. At the beginning of the century the Scriptures were translated into fifty languages, and the number of copies in circulation was 5,000,000; now the number of languages is over 300, and the number of copies 148 millions, and the translation and circulation are mainly owing to the enterprise of Protestant missionaries. And when all this had been done during a time when the church had not been stirred to its depths, but the work mainly left to be done by individuals, they could readily conceive what could be done now if the Church were only to put her whole strength into this enterprise, and simply go and do what Christ had commanded her."

The Presbyterian Record.

MONTREAL: MARCH, 1888.

JAMES CROIL,
ROBERT MURRAY, } Editors.

Price: 25 cts. per annum, in Parcels to one address. Single copies 50 cts. per annum.

PAYMENT IN ADVANCE.

ARTICLES intended for insertion must be sent to the Office of Publication by the tenth of the month at latest.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415, Post Office, Montreal.

NEW SUBSCRIBERS must commence with this *March* issue, as the demand for January and February, has exceeded our calculations. A second edition for these months was called for and both are already exhausted. The price from March to December, will be *Twenty Cents* per copy.

Literature.

AMERICAN PRESBYTERIANISM, by Rev. C. A. Briggs, D.D. Charles Scribner Sons, New York: \$3.00. We have already noticed this very comprehensive and valuable resumé of the history of Presbyterianism in America, and do so again to say that, by special arrangement with the publishers, we are able to offer it to our readers at \$1.50, free of postage.

HOLIDAY RAMBLES BETWEEN WINNIPEG AND VICTORIA, by Rev. George Bryce, LL.D. This is a pleasing and instructive account of men and things in the North-West, especially valuable for the light which it throws on the Indian problem by one whose opportunities for investigation are specially good, and whose testimony is thoroughly reliable.

THE PATH OF WEALTH, by "A Blacksmith," with additional papers on Systematic Beneficence by Rev. E. B. C. Hallam, Rev. F. R. Beattie, D.D., and Rev. R. W. Woodsworth; pp. 416. Bradley, Garretson & Co., Brantford, Ont. This is a very interesting book on a very important subject, enlivened with pleasant anecdote, and illustrated with portraits of a number of princely givers. It contains a powerful plea for systematic beneficence, and deals sledgehammer blows, deservedly, on bazaars, lotteries, and "spasmodic efforts" for raising money for the Lord's treasury. Pass it round.

THE MISSIONARY REVIEW OF THE WORLD. Funk & Wagnalls, New York; price, \$2.00 per annum. Under its new and able management, this monthly magazine takes its place at the head of the class of undenominational missionary literature on this continent. A word is enough to the wise.

THE PRESBYTERIAN YEAR-BOOK: The Presbyterian Printing and Publishing Co., Toronto (C. Blackett Robinson); price, 25 cts. We are glad to see that this admirable manual, after a lapse of six years, has taken a new lease of life, and come out in very neat and convenient form. Every minister and office-bearer in the Church must have it. It is most useful.

ROMANISM UNMASKED: A series of letters addressed to Mgr. E. C. Fabre, R. C. Archbishop of Montreal, by Marcus W. Drysdale & Co., pp. 240; price 50 cents.

PRESBYTERY MEETINGS.

Victoria & Richmond, Whycocomah, Mar. 13th, 11 a.m.

Maitland, Lucknow, Mar. 13th, 1.30 p.m.
Brandon, Portage La P're, Mar. 13th, 7.30 p.m.
Saugeen, Palmerston, Mar. 13th, 10 a.m.
Quebec, Sherbrooke, Mar. 20th, 8 p.m.
London, 1st Presb. Ch., Mar. 13th, 2.30 p.m.
Sarnia, St. Andrew's Ch. Mar. 20th, 1 p.m.
Kingston, Cooke's Ch. Mar. 19th, 3 p.m.
Paris, Woodstock, April 10th.
Stratford, Knox Ch. Mar. 13th, 10.30 a.m.
Montreal, College Hall, Mar. 20th, 10 a.m.
Bruce, Paisley, Mar. 13th, 2 p.m.
Guelph, Guelph, Mar. 20th, 10.30 a.m.
Huron, Egmondville, Mar. 13th, 11 a.m.
Kingston, Kingston, Mar. 19th, 3 p.m.
Orangeville, Orangeville, Mar. 13th, 10.30 a.m.
Owen Sound, Owen Sound, Mar. 20th, 1.30 p.m.
Peterborough, Peterborough, Mar. 13th, 10 a.m.
Regina, Regina, Mar. 14th, 10.30 a.m.
Rock Lake, Manitou, Mar. 7th, 19 o'clock.
Winnipeg, Winnipeg, Mar. 13th, 7.30 p.m.
Whitby, Bowmanville, April 17th, 10.30 a.m.
Glengarry, Maxville, Mar. 13th, 11 a.m.
Barrie, Barrie, Mar. 27th.
Toronto, St. And's Lecture Hall, Mar. 6, 10 a.m.
Calgary, Medicine Hat, Mar. 6, 2 p.m.

SYNOD MEETING.

Toronto and Kingston, Owen Sound, 8th May, 7.30 p.m.

Acknowledgments.

Received by Dr. Reid, Agent of the Church at Toronto. Office 10 Church Street, Post Office Drawer, 2607.

ASSEMBLY FUND.

Received to 5th Jan., 1888, \$744.11
 Riverside 6.09; Point Edward 2.00;
 Chatham 1st Ch 10.00; Mimosa 3.00;
 Hillsburg 5.00; Montreal, St. Paul's
 32.50; Glenarm 5.00; Lanark 4.00;
 Exeter 3.00; Watford 4.00; Egmond-
 ville 5.00; Glenmorris 6.00; Guelph
 St Andrew's 11.40; Pembroke 5.00;
 Alexandria 2.00; Dunbarton 3.00;
 Binbrook 2.00; Saltfleet 2.00; Wake-
 field & Masham 3.00; Cantley &
 Portland 2.00; East Wawanosh 3.00;
 Lindsay 7.30; Whitechurch 5.00;
 Green Hill 3.00; Pictou, Prince
 St. 10.00; Westville & Middle River
 4.00; Hopewell Union Church 4.00;
 Union Centre & Lochaber 3.60;
 Woodville, Caledonia and Little
 Sands 5.00; Princetown 6.00; Cardin-
 gan & Dundas 4.00; St Peter's Road
 4.25; Orwell 5.00; Charlottetown, St
 James' 8.00; New Carlisle & Hope-
 town 2.00; Newcastle 10.00; Chip-
 man 5.00; St James & Union 3.00;
 Fredericton 14.00; Glassville 2.00;
 Mosquiddeboit Harbor 2.50; Law-
 rensetown & Cow Bay 3.00; Nine
 Mile River 2.00; Newport 5.00;
 Milford & Gay's River 3.00; Sheet
 Harbor 2.00; Canard 3.00; West Bay
 3.50; Halifax Chalmers Ch 5.00; Mal-
 agawatch & Dennis River 2.00;
 Brookfield 4.00; Onslow 4.00; Walter
 MacDonald, Mahon 1.00; Londe-
 sborough 2.00; Walton 3.00; Alice &
 Petewawa, 4.00; Bowmanville St
 Paul's 9.00; Port Stanley 3.00; Cara-
 doc Cook's Ch 1.00; Guelph Chalmers
 Ch 11.40; Chesley 4.38; Elora, Knox
 Ch 7.20; Bayfield Road 5.00; Owen
 Sound Knox Ch 5.00; Duart & High-
 gate 2.00; Clinton 8.00; Guelph
 Knox Ch 9.12; Princeton 2.00;
 Cardinal 5.00; Midland 2.00; Beth-
 any 2.00; Blenheim, St Andrew's
 1.00; Martintown Burns' Ch 4.00;
 Westmeath 2.00; Beachburg 4.00;
 Barrie 10.00; Zorra, Burns' Ch 3.00;
 East Oxford, St Andrew's Ch 2.00;
 Acton 5.00; Perth, Knox Ch 15.00;
 Wallaceburg 5.12; Gravenhurst 2.00;
 West Brant 3.00; Drumbo 1.00; To-
 ronto, College St Ch 12.00; Beaverton
 8.05; East Williams, St Andrew's
 6.00; Chatham, St Andrew's 10.00;
 Keady 4.00; Smith's Falls, St An-
 drew's 6.00; Moosejaw 1.00; Castle-
 ford, Stewartville & Dewar 3.00;
 Cranbrook 3.00; Ospringe 3.00; Iro-
 quois 5.00; Thamesford 5.00; Mount
 Forest 6.71; Port Elgin 5.00; Doon
 2.04; Glenallan 3.60; Hollin 2.40;
 Hawkesville 1.20; Kingston Chal-
 mer's Ch 10.00; Kingsbury & Brompton
 Gore 2.00; Belleville, John St Ch
 10.00; Brantford, Zion Ch 20.00;
 Montreal, Crescent St Ch 30.00;
 Beauharnois 3.00; Williamstown,
 Hephzibah 4.75; Montreal, Knox
 Ch 15.00; Total—1,333.22.

HOME MISSION FUND.

Received to 5th January. \$11,039.96
 Inverness 15.00
 Bowmanville, St Paul's 4.00
 Avon, Stanley St Ch 123.09
 Erin 20.00
 Erin SS 5.00
 Priceville & Bunessan 12.00
 Emsdale 35.75

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|---------------------------|----------|----------------------------|--------|
| Novar | 23.56 | Windsor Mills | 9.00 |
| McMurrich Ch | 10.91 | Paisley, Knox Ch | 5.00 |
| Sudbury | 28.40 | Elora, Knox Ch | 24.00 |
| Bethune | 2.27 | Guelph, St Andrew's Bible | |
| Doe Lake | 1.50 | class (female) | 17.00 |
| Sault Ste. Marie | 21.20 | Newcastle | 4.25 |
| Manitowaning | 7.52 | Toronto, West Ch | 65.00 |
| Gore Bay | 6.00 | English Settlement SS | 20.00 |
| Tarbutt | 5.00 | A Friend, Ruscom St'n | 2.00 |
| Glenmorris | 75.00 | Lynedoch | 53.25 |
| West Brant | 2.00 | Silver Hill | 16.00 |
| West Brant SS | 4.00 | Princeton | 10.00 |
| Mado, St Columba and St | | May R. Newmarket | 3.09 |
| Paul's | 30.00 | Cardinal | 28.00 |
| Columbus | 81.15 | Midland | 30.00 |
| Hagarville | 22.35 | Lancaster, Knox Ch | 24.00 |
| T & A Kirkpatrick, Thed- | | Bethany | 8.00 |
| ford | 25.00 | Pine River | 23.00 |
| Chatham, 1st Ch | 83.00 | Elmira | 5.17 |
| Fort William | 28.00 | Quebec Chalmers' Ch | 175.00 |
| Shoal Lake | 10.00 | Toronto, Charles St S S | 45.00 |
| Mimosa | 10.10 | Friend of the Ch, Lindsay | 10.00 |
| Kintyre | 5.00 | Blenheim, St Andrew's | 27.00 |
| Rockwood | 16.00 | Rochesterville | 7.00 |
| Rockwood S S | 9.20 | Rochesterville SS | 5.00 |
| Scarboro, St Andrew's SS | 20.00 | Walkerton, Knox Ch SS | 10.00 |
| Dunsford | 20.00 | Goderich, Knox Ch | 40.00 |
| Hillsburg | 20.00 | Goderich, Tn Union Ch | 8.00 |
| Paisley | 4.00 | Crumlin | 20.00 |
| Montreal, St Paul's | 1,000.00 | Brucefield, Union Ch | 41.00 |
| Chatsworth | 40.00 | Proof Line | 31.80 |
| Chatsworth S S | 15.00 | Osgoode Line | 3.00 |
| Uphill | 1.25 | Tilbury, East | 4.75 |
| Avonbank | 12.00 | Mrs H Dickinson, Woodstock | 2.50 |
| Sebright | 2.00 | Palmerston | 3.00 |
| Centre Scotch Line S S | 4.00 | Park Hill | 5.90 |
| Newtonville | 4.70 | Friend, Toronto W Ch | 5.00 |
| Egmondville | 23.00 | Winnipeg, Knox Ch | 225.00 |
| Pembroke | 50.00 | Kildonan | 25.00 |
| Alexandria | 5.00 | Hawkesville | 3.75 |
| Dunbarton | 12.00 | Harrowsmith | 22.57 |
| Scarboro, Melville Ch | 35.00 | Glenvale | 1.63 |
| Durham | 41.18 | Barrie | 41.00 |
| Oshawa S S | 2.02 | Zorra, Burns' Ch | 33.00 |
| Binbrook | 22.00 | Glencoe | 30.00 |
| Saltfleet | 20.00 | Montreal, Nazareth St Mis | |
| Wakefield and Masham | 20.00 | SS | 50.00 |
| Cantley and Portland | 15.00 | Beaverton | 35.00 |
| Whitechurch | 16.00 | Nasagaweya | 40.00 |
| Lindsay | 81.00 | Proof Line | 9.05 |
| Beaverton | 2.00 | East Oxford, St Andrew's | 24.00 |
| Bobcaygeon | 38.00 | Ingersoll, St Andrew's | 41.65 |
| Brantford, Zion Ch SS | 25.00 | Acton | 50.00 |
| J H Stewart, Australia | 20.00 | Perth, Knox Ch | 100.00 |
| Scarboro, Knox Ch SS | 17.82 | Wallaceburg | 20.00 |
| Port Hope, 1st Ch | 170.55 | Gravenhurst | 12.00 |
| Norval | 40.00 | West Brant | 7.00 |
| Pugwash | 12.00 | Mount Pleasant | 19.00 |
| Bathurst | 21.70 | Burford | 6.00 |
| Toronto, Old St Andrew's | 200.00 | Elma Centre | 44.00 |
| Seaforth, 1st Ch | 34.17 | Smith's Falls, Union Ch | 100.00 |
| Tara | 8.00 | Moore, Knox Ch | 10.00 |
| Londesborough | 2.00 | Toronto, Central Ch | 250.00 |
| A Friend of Missions, NW | 50.00 | Peterborough, St Paul's | 280.00 |
| Late J Fleming, Toronto | 500.00 | Chatham, 1st Ch, Class of | |
| Walton | 32.00 | five boys | 8.00 |
| Sherbrooke | 14.01 | Wardsville | 6.00 |
| Newmarket S S | 14.00 | Osgoode | 1.50 |
| Winnipeg, Knox Ch S S | 100.00 | A Lady Friend, Osgoode | 4.00 |
| Alice and Petawawa | 10.00 | Kenmore | 4.00 |
| Caledonia S S | 47.00 | Welland | 15.00 |
| Campbellville | 75.00 | Drumbo | 20.00 |
| W R Norwood | 1.00 | Toronto, College St Ch | 123.50 |
| Brockville, 1st Ch and St | | Beaverton | 3.90 |
| John | 18.22 | E Williams, St Andrew's | 10.50 |
| St Catharines, 1st Ch | 34.00 | Chatham, St Andrew's | 20.00 |
| St Catharines, 1st Ch S S | 36.00 | Keady | 13.00 |
| Bowmanville, St Paul's | 215.00 | Smith's Falls, St Andrew's | 90.00 |
| Limehouse | 20.00 | Norwood | 10.00 |
| Port Stanley | 25.00 | Winnipeg, Augustine Ch | 11.25 |
| Carradoc, Cooke Ch | 10.00 | Dover | 12.10 |
| Toronto, West Ch S S | 84.00 | Chalmers' Ch | 6.85 |
| Silver Hill | 50 | Richmond | 6.85 |
| St Catharines, Knox Ch SS | 50.00 | Moose Jaw | 44.00 |
| Late J Davidon, London | 1,000.00 | Angers | 2.00 |
| Toronto, Old St Andrew's | 202.00 | Alex McTaggart, Sonya | 2.00 |
| Toronto, St Andrew's S S | 20.00 | Castleford, Stewartville & | |
| Chesley | 83.28 | Dewar | 30.00 |
| Chesley SS | 4.73 | | |

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|-----------------------------|-------------|
| Rev Dr King, Winnipeg.... | 50.00 |
| Rev Andrew Crawford.... | 24.20 |
| Spencerville S S..... | 25.00 |
| Valens S S and B class.... | 25.00 |
| Cranbrook..... | 15.00 |
| Fullarton..... | 20.00 |
| Hamilton, Knox Ch..... | 250.00 |
| Ospringe..... | 10.00 |
| Iroquois..... | 20.00 |
| Thamesford..... | 65.00 |
| Mount Forest..... | 43.75 |
| Fergus, St Andrew's..... | 21.00 |
| Beverly..... | 7.00 |
| St Catherine's, Knox Ch.... | 100.00 |
| Kingston, Chalmers Ch.... | 32.00 |
| Kingston, Chalmers Ch S S.. | 22.00 |
| Cannington..... | 32.00 |
| Port Elgin..... | 42.58 |
| Port Elgin S S..... | 5.14 |
| Percy..... | 2.45 |
| McIntosh..... | 38.77 |
| Belmore..... | 21.05 |
| Whitby..... | 61.00 |
| Norval..... | 15.10 |
| Peterboro, St Pauls S S.... | 85.00 |
| Kingsbury & Brompton Gore | 5.00 |
| Kirkfield..... | 3.16 |
| Corunna..... | 3.00 |
| Grant from Free Ch of Scot- | |
| land, £200..... | 966.67 |
| Belleville John St Ch.... | 100.00 |
| Owen Sound Knox Ch..... | 130.00 |
| Ch. member, Harriston.... | 9.00 |
| North Dawn..... | 4.00 |
| Brantford Zion Ch..... | 85.00 |
| Montreal Erskine Ch..... | 500.00 |
| Montreal Knox Ch..... | 100.00 |
| Montreal Crescent St Ch.... | 300.00 |
| Beauharnois..... | 75.00 |
| Chateauguay..... | 15.00 |
| Pleasant Valley..... | 5.00 |
| Masham French Ch..... | 2.30 |
| South Mountain..... | 7.25 |
| Orms town..... | 75.00 |
| Elmsley..... | 5.00 |
| Richmond West..... | 10.00 |
| Total | \$22,652.34 |

STIPEND AUGMENTATION FUND.

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|-----------------------------|-----------|
| Received to 5th January.... | \$2497.40 |
| Inverness..... | 15.00 |
| Glenmorris..... | 8.00 |
| Woodville..... | 20.00 |
| Madoc, St Columba and St | |
| Paul..... | 25.00 |
| Columbus..... | 8.50 |
| Chatham 1st Ch..... | 40.00 |
| Shoal Lake..... | 5.00 |
| Mimosa..... | 3.00 |
| Neepawa..... | 37.00 |
| Kintyre..... | 25.00 |
| Hillsburg..... | 15.00 |
| Montreal St Pauls..... | 1000.00 |
| Waddington..... | 35.84 |
| Chatsworth..... | 20.00 |
| Uphill..... | 1.00 |
| Sebright..... | 1.50 |
| Newtonville..... | 9.30 |
| Egmondville..... | 15.00 |
| Pembroke..... | 35.00 |
| Alexandria..... | 5.00 |
| Dunbarton..... | 5.00 |
| Durham..... | 31.05 |
| Binbrook..... | 14.00 |
| Saltfleet..... | 10.00 |
| Wakefield and Masham..... | 10.00 |
| Cantley and Portland..... | 10.00 |
| Lindsay..... | 55.00 |
| Port Hope, 1st Ch..... | 25.00 |
| Toronto Old St Andrews.... | 400.00 |
| Tara..... | 3.00 |
| Londesborough..... | 12.35 |
| A Friend of Missions..... | 50.00 |
| Walton..... | 19.00 |
| Sherbrooke..... | 17.60 |

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|-----------------------------|--------|
| Campbellville..... | 16.00 |
| St Catherine's, 1st Ch..... | 70.00 |
| Bowmanville, St Paul's.... | 200.00 |
| Limehouse..... | 10.00 |
| Caradoc, Cooke Ch..... | 10.00 |
| Niagara, St Andrew's..... | 10.00 |
| Toronto, West Ch..... | 100.00 |
| Duart and Highgate..... | 10.00 |
| Lynedoch..... | 27.25 |
| Silver Hill..... | 8.00 |
| Chesley..... | 13.03 |
| Cardinal..... | 24.00 |
| Midland..... | 20.00 |
| Bethany..... | 12.00 |
| Pine River..... | 13.00 |
| Quebec, Chalmers Ch..... | 150.00 |
| Rochesterville..... | 10.00 |
| Rochesterville S S..... | 6.79 |
| Walkerton, Knox Ch SS.... | 10.00 |
| Edmonton..... | 18.00 |
| Coiquihoun..... | 6.00 |
| Beachburg..... | 13.60 |
| Winnipeg, Knox Ch..... | 252.70 |
| Kildonan..... | 15.00 |
| Hawkesville..... | 3.00 |
| Harrowsmith..... | 17.64 |
| London, Park Av Aux W F | |
| M Society..... | 8.30 |
| Barrie..... | 45.00 |
| Zorra, Burns' Ch..... | 8.00 |
| Greenwood Group..... | 14.40 |
| Glencoe..... | 30.00 |
| Newbury..... | 10.00 |
| Berne..... | 2.00 |
| Bolsover..... | 9.30 |
| East Oxford, St Andrew's.. | 14.00 |
| Acton..... | 10.00 |
| Perth, Knox Ch..... | 50.00 |
| Wallaceburg..... | 30.00 |
| Gravenhurst..... | 20.00 |
| Elmhurst..... | 30.00 |
| Elma Centre..... | 14.40 |
| Smith's Falls Union Ch.... | 100.00 |
| Moore, Knox Ch..... | 10.00 |
| Lowries and Kinburn..... | 10.00 |
| Toronto Central..... | 211.48 |
| Peterborough, St Paul's... | 150.00 |
| Wardsville..... | 6.00 |
| Osgoode..... | 16.00 |
| Kenmore..... | 4.00 |
| Welland..... | 15.00 |
| Drumbo..... | 10.00 |
| Millbank..... | 6.00 |
| Toronto, College St Ch..... | 128.50 |
| East Williams, St Andrews | 20.25 |
| Chatham, St Andrew's..... | 15.00 |
| Smith's Falls, St Andrews.. | 80.00 |
| Teeswater, Zion..... | 10.00 |
| Winnipeg, Augustine Ch.... | 10.00 |
| Dover..... | 6.00 |
| Chalmers' Ch..... | 3.44 |
| Richmond..... | 3.45 |
| Moose Jaw..... | 10.00 |
| Angers..... | 2.00 |
| Castleford, Stewartville & | |
| Dewars..... | 25.00 |
| Rev Dr King, Winnipeg.... | 50.00 |
| Cranbrook..... | 10.00 |
| Eadie's..... | 10.20 |
| Hamilton, Knox Ch..... | 250.00 |
| Iroquois..... | 20.00 |
| Thamesford..... | 31.00 |
| Mount Forest..... | 25.00 |
| Fergus, St Andrew's..... | 10.00 |
| Bluevale..... | 12.15 |
| St Catherine's, Knox Ch.... | 100.00 |
| Kingston, Chalmers Ch.... | 1.50 |
| Cannington..... | 19.00 |
| McIntosh..... | 8.50 |
| Belmore..... | 10.85 |
| Whitby..... | 50.00 |
| Annan..... | 4.40 |
| Port Elgin..... | 36.00 |
| Peterborough, St Paul's SS. | 25.00 |
| Kingsbury and Brampton | |
| Gore..... | 8.00 |
| Kirkfield..... | 8.00 |
| Leith..... | 3.73 |

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| Corunna..... | 3.00 |
| Belleville, John St Church.. | 80.00 |
| Owen Sound, Knox Church.. | 55.00 |
| North Dawn..... | 7.00 |
| Brantford, Zion Ch..... | 250.00 |
| Montreal, Erskine Ch..... | 725.00 |
| Montreal, Knox Ch..... | 350.00 |
| Montreal, Crescent St Ch... | 300.00 |
| Beauharnois..... | 10.00 |
| Chateauguay..... | 5.00 |
| Lachine, St Andrew's..... | 61.00 |
| Rockburn..... | 6.50 |
| Gore..... | 2.11 |
| Pleasant Valley..... | 5.00 |
| New Glasgow (addl)..... | 1.45 |
| Masham French Ch..... | 2.20 |
| Oak River..... | 5.00 |
| South Mountain..... | 1.00 |
| Westmeath..... | 4.40 |
| Orms town..... | 90.00 |
| Elmsley..... | 15.00 |
| Laguerre..... | 25.00 |

\$9374.81

FOREIGN MISSIONS FUND.

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|-----------------------------|------------|
| Received to 5th Jany..... | \$10329.09 |
| Inverness..... | 15.00 |
| Mandaamin S S..... | 5.50 |
| Erin..... | 21.00 |
| Erin S S..... | 5.00 |
| Glenmorris..... | 43.00 |
| West Brant..... | 2.00 |
| West Brant S S..... | 4.50 |
| Madoc, St Columba & St | |
| Pauls..... | 15.50 |
| Columbus..... | 53.75 |
| A Friend, East Williams .. | 50.00 |
| Lancaster, Knox Ch..... | 37.77 |
| Montreal, St. Pauls..... | 500.00 |
| Singhampton..... | 3.51 |
| ½ profits of "The Childrens | |
| Record"..... | 50.00 |
| A Friend, Dufferin..... | 1.00 |
| Hagersville..... | 20.35 |
| T & A Kirkpatrick, Thedford | 15.00 |
| Chatham 1st Ch..... | 55.00 |
| Harwich..... | 25.00 |
| Mimosa..... | 10.00 |
| Thamesville S S..... | 31.00 |
| Kintyre S S..... | 16.25 |
| A Friend, California..... | 2.00 |
| J J Crowland..... | 1.00 |
| Rockwood..... | 11.00 |
| Hillsburg..... | 10.00 |
| Lancaster, Knox Ch S S.... | 15.00 |
| Perth, Knox Ch S S..... | 40.00 |
| Paisley..... | 4.00 |
| Montreal, St Pauls..... | 500.00 |
| Waddington..... | 74.31 |
| Thedford..... | 30.70 |
| Chatsworth..... | 15.00 |
| Chatsworth S S..... | 10.00 |
| Hempstead S S..... | 2.00 |
| Watford..... | 9.00 |
| Manitou..... | 10.00 |
| Egmondville..... | 26.00 |
| Pembroke..... | 35.00 |
| Alexandria..... | 5.00 |
| Dunbarton..... | 35.00 |
| Dunbarton S S..... | 16.40 |
| Scarboro, Melville Ch..... | 38.35 |
| Durham..... | 33.78 |
| A Friend, Allanville..... | 1.50 |
| Binbrook..... | 16.00 |
| Saltfleet..... | 15.00 |
| Wakefield & Masham..... | 10.00 |
| Whitechurch..... | 15.00 |
| Lindsay..... | 127.50 |
| Beaverton..... | 2.00 |
| Seymour..... | 10.50 |
| Rylstone..... | 2.50 |
| Brantford, Zion Ch S S.... | 15.00 |
| Scarboro, Knox Ch S S.... | 10.00 |
| Port Hope 1st Ch..... | 60.00 |
| Esquesing, Union Ch S S... | 11.37 |
| Dr McCulloch, Truro..... | 2.00 |

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|---|--------|
| Happy Workers, Baddeck.. | 20.00 |
| W F M Society, St James Ch Charlottetown..... | 25.00 |
| Busy Bees, St James Church Charlottetown..... | 10.00 |
| Tara S S..... | 10.00 |
| Tara..... | 8.70 |
| North Brant S S..... | 10.00 |
| Vernonville S S..... | 4.00 |
| Walton..... | 50.00 |
| Sherbrooke..... | 17.01 |
| St Ann's S S..... | 19.00 |
| Winnipeg Knox Ch S S..... | 50.00 |
| Alice & Petawawa..... | 6.00 |
| Hensall S S..... | 35.55 |
| Campbellville..... | 15.00 |
| Thedford..... | 1.25 |
| St Catherines 1st Ch..... | 14.00 |
| St Catherines 1st Ch S S..... | 36.00 |
| Bowmanville, St Pauls..... | 25.00 |
| Limehouse..... | 13.20 |
| Limehouse S S..... | 6.80 |
| Port Stanley..... | 9.00 |
| Miss Robertson, St George..... | 3.00 |
| Caradoc, Cooke Ch..... | 6.00 |
| Toronto West Ch S S..... | 93.66 |
| St Catherines Knox Ch S S..... | 36.75 |
| The late Janet Davidson, London..... | 500.00 |
| Kingston, Chalmers Ch..... | 205.35 |
| Toronto old St Andrews S S..... | 50.00 |
| Toronto St Andrews S S..... | 120.00 |
| Chesley..... | 76.88 |
| Chesley S S..... | 5.00 |
| Holstein S S..... | 2.53 |
| Windsor Mills..... | 4.00 |
| Elora Knox Ch..... | 25.00 |
| Newcastle S S..... | 10.00 |
| Toronto West Ch..... | 70.00 |
| Duart & Highgate..... | 4.00 |
| A Friend, Ruscom Station.. | 3.00 |
| Lynedoch..... | 35.75 |
| Silver Hill..... | 5.00 |
| Princeton..... | 6.00 |
| May R, Newmarket..... | 2.50 |
| Cardinal..... | 14.00 |
| Midland..... | 10.00 |
| Lancaster Knox Ch..... | 10.00 |
| Miss Wallace..... | 2.00 |
| Bethany..... | 4.00 |
| C. McLaughan Sr, Balderson | 25.00 |
| Per Rev J Goforth..... | 500.00 |
| Children Erskine Ch, Toronto | 42.75 |
| Boys Own Band, Toronto... | 18.00 |
| Toronto Central Ch..... | 327.75 |
| Per Rev J Goforth..... | 203.00 |
| Pine River..... | 5.00 |
| Quebec, Chalmers Ch..... | 150.00 |
| Toronto Charles St Ch S S..... | 107.77 |
| Thank offering, Brantford.. | 30.00 |
| Friend of the Ch, Lindsay.. | 6.00 |
| Blenheim, St Andrews..... | 11.50 |
| Rochesterville..... | 6.00 |
| Rochesterville S S..... | 5.00 |
| Crumlin..... | 10.00 |
| Brucefield Union Ch..... | 31.00 |
| Colquhoun..... | 12.00 |
| Pinkerton S S..... | 7.22 |
| Tilbury East..... | 4.75 |
| Mrs H Dickenson, Woodstock | 2.50 |
| Beachburg S S..... | 9.00 |
| Winnipeg, Knox Ch..... | 200.00 |
| Headingley..... | 4.80 |
| Rev S Tunkansaiciye..... | 7.23 |
| Kildonan..... | 17.30 |
| Hawkesville..... | 3.00 |
| Mrs Elizabeth Stewart, Hawkesville..... | 5.00 |
| Birthday offering Infant class Peterborough..... | 3.25 |
| Mrs F, Peterborough..... | 1.75 |
| Barrie..... | 30.00 |
| Zorra, Burns Ch..... | 17.00 |
| Sydenham 10 Line S S..... | 10.00 |
| Glencoe..... | 10.00 |
| Montreal, Nazareth St S S..... | 50.00 |
| Nassagaweya..... | 18.00 |
| Primrose S S..... | 3.00 |

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|---|--------|
| East Oxford, St Andrews.... | 22.77 |
| Ingersoll, St Andrews..... | 33.60 |
| Acton..... | 51.00 |
| Perth Knox Ch..... | 50.00 |
| Kippen S S..... | 14.00 |
| Wallaceburg..... | 20.00 |
| A Friend, East Oxford..... | 10.00 |
| Seaforth 1st Ch S S..... | 22.00 |
| Gravenhurst..... | 10.00 |
| West Brant..... | 7.70 |
| Elma Centre..... | 29.80 |
| Smith's Falls Union Ch..... | 50.00 |
| Moore Knox Ch..... | 7.05 |
| Toronto Central Ch..... | 200.00 |
| Peterborough St Pauls..... | 280.00 |
| J F McCras Eganville..... | 10.00 |
| Cornwall Knox Ch S S..... | 11.69 |
| Kenmore..... | 4.00 |
| Welland..... | 5.00 |
| Drumbo..... | 10.00 |
| Toronto College St Ch..... | 77.00 |
| East Williams, St Andrews. | 12.29 |
| Chatham, St Andrews..... | 20.00 |
| Keady..... | 10.00 |
| Smiths Falls, St Andrews... | 55.00 |
| Norwood..... | 27.32 |
| St Andrew's..... | 14.00 |
| T Lamb St Andrews..... | 17.70 |
| St Andrews S S..... | 9.31 |
| Winnipeg Augustine Ch..... | 10.00 |
| The Ridge S S..... | 6.00 |
| Castleford, Stewartville & Dewars..... | 35.00 |
| Per Teacher S S C, Iroquois. | 3.00 |
| Spencerville S S..... | 13.00 |
| A Friend Kirkwall..... | 1.00 |
| Cranbrook..... | 8.00 |
| Hamilton Knox Ch..... | 150.00 |
| Hamilton Knox Ch S S..... | 4.25 |
| London St Andrews..... | 450.00 |
| Osprings..... | 8.00 |
| Iroquois..... | 10.00 |
| Colin Cameron, Iroquois... | 20.00 |
| Castleford S S..... | 13.00 |
| Thamesford..... | 88.00 |
| Mount Forest..... | 76.43 |
| Fergus, St Andrews..... | 3.77 |
| St Catherines Knox Ch..... | 48.00 |
| Kingston Chalmers..... | 10.00 |
| Cannington..... | 20.00 |
| Port Elgin..... | 58.50 |
| McIntosh..... | 52.73 |
| Belmore..... | 23.30 |
| Whitby..... | 25.00 |
| Bothwell..... | 3.00 |
| Peterborough, St Pauls S S. | 110.00 |
| Corunna..... | 4.75 |
| Belleville John St Ch..... | 30.00 |
| A Ch Member, Harriston... | 6.00 |
| Glenarm..... | 17.00 |
| North Dawn..... | 4.00 |
| Friends in East Williams... | 20.00 |
| Brantford Zion Ch..... | 75.00 |
| Montreal Erskine Ch..... | 700.00 |
| Montreal Knox Ch..... | 100.00 |
| Montreal Crescent St Ch... | 300.00 |
| Montreal Crescent St Ch Pastors Bible Class..... | 495.18 |
| Beauharnois..... | 45.00 |
| Chateauguay..... | 8.00 |
| Pleasant Valley..... | 5.00 |
| South Mountain..... | 10.65 |
| Ormslow..... | 65.00 |
| Ormslow Village S S..... | 16.00 |
| H Dolittle, Montreal..... | 4.00 |

\$20,370.42

COLLEGE ORDINARY FUND.

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|--------------------------------------|--|
| Received to 5th Jan'y \$1,251.21. | |
| Glenmorris 6.50; West Brant 1.00; | |
| Singhampton 4.21; Mimosa 2.00; | |
| Rockwood 10.00; Dunsford 2.00; | |
| Hillsburg 10.00; Glenarm 12.00; | |
| Chatsworth 8.00; Newtonville 9.00; | |
| Pembroke 20.00; Alexandria 3.00; | |
| Durham 8.47; Binbrook 6.00; Salt- | |
| fleet 5.00; Cantley & Portland 5.00; | |
| Lindsay 26.00; Ripley 7.25; Walton | |

9.00; Limehouse 12.00; Port Stanley
5.00; Chesley 20.43; Newcastle 14.00;
English Settlement 27.00; Cardinal
7.00; Midland 5.00; Bethany 2.00;
Pine River 4.00; Pinkerton S S 2.43;
Beachburg 14.00; Barrie 30.00; Zorra
Burns' Ch 4.00; Glencoe 15.00;
Perth Knox Ch 35.00; Gravenhurst
5.00; West Brant 1.00; Elma Centre
7.60; Smith's Falls Union Ch 50.00;
Toronto Central Ch 25.00; Drumbo
10.00; Beaverton 5.90; East Williams
St Andrew's 9.45; Chatham St An-
drew's 10.00; Keady 8.00; Dover,
Chalmer's Ch & Richmond 9.41;
Cranbrook, 5.00; Hamilton Knox
Ch 50.00; Iroquois 19.00; Thames-
ford 21.00; Port Elgin 12.00; Belle-
ville John St Ch 9.00; North Dawn
3.00; Total—\$1,951.45.

MANITOBA COLLEGE FUND.

Received to 5th Jan'y \$616.40.
Glenmorris 4.25; West Brant 0.60;
Chatham 1st Ch 20.00; Vaughan
Knox Ch 7.00; Bolton Caven Ch
8.50; Rockwood 4.40; Thedford 2.50;
Lanark 7.00; Fullarton 10.00; Avon-
bank 7.00; Egmondville 6.00; Pem-
broke 20.00; Alexandria 3.00; Mill-
bank 7.00; Tilbury East 5.62; Bin-
brook 3.00; Saltfleet 3.00; Lindsay
19.00; Hornby 2.00; Norval 4.43;
Thamesville 5.00; Tara 1.00; Walton
6.00; St Catherines 1st Ch 15.00; Bow-
manville St Paul's 40.00; Lime-
house 8.00; Port Stanley 3.00; Mil-
ton 10.00; Toronto Old St Andrew's
30.00; Chesley 6.80; Toronto West
Ch 25.00; Duart & Highgate 2.00;
Lynedoch 9.00; Silver Hill 1.00;
Rochesterville 8.00; Cramlin 10.00;
Martintown Burns' Ch 6.00; West-
meath 1.60; Barrie 5.00; Beachburg
8.40; Zorra Burns' Ch 3.00; Acton
8.77; Perth Knox Ch 20.00; Graven-
hurst 2.00; Ayr Knox Ch 25.86;
Mount Pleasant 7.50; Burford 3.00
Elma Centre 4.65; Smith's Falls;
Union Ch 10.00; Toronto Central Ch
100.00; Peterborough St Paul's
23.63; Drumbo 2.00; Toronto College
St Ch 18.00; East Williams St An-
drew's 10.00; Chatham St Andw's
10.00; Keady 2.53; Smith's Falls
Union Ch 5.00; Leith 4.75; Dover,
Chalmer's Ch & Richmond 3.00;
Castleford Stewartville & Dewar
4.00; Beverly 6.00; Thamesford
10.00; Mount Forest 12.00; Fergus St
Andrew's 9.60; Port Elgin 7.25;
Norval 5.10; Kingsbury & Brompton
Gore 3.00; Brantford Zion Ch 15.00;
Total—\$1,297.14.

MANITOBA COLLEGE DEBT.

Kintyre.....\$5.00

KNOX COLLEGE ORDINARY FUND.

Received to 5th Jan \$540.66.
Ayr Stanley St Ch 40.00; Chatham 1st
Ch 30.00; Egmondville 12.00; Dun-
barton 5.65; Scarboro Melville 10.00
Beaverton 1.00; Norval 8.00; Tara
2.50; Rev R Hamilton, Motherwell,
10.00; Newmarket 14.00; Campbell-
ville 20.00; St Catherines 1st Ch
20.00; Bowmanville St Paul's 25.00;
Caradoc Cooke Ch 3.00; Toronto
West Ch S S 10.00; Toronto West Ch
52.04; Duart & Highgate 4.00; Lyn-
edoch 15.25; Silver Hill 3.00; Prince-
ton 6.00; Blenheim St Andrew's
9.00; East Oxford St Andrew's 5.00;
Acton 10.00; Wallaceburg 15.00;
Toronto Central Ch 75.00; Toronto

College St Ch 35.00; Mount Forest 12.00; St Catherines Knox Ch 38.00; Cannington 10.00; Whitby St Andrew's 10.00; Norval 8.00; Brantford Zion Ch 100.00; Total \$1,159.10.

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th Jan, \$6,808.20.
 Roseneath 12.00; Harrington 13.00; Hensall 96.33; Chiselhurst 4.50; Henry Michie, Fergus, 100.00; Arch MaLaughlin, Harwich 0.50; Glencoe 144.00; Belmore 10.00; Millbank 33.00; Exeter 40.50; Lucan 14.00; R Dack, Toronto, 20.00; D S Campbell, Mitchell, 10.00; Wroxeter 14.00; Annan 38.50; Geo Murray, Holland, 3.00; Tilbury East 24.00; the late J Fleming, Toronto, 500.00; St Marys 25.00; R Anderson, York Mills 2.50; David Fleming, Collingwood, 20.00; Jos Baxter, Stratford, 5.00; Duart 33.00; Clifford 24.00; Jas Mahone, Campbellford, 7.00; McIntosh 24.75; Hagarsville 17.00; Owen Sound 17.00; Leith 30.00; Blyth 94.00; Aliston 23.00; Jas Black, Dundas, 5.00; Walpole 36.00; English Settlement 17.00; Cannington 15.00; E Tisdale, Linedoch, 10.00; Bayfield Road 37.00; Mrs Latham, Scarboro, 3.00; Latona 10.00; Dover 27.00; W Guilimbury, St Johns, 1.50; Oneida 14.50; Kemble 14.00; John Ross, Beaverton, 5.00; Sutton 26.50; W Alexander, Moore, 2.00; Rev G C Patterson, Chilliwhack, 5.00; Tilbury East 18.00; Dundas 40.00; H Logan, Beaverton, 5.00; Chiselhurst 6.33; Brampton 81.00; Robert Tate, Grafton, 10.00; Jos Nelson, Toronto, 2.00; Thamesford 14.33; Beverly 26.00; Bradford 12.00; Geo Dickson, Toronto, 8.33; Windsor 227.50; Holstein 9.50; St Thomas 52.50; John Wilson, Kincardine, 3.00; Glencoe 20.00; Total—\$8,802.27.

WIDOWS' AND ORPHANS' FUND.

Received to 5th Jan \$1,390.21.
 Inverness 7.00; Ayr Stanley St Ch 25.00; Glenmorris 6.75; West Brant 1.00; Chatham 1st Ch 10.00; Mimosa 2.00; A Friend, California, 1.00; Dunsford 3.00; Hillsburg 5.00; Montreal St Paul's 150.00; Chatsworth 6.00; Exeter 4.00; Egmondville 5.00; Pembroke 15.00; Dunbarton 5.00; Durham 9.95; Tilbury East 3.89; Binbrook 10.00; Saltfleet 8.00; Wakefield & Masham 2.00; Lindsay 9.50; Kilsyth 4.00; Tara 2.50; Walton 3.00; Sherbrooke 6.35; Bowmanville St Paul's 25.00; Port Stanley 4.00; Caradoc Cook Ch 3.00; Toronto West Ch 33 15.00; Chesley 30.43; Elora Knox Ch 7.80; Newcastle 6.00; Duart & Highgate 2.00; Lynedoch 14.50; Silver Hill 3.50; Cardinal 7.00; Midland 3.00; Lancaster Knox Ch 8.00; Pine River 5.00; Rochesterville 6.21; Martintown Burns' Ch 6.00; Beachburg 14.00; Winnipeg Knox Ch 50.00; Barrie 5.00; Zorra Burns' Ch 4.00; Glencoe 10.00; Sydenham St Paul's 10.00; Acton 6.00; Perth Knox Ch 25.00; Wallaceburg 7.00; Gravenhurst 5.00; West Brant 2.00; Elma Centre 12.60; Osgoode 5.00; Welland 5; Drumbo 1.00; Toronto College St Ch 5.00; Beaverton 9.70; East Williams St Andrew's 9.00; Chatham St Andrew's 10.00; Keady 3.00; Moosejaw 1.00; Castleford, Stewartville & Dewars 4.00; Cranbrook 3.00; Iro-

quois 10.00; Thamesford 8.00; Mount Forest 8.00; St Catherines Knox Ch 15.00; Kingston Chalmers Ch 1.00; Cannington 2.00; Port Elgin 6.00; Whitby 10.00; Kingsbury & Brompton Gore 6.00; Belleville John St Ch 25.00; A Church Member, Harriston 3.00; Brantford Zion Ch 50.00; Montreal Erskine Ch 10.00; Montreal Knox Ch 25.00; Montreal Crescent St Ch 50.00; Beauharnois 8.00; Chateaugay 3.00; South Mountain 1.25; Williamstown & Hepzibah 5.70; Hemmingford 10.00; Gamebridge \$2.50. Total—\$2,197.34.

WIDOWS' AND ORPHANS' FUND.

Ministers' Rates.

Received to 5th Jan., \$1758.25;
 Rev P Fleming, 10; E H Sawers, 8; W G Hanna, 8; Jas Robertson, 25; S W Fisher, 8; H Crozier, 8; J G Murray, 8; K McDonald, 8; W M Roger, 8; H J McDiarmid, 8; W P Walker, 8; J McMechan, 8; D Findlay, 8; Alex. McLennan, 8; Jos. Alexander, 8; George Brown, 24; Arch Lee, 8; A Stevenson, 8; A W McConechy, 3 yrs, 24; W G Hanna, 8; A A Drummond, 8; Robert Monteath, 72; John McKenzie, 8; G Flett, 16; Stewart, 16; Alex McFarlane, 8; Wm Farquharson, 8; H H Macpherson, 8; Dr Caven, 8; Alex Gilray, 40; Robt Fowlie 8; Wm Millican 8; Dr King, 8; R M Craig, 16; J W Cameron, 32; James Gourlay, 8; Robt Scott, 10; Dr Kellogg, 12. Total, \$2263.25

AGED AND INFIRM MINISTERS' FUND.

Received to 5th January, \$2,160.55; Bowmanville, St Paul's, 15; Glenmorris, 4.25; West Brant, 1; T & A Kirkpatrick, Thedford, 10; Chatham, 25; Kintyre, 25; A Friend, California, 1; Hillsburg, 5; Montreal, St Paul's, 150; Glenarm, 3; Chatsworth, 7; Exeter, 4; Kemptville, 6.50; Oxford Mills, 1.50; Egmondville, 15; Pembroke, 15; Dunbarton, 7.60; Durham, 7.55; Binbrook, 10; Saltfleet, 7; Wakefield and Masham, 3; Honeywood, 3; Horning's Mills, 2; Whitechurch, 2; Lindsay, 19; Ripley, 7.25; Hornby, 2; Toronto, Old St Andrew's, 50; Thamesville, 15; Tara, 2.50; Walton, 6; Sherbrooke, 8.20; St Catharines, 1st Ch, 25; Bowmanville, St Paul's, 50; Limehouse, 5; Port Stanley, 6; Caradoc, Cooke Ch, 5; Toronto, West Ch S S, 10; Chesley, 24.72; Elora, Knox Ch, 8; Owen Sound, Knox Ch, 20; Newcastle, 7.75; Toronto, West Ch, 40; Duart and Highgate, 4; Dutton, 8; Lynedoch, 14.50; Silver Hill, 3; Princeton, 2; Cardinal, 7.35; Midland, 5; Pine River, 5; Blenheim, St Andrew's, 2; Rochesterville, 7; Colquhoun, 5; Martintown, Burns' Ch, 6; Beachburg, 18; Winnipeg, Knox Ch, 50; Barrie, 10; Zorra, Burns' Ch, 5; Glencoe, 14; East Oxford, St Andrew's, 2; Acton, 10; Perth, Knox Ch, 30; Wallaceburg, 7; Gravenhurst, 10; West Brant, 2; Elma Centre, 8.95; Smith's Falls, Union Ch, 30; Toronto, Central Ch, 150; Osgoode, 4; Moore, Burns' Ch, 10; Drumbo, 5; Toronto, College St Ch, 12; Welland, 10; East Williams, St Andrew's, 25; Chatham, St Andrew's,

15; Keady, 4; Smith's Falls, St Andrew's, 25; Gamebridge, 3.20; Moose Jaw, 1; Castleford, Stewartville and Dewars, 8; Cranbrook, 4; Hamilton, Knox Ch, 75; Iroquois, 10; Thamesford, 13; Mount Forest, 8; Fergus, St Andrew's, 42.15; St Catharines, Knox Ch; Cannington, 3; Port Elgin, 11; Whitby, 10; Bothwell, 2; Kingsbury and Brampton Gore, 6; Belleville, John St Ch, 25; A Church Member, Harriston, 3; Brantford, Zion Ch, 75. Total, \$3,641.38.

Ministers' Rates.

Received to 5th January, \$990.98.
 Rev P Fleming, 4; Rev E H Sawers, 5; Rev Jas Robertson, 25; Rev S W Fisher, 4; Rev C M MacKeracher, 3.75; Rev H Crozier, 3.75; Rev J G Murray, 2.50; Rev K McDonald, 5; Rev J McMillan, 3.80; Rev J B Duncan, 35; Rev W M Roger, 4.25; Rev A W Waddell, 3.75; Rev H J McDiarmid, 3.75; Rev Alex Ross, 5; Rev J McMechan, 4.50; Rev W P Walker, 3.50; Rev D Findlay, 4; Rev Alex MacLennan, 3.50; Rev Alex Sutherland, 3.75; Rev Arch Stevenson, 3.75; Rev Arch Lee, 5.50; Rev Robert Fowlie, 4; Rev D Strachan, 5; Rev A H Scott, 10; Rev A A Drummond, 3.75; Rev John McKenzie, 3.75; Rev G Flett, 2 years, 8; Rev John Stewart, 3.50; Rev H Edmison, 5; Rev Alex McFarlane, 3.50; Rev W Farquharson, 4; Rev J Gray, 60; Rev S Mylne, 5; Rev Dr Caven, 11; Rev Wm Millican, 4.25; Rev Dr King, 12.50; Rev J B Stewart, 8; Rev J W Cameron, 28; Rev James Gourlay, 4; Rev Robt Scott, 3.75; Rev Wm Forlong, 20; Montreal, Erskine Ch, 30; Montreal, Knox Ch, 26.43; Montreal, Crescent St Ch, 1.00; Beauharnois, 6; Chateaugay, 2; South Mountain, 1; Williamstown, Hepzibah Ch, 5.05; Ormstown, 20. Total, \$3,831.86.

FOREIGN MISSION FUND.

Knox College Band.

Received to 5th Jan.....\$2347.42
 Grimsby..... 7.17
 Aurora..... 11.00
 East King..... 10.00
 Clinton..... 20.00
 East Oxford, St. Andrews.. 2.23

\$2397.82

FOREIGN MISSION FUND.

Queen's College Band.

Received to 5th Jan .. \$744 15
 Smith's Falls, St. Andrews. 15.00
 Colin Cameron, Iroquois ... 10.00

\$769.15

QUEEN'S COLLEGE ALUMNI

Owen Sound Knox Church.. \$50.00

FOREIGN MISSIONS.

Knox College Alumni Association.

Received to 5th Jan... \$978.12
 Per Mr A J McLeod 250.00
 Mount Forest 10.00

\$1238.12

McCALL MISSION.

Toronto, Old St Andrew's
 S S \$50.000
 Toronto Charles St Church
 S S..... 10.00

MISSIONS TO THE JEWS.

| | |
|------------------------------------|---------|
| Paisley..... | \$ 4 00 |
| Egmondville..... | 1.00 |
| Thank offering from Brantford..... | 20.00 |

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

| | |
|------------------------------|---------|
| Brantford, Zion Ch S S.... | \$10.00 |
| Scarboro, Knox Ch S S.... | 10.00 |
| Toronto, West Ch S S.... | 15.00 |
| St Catharines, Knox S S.... | 8.25 |
| Toronto, Charles St Ch S S.. | 10.00 |
| Tilbury East..... | 6 78 |
| Toronto, College St Ch..... | 10.00 |

TRINIDAD.

| | |
|--|---------|
| Mrs Burnfield's Y. Ladies' Class, Brockville, Rev Mr. McCrae's Princetown Mission..... | \$29.00 |
| Mrs Burnfield's Y Men's Class, Rev Mr McCrae's Princetown Mission.... | 10.00 |
| Toronto, St Andrews S S... | 25.00 |
| St Catharine's, Knox Ch S S | 10.00 |

ERROMANGA.

| | |
|--|---------|
| Toronto Central Ch, specially for native teachers, in memorial of Perley McDonald..... | \$25.00 |
| Molesworth Y P M Association Native Teachers, Rev. H A Robertson.... | 25.00 |

NEW HEBRIDES—"DAY SPRING."

| | |
|-----------------------------------|--------|
| Dunbarton S S Day Spring | \$5.00 |
| St Catharine's, 1st Ch. S S.. | 4.00 |
| Toronto, Old St Andrew's S S..... | 50 00 |
| Toronto, St. Andrews S S... | 50.00 |
| May R., Newmarket..... | 2.50 |
| Beachburg..... | 10.00 |
| Cornwall, Knox Ch S S..... | 15.00 |

CHINESE SUFFERERS, HONAN.

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|--|----------|
| London, St James Ch S S... | \$5.00 |
| J Maraini, Seaforth..... | 2.00 |
| A Friend, Hullett..... | 5.00 |
| Collection Knox Ch, Toronto | \$398.64 |
| Rev R. Hamilton, Motherwell..... | 5.00 |
| Pastor of 1st Ch, Seaforth, Bible Class..... | 15.50 |
| Scarboro, Knox Ch .. | 50.48 |
| L W P..... | 1.00 |

ONTARIO SABBATH SCHOOL ASSOCIATION.

| | |
|-----------------------------|---------|
| Toronto, Old St Andrew's... | \$15.00 |
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WELLAND MISSION.

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|------------------------------|---------|
| Toronto, Charles St Ch S S.. | \$10.00 |
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PRINCE ALBERT SCHOOL.

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|-----------------------------|---------|
| Dr Burns, Halifax..... | \$25.00 |
| Principal, Caven, Toronto.. | 25 00 |
| Brantford, Zion Ch..... | 25.00 |

QUEEN'S COLLEGE FUND.

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|-----------------------------|---------|
| Bowmanville, St Paul's.... | \$25.00 |
| Smith's Falls, St Andrew's. | 20.00 |
| Whitby, St Andrew's..... | 10.00 |

MONTREAL COLLEGE FUND.

| | |
|--------------|---------|
| Osgoode..... | \$10.00 |
|--------------|---------|

REV. C. CHINIQUY.

| | |
|----------------------|--------|
| A Friend, Toronto... | \$1.50 |
|----------------------|--------|

WALDENSIAN COLLEGE.

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|---------------------------|---------|
| Wm. Elliot, Iroquois..... | \$10.00 |
|---------------------------|---------|

CHURCH AND MANSE BUILDING FUND.

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|--------------------|---------|
| George Good..... | \$15.00 |
| W E Middleton..... | 20.00 |
| Miss Beith..... | 5.00 |
| H Beith..... | 5.00 |
| R Beith..... | 5.00 |

Received for the month of January by Rev. P. M. Morrison, Agent at Halifax. P.O. Box 338, Office in Chalmer's Hall, Duke St.

FOREIGN MISSIONS.

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|---------------------------|-----------|
| Previously acknowledged.. | \$6861.67 |
| Lower Musquodoboit..... | 18.00 |
| Brookfield Mis Soc..... | 13.33 |

Ladies' Miss & Ben Soc

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|-----------------|------|
| Brookfield..... | 4.23 |
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|-------------------------|------|
| Pleasant Valley SS..... | 0.89 |
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| O P Q, Picton..... | 10.00 |
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| E Cumminger..... | 4.00 |
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|---------------------------|------|
| A Follower of Christ..... | 5.00 |
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|----------------|------|
| A W Lewis..... | 5.00 |
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| Little Harbor & Fishers Grant | 3.75 |
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| Grove Ch SS, Halifax..... | 25.00 |
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|--------------------|-------|
| Sir Wm Dawson..... | 20.00 |
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|------------------------|-------|
| Mira, Cape Breton..... | 10.00 |
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|-----------------------------|--------|
| Dr Reid, Mr Gibson's salary | 486.67 |
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| Free Church of Scotland... | 485.00 |
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| North Salem..... | 7.00 |
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|---------------------|------|
| Leitch's Creek..... | 2.20 |
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|---------------------------|------|
| A Friend, Middle Ratodon. | 2.00 |
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| New Mills, Charlo & Jacquet River..... | 30.00 |
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|------------------------|-------|
| Rev Joseph Annand..... | 15.66 |
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|---------------------------------------|------|
| "A Friend," for Bocabec & Waweig..... | 5.00 |
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|-----------------|-------|
| Tatamagouche .. | 85.00 |
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| Tithe money, Sheet Harbor | 5.00 |
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|--------------------------|------|
| H McKenzie, Sheet Harbor | 2.00 |
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| Wm McCarty, | 1.00 |
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| Tangier..... | 1.09 |
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| Ladies' Religious & Benevolent Society (St Andrew's, Truro, Jubilee offering.... | 80.00 |
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| St Andrew's SS, Halifax... | 20 00 |
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|---|------|
| Stewiacke, Ladies' central sewing Circle..... | 6.00 |
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| Stewiacke Ladies' Social North side River... | 10.00 |
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| Stewiacke Sewing Circle, Halfway Brook..... | 10.00 |
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|---------------------------|-------|
| Stewiacke Congregation... | 42.21 |
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|-----------------|-------|
| Do Mis Soc..... | 12.00 |
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| J G Sterns, Souris..... | 25.00 |
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| Mount Stewart..... | 60.00 |
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| Woodville..... | 40.00 |
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| East River, St Mary's.... | 19.16 |
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| Wm Merson, Sable Island.. | 2.00 |
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| Dean Settlement..... | 2.55 |
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|--------------------------|--------|
| James Church, New Glasgw | 148.35 |
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| Canard..... | 26.00 |
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| Boularderie..... | 8.00 |
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| Strathalbyn..... | 15.00 |
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| D McMillan, Blacklands,NB | 5.00 |
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| Antigonish .. | 117.40 |
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|--------------------------|-------|
| Middle Musquodoboit..... | 19.10 |
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|-------------------------|-------|
| St Andrew's S S, Truro, | 10.00 |
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| St Andrew's St John's... | 24.00 |
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| Mis Soc | 40.00 |
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| St Andrew's, Chatham, 2nd half year..... | 20.00 |
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| Valleyfield, PEI..... | 50.00 |
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| Glenelg..... | 15.00 |
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| Knox, Wallace..... | 13.00 |
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| Newcastle..... | 12.00 |
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| Glace Bay..... | 25.00 |
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| River John..... | 71.40 |
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| Dartmouth..... | 90.00 |
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| Sussex..... | 18 00 |
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Vale Colliery, Sutherlands

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| River..... | 102.00 |
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| St John's, Halifax..... | 115 00 |
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| Stewiacke .. | 15.03 |
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| St Matthew's, Halifax..... | 19.00 |
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| Musquodoboit Harbor..... | 16.00 |
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| St James, Charlottetown... | 100.00 |
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|---------------------------------|-------|
| Tignish, Montrose & Elmsdale .. | 57.00 |
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| Summerside SS..... | 25.00 |
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| D Stewart, Summerside... | 25.00 |
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| Alberton .. | 8.08 |
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| Summerside..... | 100.00 |
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| River Dennis..... | 15.32 |
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| Malagawatch .. | 17.02 |
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| Springside..... | 14.87 |
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| Prudence Moser..... | 0.80 |
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| Fort Massey..... | 150.00 |
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| H McQuarrie, Hastings.... | 1.00 |
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| | |
|--------------------|-------|
| Great Village..... | 42.00 |
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| | |
|----------------------------|------|
| Mrs M Johnson, Springfield | 5.00 |
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| | |
|-------------------|-------|
| North Sydney..... | 30.00 |
|-------------------|-------|

\$10,102.78

HOME MISSION FUND.

| | |
|--------------------------|-----------|
| Previously acknowledged. | \$2599.29 |
|--------------------------|-----------|

| | |
|-------------------------|-------|
| Lower Musquodoboit..... | 11.00 |
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|-----------------------------|-------|
| Brookfield Missionary Soc.. | 13.33 |
|-----------------------------|-------|

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|---|------|
| Ladies' Mis & Benevolent Soc, Brookfield..... | 4.22 |
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| | |
|------------------|------|
| E Cumminger..... | 4.00 |
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|----------------------------------|------|
| Little Harbor & Fishers Grant .. | 3.50 |
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|--------------|-------|
| Mira, C B .. | 10.00 |
|--------------|-------|

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|--|------|
| Ladies' Sewing Circle, South side river, Mid Stewiacke | 8.20 |
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| | |
|--------------|------|
| La Have..... | 3.00 |
|--------------|------|

| | |
|------------------|-------|
| Spring Hill..... | 20.00 |
|------------------|-------|

| | |
|------------------|------|
| North Salem..... | 6.00 |
|------------------|------|

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|---------------------|------|
| Leitch's Creek..... | 2.20 |
|---------------------|------|

| | |
|---------------------------|------|
| A Friend, Middle Rawdon.. | 2.00 |
|---------------------------|------|

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|--|-------|
| New Mills, Charlo & River Jacquet..... | 25.00 |
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| | |
|------------------------|------|
| Rev Joseph Annand..... | 8.00 |
|------------------------|------|

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|---------------------------|-------|
| Milford & Gayo River..... | 37.04 |
|---------------------------|-------|

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|---------------------------------|------|
| "A Friend," Bocabec & Waweig .. | 5.00 |
|---------------------------------|------|

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|-------------------|-------|
| Tatamagouche..... | 37.55 |
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|----------------------------|-------|
| Ladies' Soc, Tatamagouche. | 10.00 |
|----------------------------|-------|

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|---------------------------|------|
| Parsboro (repayment)..... | 6.00 |
|---------------------------|------|

| | |
|-------------------|-------|
| New Richmond..... | 20.00 |
|-------------------|-------|

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|----------------------------|-------|
| Middle Stewiacke Mis Soc.. | 12.00 |
|----------------------------|-------|

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| Mis Soc for | |
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|---------------|------|
| North West .. | 7.20 |
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|--------------------------------------|------|
| Middle Stewiacke Central S Circle .. | 6.00 |
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|--------------------|------|
| Mount Stewart..... | 9.00 |
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|----------------|-------|
| Woodville..... | 20.00 |
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|---------------------------|-------|
| East River, St Mary's.... | 11.20 |
|---------------------------|-------|

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|---------------------------|------|
| Wm Merson, Sable Island.. | 2.00 |
|---------------------------|------|

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|--------------------|------|
| Dean Settlement .. | 1.30 |
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|--------------------------|-------|
| James Church, New Glasgw | 63.70 |
|--------------------------|-------|

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|----------------|------|
| Strathalbyn .. | 5.00 |
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| Antigonish .. | 163.00 |
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|---------------------------|------|
| Middle Musquodoboit. | 9.75 |
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|--|-------|
| St Andrews, St John's Mis Society..... | 25.00 |
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|--------------------------|-------|
| St Andrew's, Chatham.... | 15.00 |
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|----------------|-------|
| Valleyfield .. | 65.00 |
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|--------------|-------|
| Glenelg..... | 12.82 |
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|----------------|-------|
| Newcastle..... | 28.85 |
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| Glace Bay .. | 28.00 |
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|---------------|------|
| River John .. | 8.80 |
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| Dartmouth..... | 23.00 |
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|-----------|-------|
| Sussex .. | 17.00 |
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|------------------------------|-------|
| Framboise (repaym't for '86) | 20.00 |
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| St John's, Halifax .. | 55.00 |
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| Stewiacke .. | 15.00 |
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| Musquodoboit Harbor..... | 6.00 |
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|---------------------------------|-------|
| Tignish, Montrose & Elmsdale .. | 12 00 |
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|-------------|-------|
| Alberton .. | 25.00 |
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|----------------------------|--------|
| Colonial Committe Free Ch. | 388.44 |
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|---------------|-------|
| Summerside .. | 40.00 |
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| Springside .. | 10.00 |
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|--------------------------|-------|
| D W Merchants' Bank..... | 15.00 |
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|------------------|-------|
| Fort Massey..... | 80.00 |
|------------------|-------|

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|------------------|------|
| Port Hastings .. | 8.00 |
|------------------|------|

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|------------------------|-------|
| River Inhabitants..... | 4.12 |
| Great Village..... | 15.00 |
| Wine Harbor..... | 4.00 |
| North Sydney..... | 25.00 |

\$4121.51

DAYSPRING AND MISSIONS SCHOOLS.

Previously acknowledged...\$1228.63

| | |
|-------------------------------|--------|
| Lower Musquodoboit..... | 6.00 |
| Brookfield S S..... | 5.25 |
| Milford and Gay's Rvr, addl | 0.50 |
| Proceeds of Children's Ro- | |
| cord for 1887..... | 50.00 |
| Village S S, Buctouche..... | 3.00 |
| Grove Ch S S, Halifax..... | 22.31 |
| Upper Selina S S..... | 5.00 |
| Pictou, Prince St S S..... | 56.98 |
| Baddeck S S..... | 13.60 |
| North Salem..... | 4.90 |
| Admiral Rock..... | 3.10 |
| Lower Stewiacke..... | 9.00 |
| Brockville Bible class..... | 20.00 |
| Leitch's Creek..... | 2.20 |
| Rev. Joseph Annand..... | 5.00 |
| Tatamagouche Village S S.. | 15.00 |
| French River S S..... | 5.20 |
| Carmel Ch S S, Westville..... | 10.00 |
| Carmel Ch B C, Westville.. | 3.15 |
| Middle River S S..... | 1.75 |
| St Andrew's S S, Halifax..... | 30.00 |
| Willing Workers' Mission | |
| Band, Stewiacke..... | 28.00 |
| Whycocomah S S..... | 4.35 |
| Mount Stewart..... | 5.00 |
| Woodville, Upper Bell Creek | 3.00 |
| Little Sands..... | 2.50 |
| W Islands..... | 1.50 |
| East River, St Mary's..... | 2.75 |
| Sharon S S, Upper Musquo- | |
| doboit..... | 5.34 |
| Strathalbyn..... | 3.00 |
| Antigonish..... | 20.00 |
| Middle Musquodoboit..... | 21.03 |
| St Paul's, Fredericton..... | 10.07 |
| St Andrew's S S, Truro..... | 10.00 |
| St Andrew's, St John's..... | 16.00 |
| Glassville..... | 9.15 |
| Greenock, St Andrew's..... | 25.00 |
| Bridgewater..... | 16.82 |
| Riversdale..... | 25.22 |
| Knox Wallace..... | 22.00 |
| Newcastle, Indiantown S S.. | 4.00 |
| Glace Bay S S..... | 40.00 |
| River John, Salem S S, Mrs | |
| G Gordon's class..... | 5.75 |
| Do. Miss A Reid..... | 1.25 |
| Fort Massey S S, Halifax.. | 106.84 |
| Musquodoboit Harbor..... | 2.00 |
| Tignish, Montrose and Elms- | |
| dale S S..... | 18.00 |
| Summerside S S..... | 25.00 |
| Alberton..... | 16.00 |
| St John's S S, Dalhousie.... | 20.00 |
| Shubenacadie S S..... | 21.00 |
| Charlo S S..... | 9.42 |

\$2000.56

AUGMENTATION FUND.

Previously acknowledged...\$1835.87

| | |
|-----------------------------|--------|
| Knox Wallace..... | 27.00 |
| Glassville..... | 25.00 |
| Mira..... | 25.00 |
| Union Ch, Hopewell..... | 48.00 |
| Ebenezer Ch, Saltsprings... | 12.00 |
| Prince St, Pictou..... | 135.00 |
| Leitch's Creek..... | 30.00 |
| Friend, Middle Rawdon.... | 0.50 |
| New Mills, Charlo & River | |
| Jacquet..... | 15.00 |
| Rev Joseph Annand..... | 7.00 |
| Friend for Bocabec and | |
| Waweig..... | 5.00 |
| Tatamagouche..... | 40.56 |
| Sheet Harbor, addl..... | 3.00 |
| Westville and Middle River | |
| Hermon Ch..... | 9.00 |
| Mount Stewart..... | 15.00 |
| Woodville..... | 15.00 |

| | |
|-----------------------------|--------|
| East River, St Mary's..... | 0.75 |
| Cove Head..... | 25.00 |
| James Church, N G..... | 108.00 |
| Strathalbyn..... | 18.00 |
| St Andrew's, St John's..... | 35.00 |
| St Andrew's, Chatham, hf yr | 45.00 |
| Valleyfield..... | 25.00 |
| Glenelg..... | 16.66 |
| Glace Bay..... | 15.00 |
| River John..... | 34.00 |
| Dartmouth..... | 50.00 |
| Sussex..... | 36.00 |
| Alberton..... | 45.00 |
| Dalhousie..... | 14.70 |
| Maple Green..... | 8.30 |
| Summerside..... | 60.00 |
| Fort Massey..... | 220.00 |
| Great Village..... | 20.00 |

\$3,079.28

COLLEGE FUND.

Previously acknowledged...\$6628.75

| | |
|-----------------------------|--------|
| Lower Musquodoboit..... | 12.00 |
| E Cumminger..... | 2.00 |
| Mira..... | 5.00 |
| La Have..... | 4.00 |
| Int Judge James..... | 133.75 |
| Leitch's Creek..... | 2.20 |
| Friend, Middle Rawdon.... | 0.50 |
| Rev J Annand..... | 8.00 |
| Tatamagouche..... | 18.00 |
| Coupons..... | 166.47 |
| Knox Wallace..... | 10.00 |
| Mt Stewart..... | 10.00 |
| Woodville, additional..... | 4.00 |
| East River, St. Mary's..... | 0.10 |
| James Church, New Glasgow | 35.15 |
| Strathalbyn..... | 7.00 |
| Antigonish..... | 20.00 |
| Middle Musquodoboit..... | 1.90 |
| St Andrew's, Chatham, half | |
| year..... | 25.00 |
| Valleyfield..... | 20.00 |
| Glenelg..... | 1.00 |
| Newcastle..... | 10.00 |
| Glace Bay..... | 10.00 |
| River John..... | 10.00 |
| Dartmouth..... | 23.00 |
| Sussex..... | 3.00 |
| St John's, Halifax..... | 53.00 |
| Stewiacke..... | 22.50 |
| St Matthew's, Halifax..... | 18.50 |
| Musquodoboit Harbor..... | 3.00 |
| Tignish, Montrose &c..... | 6.00 |
| Alberton..... | 10.00 |
| Summerside..... | 20.00 |
| Cardigan..... | 5.30 |
| Springside..... | 10.00 |
| Dividend B of N S..... | 322.00 |
| Fort Massey..... | 90.00 |
| Dividend Merchants' Bank. | 45.00 |
| North Sydney..... | 6.50 |

\$7782.62

AGED MINISTERS' FUND.

Previously acknowledged...\$1,922.25

| | |
|----------------------------|-------|
| Lower Musquodoboit..... | 2.00 |
| Grove Ch, Richmond, Hlfx.. | 10.00 |
| Mira..... | 5.00 |
| United Ch, New Glasgow.. | 20.00 |
| Leitch's Creek..... | 2.20 |
| Blue Mountain..... | 5.00 |
| New Mills, Charlo &c..... | 5.12 |
| Tatamagouche..... | 5.00 |
| Friend for Bocabec &c.. | 3.00 |
| Coupon Hlfx debenture... | 14.57 |
| New Richmond..... | 12.00 |
| Mount Stewart..... | 5.00 |
| Strathalbyn..... | 5.00 |
| Antigonish..... | 5.00 |
| Middle Musquodoboit..... | 1.90 |
| St Andrew's, Chatham..... | 10.00 |
| Valleyfield..... | 7.00 |
| Glenelg..... | 2.66 |
| Knox Wallace..... | 12.00 |
| River John..... | 2.00 |
| Dartmouth..... | 5.00 |

| | |
|----------------------------|-------|
| Sussex..... | 2.00 |
| St John's, Halifax..... | 9.12 |
| Stewiacke..... | 5.00 |
| St Matthew's, Halifax..... | 78.05 |
| Musquodoboit Harbor..... | 3.00 |
| Tignish, Montrose &c..... | 3.00 |
| Alberton..... | 5.00 |
| Shubenacadie and Lower | |
| Stewiacke..... | 8.00 |
| Fort Massey, Halifax..... | 30.00 |
| Great Village..... | 8.00 |
| North Sydney..... | 6.00 |

Ministers' Rates.

| | |
|---------------------------|-------|
| Rev E Grant..... | 3.75 |
| Rev W Maxwell..... | 24.61 |
| Rev J Annand..... | 4.25 |
| Rev J A F Sutherland..... | 3.75 |
| Rev J A Maclean..... | 38.64 |
| Rev T Sedgwick..... | 3.50 |
| Rev D McDonald..... | 3.00 |
| Rev S Rosborough..... | 1.43 |
| Rev Peter Lindsay..... | 5.00 |
| Rev Archibald Brown..... | 10.46 |
| Rev J F Forbes..... | 5.00 |
| Rev J A Forbes..... | 8.00 |
| Rev H H McPherson..... | 7.00 |
| Rev John Murray..... | 8.00 |
| Rev C S Lord..... | 6.34 |
| Rev D McDougall..... | 20.00 |

\$2371.60

BURSARY FUND.

Previously acknowledged...\$140.01

| | |
|-----------------------------|-------|
| Lower Musquodoboit..... | 1.00 |
| Coupons, St John debentures | 60.00 |
| Mount Stewart..... | 4.00 |
| Woodville..... | 5.00 |
| St John's, Halifax..... | 6.70 |
| St Matthew's, Halifax..... | 32.60 |
| Summerside..... | 12.00 |
| Dividend Merchants' Bank. | 15.00 |
| Fort Massey, Halifax..... | 25.00 |
| Great Village..... | 5.00 |

\$306.31

MA NITIBA COLLEGE.

Previously acknowledged...\$43.00

| | |
|------------------------------|-------|
| United Church, New Glas- | |
| gow..... | 10.00 |
| Strath Lorne..... | 5.00 |
| Friend, for Bocabec &c.. | 3.00 |
| Tatamagouche..... | 5.25 |
| New Richmond..... | 10.00 |
| Ladies' Central Circle, Mid- | |
| dle Stewiacke..... | 12.00 |
| Woodville..... | 5.00 |
| Strathalbyn..... | 5.00 |
| Antigonish..... | 5.00 |
| Glace Bay..... | 5.00 |
| Dartmouth..... | 5.00 |
| Sussex..... | 3.00 |
| St John's, Halifax..... | 15.00 |
| Springside..... | 10.00 |
| Fort Massey, Halifax..... | 40.00 |
| Great Village..... | 5.00 |
| North Sydney..... | 5.00 |

\$191.25

BOARD OF FRENCH EVANGELIZATION

Received by Rev R H Warden,
Treasurer of the Board, 198 St
James st, Montreal, to 6th Feb-
ruary, 1888.

| | |
|-----------------------------|---------|
| Already acknowledged...\$ | 9897.44 |
| Kintyre..... | 8.60 |
| Lancaster, Knox Ch..... | 10.00 |
| West Winchester..... | 26.88 |
| Jas Black, Cartier, Que.... | 2.00 |
| Miss J Macdonald, Perth | 1.00 |
| St Andrew's, Que..... | 17.85 |
| Ormsdown Village S S..... | 16.31 |
| " Island S S..... | 3.00 |
| A Friend, Dundas..... | 5.00 |
| Member of Knox Ch, Galt | 5.00 |
| Mrs A Reid, Vittoria..... | 2.00 |

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|------------------------------|--------|
| F D McLennan, Lancaster. | 5.30 |
| Botany S S..... | 5.00 |
| Montreal St Paul's Ch..... | 75.00 |
| Pembroke, Calvin Ch..... | 20.00 |
| Robt Blackburn, Ottawa.. | 25.00 |
| Beauharnois..... | 40.00 |
| Chateauguay..... | 8.00 |
| Mill Creek SS..... | 6.56 |
| Saltsprings, NS..... | 10.00 |
| Richmond West, Ont..... | 7.50 |
| Moose Jaw..... | 4.00 |
| Lindsay..... | 85.00 |
| Walton, Duff's Ch..... | 33.00 |
| Jas Thompson, Perth..... | 10.00 |
| Whitechurch..... | 21.44 |
| Colquhoun..... | 4.00 |
| Cornwall, Knox Ch & Y P | |
| Asoc..... | 11.50 |
| Lancaster, Knox..... | 8.00 |
| Hullett, Burns' Ch..... | 29.00 |
| SS..... | 5.00 |
| Londesboro, Knox..... | 14.00 |
| Winnipeg, St Andrew's Ch.. | 50.00 |
| John Cumming, Sher. | |
| brooke, NS..... | 1.00 |
| South Mountain..... | 10.00 |
| D McMillan, Blacklands... | 2.00 |
| Caradoc, Cook's Ch..... | 5.00 |
| Newmarket S S..... | 14.00 |
| Bristol SS..... | 15.00 |
| Lyn..... | 5.00 |
| Caintown..... | 5.00 |
| Robt Craig, Cornwall..... | 5.00 |
| English Settlement (add'l).. | 1.00 |
| Avonmore SS..... | 8.00 |
| Clinton Mills Ch..... | 12.00 |
| St John's, Nfld, St A'w's SS | 11.75 |
| Geo Barnet, Eden Mills.... | 1.00 |
| Innerkip..... | 15.00 |
| Do SS..... | 11.00 |
| M E R, Newmarket..... | 3.00 |
| Smith's Falls St Andrew's.. | 50.00 |
| Winnipeg, Knox Ch..... | 100.00 |
| Montreal, Erskine Ch..... | 456.00 |
| Mimosa..... | 6.00 |
| Mrs Elizabeth Stewart, | |
| Hawkesville..... | 5.00 |
| Rylstone..... | 40.00 |
| Smith's Falls Union Ch.... | 40.00 |
| Newtonville SS..... | 9.40 |
| Montreal Knox Ch..... | 100.00 |
| Montreal, Crescent St Ch.. | 170.00 |
| Elma Centre..... | 15.55 |
| Cornwall, Knox SS..... | 10.08 |
| H Dolittle, Montreal..... | 2.00 |
| Keady, Chalmer's Ch..... | 6.00 |
| Rev Dr H Crosby, N Y..... | 5.00 |
| Chatham, Ont, St Andrew's | 10.00 |
| Castleford, Stewartville and | |
| Dewars..... | 20.00 |
| N Farlinger, Dundee, Que.. | 5.00 |
| Cranbrook, Knox Ch..... | 10.00 |
| Spencerville SS..... | 13.00 |
| Ormsdown..... | 96.00 |
| Per Rev J McCaul..... | 242.50 |
| Huntington, 2nd Ch..... | 40.00 |
| Point aux Trembles Pupil's | |
| Mis Soc..... | 25.00 |
| Kirkfield..... | 6.00 |
| Montreal, Taylor Ch..... | 10.00 |
| Kenmore..... | 5.00 |
| Victoria, BC, Pandora St.. | 20.00 |

Per Rev. Dr. Reid :—

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|----------------------|-------|
| Ayr, Stanley St..... | 68.44 |
| West Brant..... | 2.00 |
| Chatham, First..... | 40.00 |
| Shoal Lake..... | 5.00 |
| Hillsburg..... | 15.00 |
| Paisley..... | 4.00 |
| Chatsworth..... | 10.00 |
| Watford SS..... | 8.25 |
| Egmondville..... | 17.00 |
| Alexandria..... | 5.00 |
| Dunbarton..... | 6.90 |
| Binbrook..... | 12.25 |
| Setaltfle..... | 14.00 |

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|------------------------------|--------|
| Wakefield & Masham..... | 9.00 |
| Durham..... | 7.00 |
| Scarboro, Knox SS..... | 10.00 |
| Port Hope, 1st..... | 40.00 |
| Esquesing, Union Ch SS.... | 3.80 |
| Nottawasaga, SS..... | 4.00 |
| Tara..... | 5.00 |
| Alice & Petawawa..... | 5.00 |
| Campbellville..... | 10.00 |
| St Catherines, 1st Ch SS.... | 50.00 |
| Bowmanville, St Paul's.... | 59.00 |
| St Catherines, Knox SS.... | 15.00 |
| Chesley..... | 32.18 |
| SS..... | 2.42 |
| Owen Sound, Knox..... | 25.00 |
| Newcastle S S..... | 10.00 |
| Toronto West Ch..... | 45.00 |
| Duart & Highgate..... | 3.00 |
| Lynedoch..... | 19.00 |
| Silver Hill..... | 2.00 |
| Cardinal..... | 6.00 |
| Midland..... | 5.00 |
| Pine River..... | 5.00 |
| Toronto, Charles St Ch SS.. | 30.00 |
| Blenheim, St Andrew's.... | 8.00 |
| Pinkerton SS..... | 3.12 |
| Barrie..... | 25.00 |
| Zorra, Burns' Ch..... | 16.00 |
| Glencoe..... | 20.00 |
| E Oxford, St Andrew's.... | 5.00 |
| Ingersoll, St Andrew's.... | 24.75 |
| Acton..... | 53.90 |
| Perth, Knox..... | 40.00 |
| Wallaceburg..... | 20.00 |
| Gravenhurst..... | 4.00 |
| West Brant..... | 5.75 |
| Toronto, Central..... | 185.00 |
| Peterboro, St Paul's..... | 150.00 |
| Drumbo..... | 4.00 |
| Toronto, College St..... | 30.00 |
| Hamilton, Knox..... | 50.00 |
| Ospringe..... | 4.00 |
| Thamesford..... | 54.00 |
| Mount Forest..... | 28.00 |
| St Catharines, Knox..... | 24.00 |
| Kingston, Chalmer's..... | 7.50 |
| Cannington..... | 15.00 |
| Port Elgin..... | 41.00 |
| Port Elgin S S..... | 4.00 |
| Whitby..... | 10.00 |
| Belleville, John St..... | 20.00 |
| Church Member, Harriston.. | 4.00 |
| Brantford, Zion Ch..... | 50.00 |

Per Rev P M Morrison :—

| | |
|------------------------------|-------|
| Lower Musquodoboit..... | 6.00 |
| A W Lewis..... | 5.00 |
| Princetown..... | 48.00 |
| Richmond, Grove Ch..... | 10.00 |
| Pictou, Prince St..... | 49.35 |
| Mira, C B..... | 5.00 |
| La Have..... | 7.00 |
| Spring Hill..... | 28.00 |
| Leitch's Creek..... | 2.20 |
| New Mills, Charlo, etc.... | 10.00 |
| Rev Jos Annand..... | 5.00 |
| H McKenzie, Sheet Harbor.. | 1.00 |
| W McCarthy, Sheet Harbor | 0.50 |
| Mount Stewart..... | 12.00 |
| Woodville..... | 9.00 |
| East River, St Mary's..... | 4.60 |
| Dean Settlement..... | 1.42 |
| Strathalbyn..... | 7.00 |
| Antigonish..... | 50.00 |
| Middle Musquodoboit..... | 4.30 |
| St John's, St And's Mis Soc. | 10.00 |
| Chatham, St And's (hf yr).. | 18.50 |
| Valleyfield..... | 30.00 |
| Glenelg..... | 2.36 |
| Newcastle..... | 10.00 |
| Glace Bay..... | 25.00 |
| River John..... | 15.20 |
| Dartmouth..... | 10.00 |
| Sussex..... | 3.00 |
| John Richmond..... | 1.00 |
| Halifax, St John's..... | 25.00 |
| Stewiacke..... | 10.00 |

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|----------------------------|-------|
| Halifax, St Matthew's..... | 13.00 |
| Musquodoboit Harbor..... | 3.00 |
| Tignish, Montrose &c..... | 15.00 |
| Alberton..... | 12.00 |
| Summerside..... | 53.00 |
| Halifax, Fort Massey..... | 40.60 |
| Christian Young Lady..... | 10.00 |
| Great Village..... | 15.00 |

\$14,217.67

Pointe aux Trembles Schools.

Rev R H Warden, Montreal, Treasurer to 6th February, 1888.

| | |
|---|-----------|
| Already acknowledged..... | \$3124.29 |
| Galt, widow in Knox Ch.... | 50.00 |
| Kintyre S S..... | 24.40 |
| Ormsdown, Upper Con S S.. | 25.00 |
| Ormsdown, Lower Con S S.. | 25.00 |
| Lucknow, Pres S S..... | 25.00 |
| Leith S S..... | 8.18 |
| Forest S S..... | 20.00 |
| Brooklin S S..... | 10.00 |
| Perth, Knox S S..... | 50.00 |
| St Louis de Gonzague B Cl.. | 3.00 |
| Quebec, Chalmer's S S..... | 50.00 |
| Williamstown, St And's S S. | 50.00 |
| Mrs Mary Kellie, Skye..... | 20.00 |
| Oshawa S S..... | 12.50 |
| A D Fordyce, Fergus..... | 50.00 |
| Fergus, St And's S S, '86-7. | 12.50 |
| Fergus, St And's S S..... | 25.00 |
| Dalhousie, N B, S S..... | 15.00 |
| Colquhoun..... | 4.00 |
| East Wawanosh, Calvin Ch. | 17.89 |
| Stewarton S S..... | 50.00 |
| Toronto West S S..... | 25.00 |
| Lyn, Ladies of Pres Ch..... | 10.00 |
| Montreal, Cross Mission S S. | 40.00 |
| Toronto, St And's S S..... | 25.00 |
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
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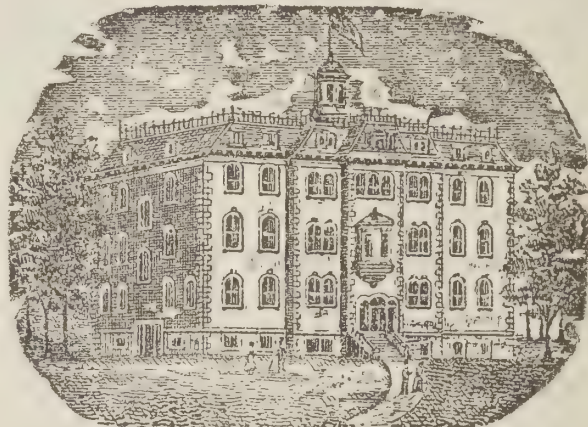
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FOR THE

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FOR THE DOMINION OF CANADA.

VOL. XIII.

APRIL, 1888.

No. 4.

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Manitoba College.

LETTER FROM THE MODERATOR OF ASSEMBLY.

CONCERNING the debt due at Dr. Reid's office, we took occasion, in the September number of the RECORD, to direct attention, in a detailed statement, to the effort initiated during the sittings of the General Assembly to remove, or at least considerably reduce, the old accumulated debt on Manitoba College, amounting to \$8134. The movement started under very favourable auspices, and soon after the rising of the Assembly reached the respectable figure of \$1852.

This amount was subscribed by a few, chiefly ministers, though some of the elders contributed liberally. The subscriptions were:—Nine of \$100 each, eight of \$50, three of \$30, four of \$25, three of \$20, seven of \$10, thirteen of \$5, \$6 in smaller sums, with collections amounting to \$161.40 from Calgary, New Westminster and our two congregations in Victoria. Very little more has as yet been subscribed. Other objects have interposed to divert attention from this most important one,—and when the last effort was being made to lift the mortgage on the College building our Home Mission Fund was in a precarious condition, and kept this scheme, which is sanctioned and recommended by the General Assem-

bly, in the background. Now, however, that the former has been wiped out, and that the prospects of the latter are so much brighter than they were, we think that this office debt, so crippling to the Institution,—its interest at six per centum being made a first charge on its funds, amounting to a considerable rent, should be shouldered by the whole Church, and our friends in Manitoba, who have already financial responsibilities weighty enough, be set free to pursue their great work without being thus heavily handicapped. The College is essential to the well-being, if not to the very being of our Church in the Northwest, and its outlook was never more hopeful. Principal King, with his noble coadjutors, deserve well of the Church for their self-denying devotedness. Less than a fifth of those present at the never-to-be-forgotten meeting at Winnipeg, in June, have as yet contributed to this object. Are there not some who have got strong memories of our holy convocations, and after-excursions, and who, from personal inspection, were made to feel that there is no more remunerative investment than to aid those who are doing such grand pioneer and foundation work for us in that infant Empire of the West, disposed yet to send in their contributions? Those who have already subscribed, but who have not yet remitted, will confer a favour by doing so at their earliest convenience.

We cordially commend the subject to the thoughtful and liberal consideration of all throughout the Church who rejoice in the vantage-ground we have obtained in our western heritage, and who believe in our maintaining it. Contributions may be sent to Rev. R. H. Warden, Convener of the Committee, 198 St. James Street, Montreal.

R. F. BURNS,
Moderator of General Assembly.



*Father Chiniquy.**

OUR wood-cut is copied from a very fine photograph of Mr. Chiniquy taken in his 78th year, in which our friend still appears to be hale and hearty, with a benignant expression of countenance and unmistakable marks of culture and exceptional mental ability. Father Chiniquy was born at Kamouraska, Que., July 30, 1809. A pious mother was his first teacher and the Bible his primer. When eight or nine years old, he was already familiar with the chief incidents and events in the Old and New Testaments. In 1818 he was sent to school at St. Thomas. He completed his classical and theological course at the College of Nicolet, and was ordained a priest of the

Church of Rome in the Cathedral of Quebec, 21st September, 1833, by Right Rev. Sinai, first Archbishop of Canada. He seems to have been deeply impressed by the solemnity of the ordination service and the dignity and responsibility of the office to which he had been set apart,—and so long as he remained in it, Mr. Chiniquy, by his own shewing, was never wanting in profound veneration for his mother church. He was first appointed curate of St. Charles, Rivière Boyer, a beautiful parish twenty miles south-west of Quebec. In the following year he became vicar of the curate of Charlesborough, one of the oldest and most important parishes in Canada. Soon after he was made vicar of St. Roch. About that time, moved by the scandalous intemperance which prevailed among his brother-priests, and in the community at large, Father Chiniquy took the pledge of total abstinence, and commenced a crusade against the drinking customs of the time, which gained for him the title of "The Apostle of Temperance." In 1842 he was removed to his native parish, Kamouraska, where he advocated his favourite theme so powerfully that on one occasion thirteen hundred persons, moved to tears and sobs, came forward and signed the pledge. In 1846 he sought a season of rest in the monastery, and was received into the religious order of the Oblates of Mary Immaculate of Longueuil. He entered it with exalted views of the beauty and purity of monastic life, but in less than a year had his eyes opened to its veiled immoralities. He began another temperance crusade. During four years he gave eighteen hundred lectures and enrolled 200,000 persons, receiving from the Parliament of Canada a vote of thanks and a gift of £500 in recognition of his services. He crossed into the United States, and lectured in Detroit and Chicago. While thus engaged, he was requested by the Roman Catholic Bishop of Chicago to undertake the formation of a French Canadian Roman Catholic colony in Illinois. This was eventually carried out by the emigration of a large number of families from Lower Canada, France, and Belgium, who spread themselves over a magnificent tract of prairie of forty square miles. They had not been long settled, however, when trouble arose in connection with church property. A vexatious law-suit followed, in which

* FIFTY YEARS IN THE CHURCH OF ROME, by *Father Chiniquy*; W. Drysdale & Co., Montreal: McGregor & Knight, Halifax; pp. 832; price, \$5.00.

Mr. Chiniquy was successfully defended by Abraham Lincoln. The result was, first, his interdiction and excommunication, and, finally, his voluntary withdrawal from the Church of Rome. Mr. Chiniquy and his congregation were received by the Presbytery of Chicago in April, 1860, when he handed in the names of 2000 converts. In June, 1863, they became connected with the Canada Presbyterian Church. Since that time, Father Chiniquy has led a very active and eventful life. Four years he spent in Montréal, when, he says, 7000 French Canadians and emigrants from France renounced Popery. In 1878, after two months spent on the Pacific coast, he visited Australia and New Zealand. Since then he has given the public a full and graphic account of his varied experiences in his "Fifty Years in the Church of Rome"—one of the most remarkable autobiographies in the English language.

The Church of Geneva.

II.

THE REFORMATION PERIOD.

ONE day in October, 1532, two travellers were seen to alight at a hotel in the *Rue de Rhone*, Geneva. The one was *Antoine Saunier*; the other, a small, lithe, red-bearded man, was *William Farel*—the "Apostle of Helvetia." Two years before this he had decided the struggle in Neuchatel, where one may read to-day, inscribed on a pillar of the cathedral, these words: "On the 23rd of October, 1530, idolatry was overthrown and removed from this church by the citizens." The instrument of that overthrow was Farel, one of the grand men of that time, whose personal bravery and zeal for the truth entitle him to be ranked with Luther and Knox. Farel was born in Dauphiny, in 1489. He studied under Lefevre in Paris, where his eyes were opened to the absurdities of the prevailing religion. Thirsting for truth, he plunged into the Scriptures and found there, what his ardent soul had long been seeking, peace of mind in the doctrine of Justification by Faith. After many adventures he came to Switzerland, and threw his whole soul into the work of evangelizing the towns and villages bordering on Lake

Leman. Having established the Reformation in Neuchatel, he directed his attention to Geneva. So here we find him and his companion, Saunier, just returned from a meeting of the Waldensian Synod, anxious to confer with Olivétan as to "how the wind blew." They were welcomed by a number of the citizens, but the priests loudly protested against their being allowed to remain. They were summoned to meet the Chapter under pretence of a conference, but instead of that they were at the outset branded as vagrants and heretics. "Are you prepared," they were asked, "to maintain in the presence of the priests what you have been saying to the people?" "Certainly," said Farel, calmly, "we are ready to confess the name of Jesus Christ every where." "Mischievous devil! why came you here to disturb the public peace? By what authority do you preach?" "I am not a devil," replied Farel, "I proclaim Christ crucified for our offences and raised for our justification; I am ready to prove from the Word of God that my doctrine is true, and to maintain it with the last drop of my blood. It is you, who, by your immoral lives and false teaching, have brought disgrace on the whole church." "He blasphemes! What need we any further witness? *To the Rhone! to the Rhone!*" A scene of wild commotion followed. A shot was fired at him, but it missed the mark. Daggers were drawn. Farel was struck on the face, thrown down, and would have been kicked to death but for the interference of a syndic. He was ordered to leave the city within six hours.

Early next morning Farel and Saunier were taken across the lake, and landed near Lausanne. A humbler man took up the work in Geneva. This was *Froment*, who opened a "free school" for old and young. Many came. The school grew into a congregation. The teacher became an evangelist. Crowds gathered around him, and many were converted. On New Year's Day, 1533, Froment was escorted to the market place by an immense multitude, and, mounting a fish barrel, he preached a powerful sermon. He had raised a commotion which he could not control, and was obliged to leave the city.

On the 21st of December, Farel again entered Geneva, not intending to leave it until the Reformation was completed. The

citizens assembled to hear him preach, with helmets on their heads and swords by their sides. *Pierre Viret*, of Orbe, another pious and eloquent disciple of Lefevre, came to Farel's aid. They carried everything before them. While thus engaged, *John Calvin* unexpectedly appeared on the scene. He was then twenty-seven years of age, of middle stature, slightly built, with a long, thoughtful face, a lustrous eye, and a mien of stern resolve. He had no intention of remaining in Geneva, but Farel, fixing his eyes upon him, adjured him in the name of God to take upon himself the ministry of the Word in this place. Calvin yielded, and was soon preaching to eager crowds in the cathedral. Within three months, he compiled a creed and catechism which were approved by the Council, and instituted rules of discipline and church government which have ever since been recognized by the churches called by his name. The citizens promised obedience. They were subjected to severe rules. If they failed to attend church they were fined. The sumptuary regulations as to food and dress were strictly enforced. The reformers defied the civil authorities and were frequently remonstrated with by them, but they would not yield a hair's breadth. A crisis was at length reached, when Calvin excommunicated the whole city, and, in turn, he and Farel were banished from it. Calvin found an asylum in Strasburg. Farel returned to Neuchatel, which became his home till he died, 13th September, 1565. Geneva, incapable of self-government, recalled Calvin. Again the inexorable hand of discipline was laid on the people, fines and imprisonments, and even severer punishments, increased, but crime and immorality decreased in a corresponding ratio. At last the Reformation had its perfect work. For twenty-three years, Calvin ruled Geneva and established his reputation as one of the greatest of the Reformers. The influence of his teaching spread to the ends of the earth. He died on the 27th of May, 1564, in his fifty fifth year. *Calvinism*, more or less modified, survives in most of the Reformed churches. Perhaps it has left its deepest mark on the Presbyterian churches of America. Strange to say, it has the least prominence in its birth-place. It is even said, on pretty good authority, that since the death of Cesar Malan, in 1864, there

have been none to call themselves Calvinists in Geneva.

Missionary Cabinet.

MRS. HARRIET NEWELL.

THE American Board of Commissioners for Foreign Missions was instituted in 1810. Two years later it appointed its first five missionaries to go to India. These were Gordon Hall, Adoniram Judson, Samuel Newell, Samuel Nott, and Luther Rice. *Harriet Attwood* was born at Haverhill, Massachusetts, on October 10th, 1793. When about eighteen years old she was engaged to be married to Samuel Newell, a young student preparing for a missionary career. From about the age of ten, though naturally gay and light-hearted, she began to have religious convictions. At thirteen, while attending an academy at Bradford, where a revival took place, Harriet, along with many others, experienced the change known as "conversion." "When," she said, "I was filled with a sweet peace, a heavenly calmness, which I can never describe; the applause, and titles of this vain world appeared to me like 'trifles light as air.'" From that day her busy life was consecrated to God, and shone with a heavenly lustre. It still shines in the pages of missionary history, and coming generations will tell those who shall succeed them how this young lady renounced the pleasures and comforts of a happy home, and the society of a loving circle of friends, to brave the dangers of a four months sea-voyage, and an unhealthy climate, in order that she might be "the instrument of bringing, if it should be but *one* depraved female to Jesus." Early in 1812 she was married. On the 6th of February Mr. Newell and the others named above were ordained as foreign missionaries, in the Tabernacle church, at Salem. These being the first missionaries sent from America to labour among the heathen in foreign lands, the occasion produced a great effect on the Christian community. On the 19th, Mr. and Mrs. Newell, accompanied by Mr. and Mrs. Judson, sailed from Salem in the brig *Caravan* for Calcutta. Multitudes accompanied them to the ship to bid them adieu, with tears and prayers, and stood gazing at the

little white-winged vessel until it passed out of sight. The *Caravan* reached Calcutta on the 17th of June, and the Christians of different denominations gave the Americans a warm reception. By none were they more kindly received than by Dr. Carey, of the Baptist mission, Serampore, who had then been nearly twenty years in India. Twenty years had elapsed since the British House of Commons had empowered the East India Company to forbid all attempts at missionary work in India, and at the very time when these missionaries landed, a desperate effort was being made in the English Parliament to extend this power through another twenty years. At first it was doubtful if they would be allowed even to land on the shores of India. But, eventually, permission was obtained on condition that they would abstain from any kind of missionary work. What a trial of their faith was this! Accepting Carey's invitation, they went up to Serampore, a few miles from Calcutta, where they were under the protection of the Danish flag. There they remained some six weeks receiving every kindness, enjoying the climate and scenery, gaining information, and seeking for openings to do good. In the meantime they were ordered to leave India immediately. Whither should they go? It seemed as though they *must* return to America, for the captain of the *Caravan* was actually refused a clearance from Calcutta unless he took the missionaries back with him! At last they obtained leave to go to the Isle of France in a vessel about to sail for the Mauritius, but so small was it that only two of the party could be accommodated on board. Dr. and Mrs. Judson agreed to wait for another vessel. The Newells sailed from Calcutta on the 4th of August. After five tempestuous weeks the ship sprang a leak and put in to Coringa, on the Coromandel coast, for repairs. Mrs. Newell, who had suffered greatly from sickness and fatigue, was carried on shore and kindly treated by the only English family in the place. After a delay of nearly four weeks, the voyage was resumed. When about midway to their destination, Mrs. Newell became the mother of a daughter and all seemed to promise well, but another storm ensued, the little baby died when only five days old, and was committed with many tears to the waves. Very

soon after, Mrs. Newell showed unmistakable symptoms of rapid consumption. She died on November 30th, 1812, just three weeks after landing in the Mauritius. Once or twice she gave expression to her disappointed hopes, but she met her end with resignation, and even joy. "It is for Jesus," she said, "I thus wander from place to place. Tell my friends that I never regretted leaving my native land for the cause of Christ. God has called me before we have entered on the work of missions, but I have had it in my heart to do what I can for the heathen, and I hope God will accept me."

It was not so much what she did, though she made great personal sacrifices, that has given an imperishable lustre to this young woman's name, but it was the spirit of consecration by which she was animated—the complete surrender of her mind and affections to Christ, and of all her faculties to His service. "She hath done what she could." Dr. Rufus Anderson, referring to her death and that of Mrs. Judson, says:—"Mrs. Newell probably accomplished more by what seemed her untimely death, than she could have done by a long life. The memorial of her cultivated mind and unwavering devotion to the missionary cause, secured for her a high place in the affection of the Christian community, and awakened a deeper and more general interest in the churches at home than did their husbands, and deeply vindicated the right of their sex to engage personally in this work."

Household Words.

EARTHLY AND HEAVENLY SPLENDOUR.

THE city of Corinth has been called the Paris of antiquity. Indeed for splendour the world holds no such wonder to-day. It stood on an isthmus washed by two seas—the one sea bringing the commerce of Europe, the other sea bringing the commerce of Asia. From her wharves, in the construction of which whole kingdoms had been absorbed, war-galleys, with three banks of oars, pushed out and confounded the navy yards of all the world. Huge-handed machinery, such as modern invention cannot equal, lifted ships from the sea on one side and transported them on trucks across the isthmus and sat them down in the sea on the other side. The revenue officers of the city went down through the olive groves that lined the beach to collect a tariff

from all nations. The mirth of all people sported in her Isthmian games and the beauty of all lands sat in her theatres, walked her porticos and threw itself on the altar of her stupendous dissipations. Column and statue and temple bewildered the beholder. There were white marble fountains into which, from apertures at the side, there rushed waters everywhere known for health-giving qualities. Around these basins, twisted into wreaths of stone, there were all the beauties of sculpture and architecture; while standing, as if to guard the costly display, was a statue of Hercules of burnished Corinthian brass. Vases of terracotta adorned the cemeteries of the dead. Armed officials paced up and down to see that no statue was defaced, no pedestal overthrown, no bas-relief touched. From the edge of the city a hill arose, with its magnificent burden of columns and towers and temples, and a citadel so thoroughly impregnable that Gibraltar is a heap of sand compared with it. Amid all that strength and magnificence Corinth stood and defied the world. Oh! it was not to rustics who had never seen anything grand that Paul uttered this text. They had heard the best music that had come from the best instruments in all the world; they had heard songs floating from morning porticos and melting in evening groves: they had passed their whole lives among pictures and sculpture, and architecture and Corinthian brass, which had been moulded and shaped until there was no chariot wheel into which it had not sped, and no tower in which it had not glittered, and no gateway that it had not adorned. Ah, it was a bold thing for Paul to stand there amid all that, and say:—"All this is nothing. These sounds that come from the Temple of Neptune are not music compared with the harmonies of which I speak. These waters rushing in the basin of Pyrene are not pure. These statues of Bacchus and Mercury are not exquisite. Your citadel of Acrocorinthus is not strong compared to that which I offer to the poorest slave that puts down his burden at that brazen gate. You Corinthians think this is a splendid city; you think you have heard all sweet sounds, and seen all beautiful sights; but I tell you, 'Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love Him.'"—*Talmage*.

FAMILY WORSHIP.

The late John Ryland, Baptist minister at Northampton, being on a journey was overtaken by a violent storm, and compelled to take shelter in the first inn he came to. The people of the house treated him with great kindness. When the hour of rest approached, the stranger appeared uneasy, and looked up every time the door opened as if expecting something essential to his comfort. His host informed him that his chamber was prepared

whenever he chose to retire. "But," said he, "you have not had your family together." "I don't know what you mean," said the landlord. "To read and pray with them," replied the guest. The landlord confessed that he never thought of doing such a thing. "Then, sir," said Mr. Ryland, "I must beg you to order my horse immediately; I had rather brave the storm than venture to sleep in a house where there is no prayer. Who can tell what may befall us before morning?" The landlord remonstrated with him and said he had no objection to call his family together, but he should not know what to do when they came. Mr. Ryland then proposed to conduct family worship, to which all consented. When he rose from his knees almost every individual present was bathed in tears, and the enquiry was awakened in every heart, "What must I do to be saved?" This day was indeed the beginning of days to that family, and they became the means of diffusing a knowledge of the Gospel in a neighbourhood which had been before proverbially dark and destitute. This good man could not sleep even in the house of a stranger unless the family were gathered for family worship, and yet are there not many who in homes of their own never think of assembling the family for evening prayer? We live in the days of a multiplicity of engagements, and many professedly Christian parents are excusing themselves on the plea that they have not time. The father has to rush off to business; he has time, it is true, to read his morning paper, but no time to gather his family around him and by the hand of faith put them under the sheltering wing of God. In the evening he is tired and wearied, and thus family worship is neglected. With how many the consideration of supposed want of time has been allowed so to weigh that in their homes there has come to be no family altar; the good old custom, which in a measure served as an anchor to hold the children in the religious faith of their parents, is being neglected. If, reader, you come from a home where your father reverently night and morning said, "Let us worship God," and you in this respect have failed to follow his example, I pray that this "Arrow" may be used of God to fan the slumbering ashes of memory, and that you will be led at once to repair the neglect, and that this night your altar will be raised and from your home the sacrifices of praise and prayer ascend. By neglecting family worship you are neglecting one of the most useful instruments of religious instruction to your family; you are failing to use one of the most powerful agencies in bringing your children to Christ.—*E., in N. Z. Presbyterian*.

NOW HE KNOWS.

This was remarked of a certain man whose sudden death had been announced. His life had been prolonged to the age of threescore and ten years and beyond, during a large part

of which time he had been an infidel. Although his house joined hard by the sanctuary for many years, he had seldom, if ever, entered its doors on a Sabbath day. His neighbours in goodly numbers stately assembled for the worship of the living God, but he persistently refused to join them. He was an unbeliever, and cared for none of these things. But now he knows whether there is a God to whom he is accountable for all the deeds done in the body. He knows whether there is a heaven and a hell, and the Lord Jesus Christ is the only Saviour. He knows whether the Bible is the inspired Word of God, and whether all its teachings are true. But alas! he knows too late to correct his mistakes. No man need be an infidel who desires to know the truth. Unbelief has its seat in the heart, and not in the head. No man who has it in his heart to do the will of God will be left in doubt as regards the great truths of the Bible.

GIVING THE BEST.

Let us not be content with serving the Lord a little, with giving him the odds and ends of life; the cold crumbs and broken fragments, as it were, that fall from life's table. Thousands of people are perfectly willing to be Christians if the discipleship will not interfere in the slightest degree with anything else they wish to be or do. In fact, their sole purpose is to solve the problem how to grasp the world with one hand and to keep hold of heaven with the other. They do not seem to care for any stars in their crown, for any sheaves in the garner. "A starless crown and a third rate harp in heaven," they seem to say, "are good enough for me if I can only keep from getting shut out forever." Such service is little better than no service. In fact we are not sure that it is considered a service at all. If we read our Lord's life correctly, he would not have allowed such people to count themselves among his disciples. If there was one thing about which he was emphatic, it was that if any one would follow him he must leave all. If any one would be his disciple, he must take up his cross. What sublime courage it took for a friendless young man, as he appeared to be, to turn away the rich young ruler from his standard when his cause seemed to be in such desperate need of influence and wealth, simply because he lacked one thing—because he would not give up all for Christ! His demands are just as imperative now. He asks our all and our best or nothing. He never makes a compromise with any soul, and that soul dreadfully deludes itself that thinks it can make a compromise with Christ and give him anything less than all it is or hopes to be.

WHO WILL BE WAITING FOR YOU.

A missionary was called to the death-bed of a heathen convert—a young girl of eighteen summers. She hastened at the summons, and found the beautiful girl already in the dark

valley of death, but her countenance was bright. Seeing the missionary, she said, with feeble voice: "Come near; let me take your hand. Dear missionary, I'm dying; but I'm so happy. Jesus is my Saviour. I'll soon see him. And, dear friend, when I get to heaven the first thing I'll do will be to go before the great white throne, bow before the Saviour, and lay my crown down at his feet; and then I'll ask him to let me go and stand at the gate of heaven where I'll watch for your coming; and when you come, I'll take your hand and lead you before the throne, and I'll say: 'Dear Jesus, here is the missionary who was willing to leave home and friends to tell a poor heathen girl like me of a Saviour. Place a very bright crown upon her head;' and then we'll spend all eternity together in love and praise." And thus she died in joy. Shall not *all* God's children be so self-sacrificing with their money, talents, prayers, work and lives, that redeemed souls will be waiting and watching for them at the beautiful gate?

HEAVENLY PLACES.

The path of the Christian—even the best and the truest—often leads through the dark valleys of trial and affliction. But ever and anon he reaches some mountain peak, where heaven, with all its glory, seems let down upon him. Or, it may be that light and joy come down upon him even while in the valley of shadows, thus bringing sunlight out of cloud and a heavenly calm out of the tempest. These oases in life's desert, these sparkling streams of God's goodness in a thirsty land, are indeed "heavenly places" to the consecrated Christian, and more than atone in the fulness of their joy for all the toil and hardship along life's pathway. They are the golden milestones that mark his journey heavenward, and they give strength and courage for renewed effort to reach the shining goal.

USELESS CARES.

The troubles which we have to undergo in the course of the year, are like a great bundle of fagots, far too large for us to lift. But God does not require us to lift it all at once. He mercifully unties the bundle, and gives us first one stick, which we are to carry to-day, and so on. This we might easily manage, if we would only take the burden appointed for us each day; but we choose to increase our troubles by carrying yesterday's stick over again to-day, and adding to-morrow's burden to our load before we are required to bear it.

He who wants to enjoy the comforts of religion as derived through the medium of the Bible, must cheerfully and thoroughly submit himself to the absolute, divine authority of that Book. If he doubts its authority, or cavils with it, he will not be in a condition of mind to receive its comforts. Faith, simple faith, is an indispensable condition on his part.

Christ's Last Warning.

APRIL 8. A.D. 30. MATT. 23 : 27-39.

Golden Text, Ps. 51 : 10.

COMP. Luke 11 : 44-54. The Pharisees and Sadducees had tried in every possible way "to entangle Jesus in his talk," Ch. 22 : 15. 23, 35. He had completely baffled them, Ch. 22 : 46, but indignant now at their persistent efforts to turn the people from the truth, he gives them a last warning; denouncing woe against their hypocrisy and blindness. Comp. Acts 13 : 7-10. In the first part of his discourse, Christ admonished the people not to follow the evil examples of their teachers, vs. 3-12. In the last part, vs. 12-39, he addresses the teachers themselves. V. 27. *Woe unto you*—this is repeated eight times in this chapter, the repetition giving additional emphasis and solemnity to the warning. *Hypocrites*—men who pretend to be pious, but who are not really so. *Whited sepulchres*—it was customary for the Jews to whitewash the stonework of sepulchres, in order that people should avoid touching it and being ceremonially defiled. V. 28. *Outwardly appear righteous*—by making loud professions of piety, and doing some good, when men would hear and see them. But they really had no love of God in their heart, Matt. 6 : 1, 5, 16. V. 29. *Build the tombs*—monuments were erected by the Jews to some of the ancient prophets. *Garnish*—adorn. V. 30. *If we had been*—the Pharisees professed great respect for the prophets, and were unsparing in their condemnation of their persecutors and their murderers, and yet they acted precisely the same way towards Christ, the heaven-sent messenger of God. Therefore, as he tells them in v. 21, *Ye be witnesses unto yourselves* that ye are the worthy descendants of these murderers. Like fathers, like sons. The fathers only killed the servants of the King, the children killed his only Son, Matt. 21 : 35-39. V. 32. *Fill ye up*—Jesus would have men to repent and be saved, but he leaves them free. If no amount of long-suffering and loving invitations can turn them from their evil ways, they are allowed to go on in sin to their own destruction, Prov. 1 : 28-31. Rev. 22 : 11. V. 33. *Ye serpents*—poisoning men's minds with the venom of false teachings and bad examples, Matt. 3 : 7. *How can ye escape*—refusing the one and only means of salvation, Heb. 2 : 3. *The damnation*—the judgment that consigns to hell. V. 34—*I send*—mark how Jesus identifies himself here with his Father. *Prophets, wise men, scribes*—ministers to suit all capacities, 1 Cor., 12 : 4-10. *Persecute*—See Heb. 11 : 35-38. V. 35. *That upon you*—comp. Matt. 27 : 25. The blood on the garments of murderers is evidence of their guilt. *Zacharias*—probably the same whose death is recorded in 2 Chron. 24 : 20-21. This, however, is uncertain.

Christian Watchfulness.

APRIL 15. A.D. 30. MATT. 24 : 42-51.

Golden Text, Mark 13 : 37.

THE discourse of Christ reported in the 23rd Chapter of Matthew was delivered in the temple, Ch. 24 : 1. Jesus went thence to the Mount of Olives, over against the city, and sat down to rest, Ch. 24 : 3. His disciples asked him there and then some very important questions. When would the temple be thrown down? What sign would there be of the Lord's coming, or of the end of the world? In answer, Jesus foretold great calamities, wars, pestilences, persecutions of his disciples, and a falling away from the faith, vs. 6-12. These things would be the signs of the nearness of his coming. They were to be observed and carefully watched, but the day and hour would be known to no one on earth, v. 36. The Lord's coming will be like that of the flood in the days of Noah—sudden and entirely unexpected. V. 42. *Watch therefore*—comp. Mark 13 : 33-37. Luke 21 : 34-36. Keep the spirit awake; set your affections on things above, Col. 3 : 2; 1 Thess. 5 : 6. *Your Lord*—this shows that Christ is addressing professing Christians here. Only such can speak of Jesus as "their Lord." V. 43. *The good man of the house*—the householder, Matt. 13 : 27-52. *In what watch*—the Jews divided the night into four watches of three hours each, from 6 p.m. to 6 a.m. *To be broken up*—broken into. V. 44. *Be ye also ready*—prepared. To believe in Christ, to love and serve him is to be prepared to meet him, Eph. 6 : 15. *In such an hour as ye think not*—applicable not only to the Lord's second coming, but also to the end of life, which is indeed a coming of the Lord for each individual believer. Who knows how near that coming may be for him? V. 45. *Faithful and wise servant*—the man who speaks and acts, constantly in view of the possible sudden return of his Master. Such a man is always ready to die. He is faithful to his Lord, prudent and wise for himself. V. 46. *Blessed is that servant*—let the Lord come for us, when he will; if we love him, it matters nothing whether we die praying or working at our daily tasks, so long as we are in the way of duty. V. 47. *He shall make him ruler*—he will highly honour him, Rev. 3 : 5, 12, 21. V. 48. *That evil servant*—described as one who neglects duty, because he thinks there is plenty of time to attend to it. He wants to live in sin as long as he can. This he does by gratifying the baser appetites; "he eats and drinks with the drunken," keeping bad company, 1 Cor. 15 : 33. He lives for himself alone, neglecting the interests of his fellow-servants, and even abusing them; forgetting that their cries are heard by the Lord of Hosts, Jas. 5 : 4. V. 51. *Cut him asunder*—literally cut him in two. Symbol of a dreadful doom.

The Ten Virgins.

APRIL 22. A.D. 30. MATT. 25 : 1-13.

Golden Text, Matt. 25 : 10.

IN this lesson, Jesus still sitting on the Mount of Olives, continued talking to his disciples about his second coming. Matthew is the only Evangelist who reported this parable of the ten virgins. V. 1. *Then*—at the time of Christ's coming, Ch. 24 : 30-51. *The Kingdom of Heaven*—means here the visible Church on earth. *Ten virgins*—the Jewish custom was then for a number of young, unmarried women, friends of the bride, to go forth to welcome the bridegroom when he came for his bride. As this was usually in the evening, they carried torches or lamps. The virgins represent here members of Christian churches. *The bridegroom*—Christ, Eph. 5 : 30. V. 2. *Five were wise*—they watched for the coming of Christ, and made every needful preparation. The wise virgins represent the faithful members of the Church, the foolish virgins symbolize the worldly, careless professors of Christianity. Jesus, who knows what is in the heart of man, gave the same number of wise as of foolish virgins. To which do we belong? The Christian or the almost Christian? V. 3. *Took their lamps*—professed to be ready. *No oil*—they had not the grace of God in their hearts. V. 4. *In their vessels*—not knowing how long the bridegroom might delay, they provided themselves with flasks of oil to refill their lamps at need. V. 5. *They all slumbered*—even true Christians may have seasons of spiritual slumber. V. 6. *At midnight*—when least expected, when all are wrapped in slumber. *A cry made*—such a cry comes soon or late to every one, whether he be wise or foolish. "*The Bridegroom cometh*"—it is well, if he is indeed the Bridegroom of our soul. V. 7. *Trimmed their lamps*—that had been burning whilst they slept, and now needed refilling. V. 8. *Gone out*—rather "are going out." V. 9. *To them that sell*—to Jesus, who alone can provide the oil of grace, and who calls upon all to come and buy, without money and without price, Rev. 3 : 18. Isaiah 55 : 1. V. 10. *While they went*—it was too late. When they come back they find the door shut, and to all their entreaties the answer is given : I know you not. V. 13. *Watch therefore*—the same advice previously given in Ch. 24 : 42. The leading idea enforced in this parable is that of "preparation." Not an insufficient and superficial one like that of the foolish virgins, but a thorough and conscientious one. It is not enough to join the Church and be for a little while active in the service of God. It is he who perseveres to the end that shall be saved, Eph. 6 : 18. Matt. 26 : 41. Lose no opportunity to draw near to Christ, or to do good. An opportunity lost may not come again. It may then be "too late" in more senses than one.

The Talents.

APRIL 29. A.D. 30. MATT. 25 : 14-30.

Golden Text, Rev. 2 : 10.

JESUS gives in our lesson to-day another reason for the watchful preparation he had been speaking of. He shows that if men do not prepare, it is not because they have not been supplied with the means of doing so, and that diligence is as indispensable to a spiritually successful Christian as to other successful men in the ordinary pursuits of life. Some have thought that the parable in Luke 19 : 11-27 and this one are identical, but they are quite distinct (Lange). V. 14. *As a man*—the Son of man in the kingdom of Heaven is as a man, &c. *His own servants*—such persons as have professed to be his servants, professed members of the Christian Church on earth in the very first place, but as Christ is Lord of all, all men might here be called "servants." *His goods*—representing mental and moral gifts, means of grace and opportunity to advance Christ's kingdom on earth. V. 15. *Five—two—one*—all men have not the same abilities, opportunities or privileges. The more one has received, the more also shall be required of him. V. 16—*Other five*—by employing the talents given us, we develop them. Our ability increases with the exercise of it. V. 18. *Dugged in the earth*—buried his lord's money. He had ability to learn, but would learn nothing; opportunities to find and disseminate the truth, but he had not the love of the truth and remained in his errors. It may be that God gave him wealth, but he employed no part of it for his Master's interest. He used it for himself alone, and would have liked to have had it buried with him when he died. All his treasure was in the earth—none in heaven. V. 19. *A long time*—so long that men will say, "Where is the promise of his coming?" 2 Pet. 3 : 4. *Reckoneth with them*—calls each one to account for the talents received and the use made of them, Rom. 2 : 6-10. V. 21. *Well done*—literally "Well!" *The joy of thy Lord*—my faithful servants will share with me the joys and festivities connected with my return. Where I am, there they shall be also, John 14 : 3. V. 24. *I knew thee, a hard man*—a falsehood. He could not know any such thing, for he had never truly served him. But sinners think it hard to be asked to forsake their sins. They find the Word of God an evil word, 2 Chron. 18 : 7, and they represent God himself as a cruel tyrant. *Reaping, &c.*—this was accusing his Master of positive dishonesty. *Gathering, &c.*—referring to the custom of scattering the sheaves on the threshing-floor. He meant that his lord wanted a profit where he had expended no labour or capital; therefore, that he was an unscrupulous, mean man. V. 25. *I was afraid*—the true reason was the man's indolence. He loved his sins, and would not forsake them.

Ecclesiastical News.

SCOTLAND.—The Free Church Presbytery of Glasgow met in private conference to consider the proposal of Prof. Candlish to modify somewhat the terms on which Ministers and Elders are asked to subscribe the Confession of Faith; the extent of modification proposed being, that the parties subscribing should "not be asked to declare their agreement in the whole doctrine of the Confession, but rather in the general substance of that doctrine." A majority of the Presbytery, however, voted against this alteration, and I believe the Professor was understood to say that the matter would lie in abeyance for the present. In the Established Presbytery of Glasgow, notice of motion has been given by the Rev. J. A. Paton, of St. Paul's, condemning the "proposed resumption of diplomatic relations with the Vatican." The Hymnal has just been introduced into Free Anderston Church, Dr. Andrew Bonar's, where one Elder and twenty-eight members left. It is now reported, however, that most of these have returned to their former allegiance. A curious sermon by one of our Glasgow ministers, giving a somewhat rationalistic account of the miracle of our Lord's feeding the five thousand with a few loaves and fishes, has given rise to some severe strictures. From the *Christian Leader* we learn that the Queen has sent a gold diamond locket, enclosing her portrait, to the infant daughter of the Rev. James Campbell, of Crathie, who officiates as domestic chaplain, when the Court is at Balmoral, the child's name being Alexandrina Victoria! Saint Cuthbert's, Church, Edinburgh, is to be re-seated. Not a moment too soon, all who have recently worshipped there will at once say. The cost will be \$46,000; enough to build a very good church. Prof. Flint has delivered two lectures of the Croall series on "Agnosticism," declaring that in its broad aspect it is a theory about knowledge, not about religion; nor to be at all identified with atheism." Since the withdrawal of Dr. Auld from his proposed elevation to the Moderator's chair in the Free Church Assembly this year, several eminent names have been put forward, the latest being Dr. John Bonar of Greenock, Dr. Miller of Bombay, and Dr. Thomas Brown. Dr. Max Muller has been appointed by the University of Glasgow to be the Gifford Lecturer on Natural Theology. A bill has been introduced into Parliament for the erection of a new college in the East-End of Glasgow, to be called St. Mungo's College, and to form part of Glasgow University, having equal privileges with Gilmore Hill. Mr. Goschen, M.P., delivered his inaugural address as Lord Rector of Aberdeen University.

IRELAND.—Rev. Alexander Gray, LL.D., of College Square Church, Belfast, has passed away very unexpectedly at a comparatively

early age. His illness lasted but a few days. He preached to his own people at a preparatory communion service on Thursday evening, and on Monday following he died. Very few of the people of the city knew that he was ill. He was born in 1829 in County Derry, and in the fall of 1850 was ordained in Bellaghy, in his native county. The Rev. T. Macpherson, of Stratford, had left Bellaghy two or three years before that. Mr. Gray's stay in Bellaghy was very short, hardly ten weeks, when he was translated to Minterburn, County Tyrone. Here he remained between fifteen and sixteen years, and his labours were crowned with much success. In 1865 he accepted a call to College Square Church, Belfast, and there he spent the remainder of his life, nearly twenty-three years. The congregation in Belfast, when he took charge of it, was far from being flourishing. By his ability, energy and perseverance it grew, the church was filled, and the property was improved. To-day the families are nearly twice as numerous as they were in 1865, and the stipend is three times the amount. He was warmhearted, generous, outspoken and independent. He was well known and much loved, a prominent man in Church courts, and will be much missed.—Early in February there was a week of Evangelistic work in Belfast, forty-five of the country ministers having been brought in to assist. Every church in the city was open every night, and in most cases the attendance was good. There were also ministerial conferences held on two of the days, when subjects of great practical importance were discussed. One of the subjects was on the topic, "Strangers coming to the town from the country, how are they to be conserved for the Church of their fathers and for religion?" And another was the bridging over of the chasm between the Sabbath School and the Church. It is expected that the meetings and the conference will be followed by great good.—The Rev. John Johnston, a licentiate from Mosside, County Antrim, has been ordained in Cumber, County Derry. H.

UNITED STATES.—This is the centennial year of the Presbyterian Church in the United States. One hundred years ago the first General Assembly was organized, consisting of 16 presbyteries, 184 ministers, about 430 congregations, and not more than 15,000 members. To-day, if we include (as we ought to include) the Southern and the Cumberland branches, the 16 presbyteries have increased to 389, the ministers have increased to 8333, and the congregations to 11,212. A hundred years ago, the whole population of the United States was less than 4,000,000; now it is over 60,000,000,—a magnificent fifteen-fold increase. But the Presbyterian Church has grown from two to three times more rapidly than the population of the country. The 15,000 members of a century ago have increased more than sixty-fold! This is glorious growth, for which every Pres-

byterian should return thanks to God. There is no record of the benevolent contributions of a century ago; but they must have been very small in comparison with what is given today. In 1807 the total for benevolence—that is for the “schemes of the Church”—amounted to \$4641,—an average of 23 cents per communicant. Last year the total received for the same purposes amounted to \$3,521,199,—an average of \$3.57 per communicant. The increase in money is over 700-fold in about 80 years. A hundred years ago there was one college—that of New Jersey—connected with the Church; but there was not even one theological seminary. Now there are 36 colleges and 18 theological seminaries. Within the century nearly all the great enterprises of the Church originated. For example, Women’s Societies for Home and Foreign Missions have raised within the few years of their existence \$3,360,702. The year is being worthily signalized by our brethren in calling attention to the history and principles of the Church, and in various other ways. A strenuous effort is put forth to raise a million dollars endowment for the benefit of aged and infirm ministers. There is also a noble call for a million to meet the demands of the Foreign Mission field. We cordially congratulate our sister Church upon her growth, her prosperity, and her unquestionable usefulness. May the Lord bless her still more abundantly, and give her peace and unity!

THE SABBATH SCHOOL.—Arrangements are already under way for holding a World’s International Sunday-school Convention in London, England, in 1889, between June 20th and 30th. It will be under the joint auspices of the London Sunday-school Union and the Executive Committee of the American International Sunday-school Committee. Every effort will be made to secure the attendance of delegates from all lands, and the discussions will take a practical form—enquiring into the wants of the entire field, which is the world, from a Sunday-school standpoint, and suggesting the best possible plans for meeting the wants. There will be special services in St. Paul’s or Westminster Abbey, a reception at the Mansion House, a *fête* and a sacred concert at the Crystal Palace, and a national exhibition of works of art and industry. Judging from the provisional programme, we incline to think that it will be good to be there.

TEMPERANCE NOTES.—Notwithstanding two reverses, (1) the defeat of the Temperance candidate for the Mayoralty of Toronto by more than a thousand votes, and (2) the recent disallowance of the Scott Act in the county of Halton, where it has been in force for six years, the friends of Temperance are in no ways discouraged. Believing the cause which they have espoused to be a righteous one, they have no doubt but it will prevail. The annual meeting of the Dominion Alliance was recently held in Ottawa, when there was a good attend-

ance and some spirited speaking. Hon. Senator Vidal presided. The annual report states that since last meeting of the Council, three Scott Act contests have taken place. Agitation for *repeal* was vigorously pressed in three instances: (1) In Charlottetown, P.E.I., where the Scott Act was sustained by a narrow majority of twenty votes; (2) in Westmoreland, N.B., where the Act was sustained by a majority of 766; and (3) in the county of Halton, Ont., where it was repealed by a majority of 198. Other counties are preparing to measure their strength in a similar manner, and the vote will soon be taken in five of them as to the expediency or otherwise of repealing the Scott Act. In the meantime, it is satisfactory to know that the Scott Act has been voted upon in eighty-one cities and counties, sixty-three of which adopted it, and it has been repealed in only one of these. Nine counties and cities have each voted twice, and five have voted three times, making an aggregate of ninety-five contests, out of which seventy-three were successful. It is claimed that the reverse in Halton does not indicate the true state of feeling of the majority of the people of that county, and it is alleged that the refusal of the Dominion House of Commons to grant certain needed amendments to the Scott Act has been very discouraging to those who have been working for its adoption. The Alliance is fully determined to press on the Government the importance of these amendments.

Our Own Church.

STATE OF THE FUNDS.—The accounts of the treasurers of the Church funds close on the 31st of this month; it is therefore desirable that all contributions for the current ecclesiastical year should be forwarded with as little delay as possible. As appears in the following statement, the receipts at this date for the principal schemes of the Church compare favourably with those at the similar date last year. At the same time it must be remembered that, owing to the expansion of both our Home and Foreign Missions, the requirements for this year are very considerably in advance of those of last year. The receipts up to date for the undermentioned purposes are as follows:—

| | 1887. | 1888. |
|---------------------------------|-------------|-------------|
| Assembly Fund..... | \$ 1,952 55 | \$ 2,046 01 |
| Home Missions, West..... | 21,319 62 | 33,618 98 |
| East..... | 3,943 76 | 4,610 34 |
| Augmentation, West..... | 14,232 96 | 17,284 53 |
| East..... | 4,499 70 | 4,270 70 |
| Foreign Missions, West..... | 25,164 28 | 28,056 92 |
| East..... | 9,386 68 | 10,678 38 |
| French Evangelization..... | 19,503 21 | 18,834 38 |
| Pointe-aux-Trembles Schools.... | 4,257 88 | 9,571 81 |

Assuming that the contributions for April will come up to the average for that month, or, in other words, that *every congregation* in the Church will contribute its quota, there is reason to hope that the year will close without any debt on the mission funds.

IN THE MARITIME PROVINCES the outlook is encouraging, but as there are still some \$9000 required to equalize receipts and expenditures, the contributions for April will need to be liberal. Some \$1600 are still required for Home Missions, and for Augmentation about \$5000. The committee in charge of the last named scheme are confident that the whole amount required will be forthcoming. Indeed, the manner in which the people have responded to calls in this behalf is one of the most encouraging features in the recent history of Presbyterianism in these provinces. Two thousand dollars are still required for the College Fund, but it will be given. The Bursary Fund, for which \$700 are asked, lacks \$400. The Aged and Infirm Ministers' Fund is in a very satisfactory condition.

PERSONAL.—*Father Chiniquy* has gone out on a lecturing tour in the State of Maine, U.S. It is understood that he will retire from the charge of Ste. Anne, Kankakee, and that the two Presbyterian congregations in that place will be united. Mr. Chiniquy's autobiography is having a very large sale, and will probably be translated into several of the continental languages. *Principal Grant*, of Queen's College, Kingston, has been recommended by his physician to take a long sea voyage for the benefit of his health. Report says that he leaves for Australia about this time. *Rev. John Mackie* has resigned the charge of St. Andrew's Church, Kingston, with the view of returning to Scotland, it is said. *Rev. James Fleck*, of Montreal, has declined the call to Knox Church, Winnipeg, and now an invitation has been given to *Rev. D. McTavish*, of Lindsay, one of the rising young men of our Church, to succeed Mr. Pitblado in St. Andrew's Church, Winnipeg. *Rev. James McCaul*, formerly of Montreal, has been associated with the Rev. William Ross for the furtherance of mission work in the Cowcaddens Free Church district, Glasgow; we may be sure the grass will not grow be-

neath our friend's feet in that field—one of the most populous and necessitous in that part of the city. *Principal MacVicar* and *Rev. R. H. Warden* have just organized a congregation, under the name of "Westminster Church," at Lowell, Mass., U.S. The new congregation commences with fifty-eight communicants; it will be under the jurisdiction of the Presbytery of Montreal, and is likely to call a graduate of the Montreal Theological College for its first minister. *Rev. Charles Stephen*, M.A., a probationer of the Church of Scotland, arrived at Halifax in March. He will labour for some time in vacancies in the eastern section. There is an unusual number of vacancies in Prince Edward Island. *Mr. J. M. Macleod*, who completes his studies for the ministry at the Princeton Seminary, will return to Prince Edward Island and apply to the Presbytery for license. Four or five young men will graduate from the Presbyterian College, Halifax. All the Divinity students in Halifax, and a considerable number of the students in Arts, will labour this summer as catechists. The demand for such labourers is yearly increasing; the only limit being the resources of the Home Mission Committee.

SAILING OF THE GOFORTH.—The following note was received from Mr. Goforth, dated at Vancouver, 4th, Feb. :—"SS. *Parthia*,—Just a few words before our pilot leaves us, and more when we reach China. We start almost five days behind time on account of snow-slides, etc. We felt a little impatient, but as it allowed us to set things more in order and allowed other passengers to reach the boat in time, we should not mind. We went on deck this morning at 7 o'clock, and watched the ship loosed from her moorings. It cut the bridge behind us. We had not the slightest wish to stay, though strong emotion filled us at thought of leaving "native land"—more properly those of you our friends who had made Canada a dear spot to us. I never saw Mrs. Goforth more happy than now, as we turned out into the ocean toward our future home. Let us leave no stone unturned in the effort to move God's people to speed the message to every creature. I know that many eyes are fixed upon this movement. It rests with us largely either to inspire or to discourage the host of God forming our Church. We have the aid of many prayers. The means sufficient shall certainly not be wanting. Let us win ten thousand Chinese souls. It will please Him, our Lord. Write us to Chefu. With best wishes for your success. J. G."

ORDINATIONS AND INDUCTIONS.

NORTH MORNINGTON, *Stratford*.—Rev. J. W. Cameron, of Richmond Hill, was inducted on the 21st of February.

KINGSTON, *Ontario*.—Mr. James F. Smith, of Queen's College, was ordained on 24th January with a view to his entering on mission work in the foreign field.

NEWMARKET, *Toronto*.—Rev. W. J. Bell, of Niagara, was inducted on the 1st of March.

VICTORIA, *Columbia*.—Rev. Patrick McFarlane MacLeod, late of Central Church, Toronto, was inducted to St. Andrew's Church (formerly in connection with the Church of Scotland) on the 7th of March.

CALLS.—Rev. D. McTavish of Lindsay to St. Andrew's Church, Winnipeg, *Man.* Rev. James Blair to Greenfield, *St. John.* Rev. A. H. Scott of Owen Sound to St. Andrew's Church, Perth, Ont. Rev. J. K. Smith, D.D., of Galt, to St. John's Church, San Francisco. Rev. A. Gandier, of St. Mark's Mission, Toronto, declines a call to St. Thomas, choosing rather to go to the old country next autumn with a view to further study.

DEMISSIONS.—Rev. John Mackie of St. Andrew's Church, Kingston, Ont. Rev. J. P. Gerrior of Summerside, P.E.I.

NEW CHURCHES.

SYDNEY, C.B. :—The new St. Andrew's Church was dedicated on the 4th of March. The building is large, handsome and comfortable—one of the very best in Cape Breton. On the last Sabbath of February the congregation met for the last time in the old church, and the pastor, Rev. A. Farquharson, gave a brief history of the Church. Forty years ago there was no Presbyterian church in Sydney, and only five ministers in all Cape Breton. In 1850, Dr. Macleod left one of the most important parishes in the Highlands to take charge of Sydney and Mira. That year there were but two ministers in what is now the Presbytery of Sydney, with its fifteen organized congregations. There are now six ministers occupying the field which Dr. Macleod occupied alone in 1850. The Sydney congregation grew steadily till in 1875 it was able to secure the services of the present pastor. The congregation has grown from thirty-eight families to 150. Evidences of spiritual prosperity abound.

CARLETON PLACE, Ont.—A very handsome church, built for St. Andrew's congregation, of native stone and fitted up in the most approved style, was opened for worship by Rev. D. J. Macdonnell of Toronto in the beginning of January. It is seated for 500, and cost upwards of \$10,000.

RUSSELL, Ont.—A neat brick church, seated for 300 and costing \$6000, was dedicated on 29th January. Rev. James Fleck of Montreal, and Rev. A. Rowat of Athelstan, conducted the opening services.

MILVERTON, Ont.—A new church was opened here on the 5th of February by Rev. J. M. Aull, of Palmerston, who preached morning and evening to very large audiences.

MANITOBA ITEMS.

The Synod of Manitoba and the Northwest Territories is, in many of its supplemented charges, making a special effort this year. Places receiving \$200 supplement and upwards are sending collections of \$50 to \$100 to help the fund. In addition, the Synod is entirely responsible for the support of the Theological Department of Manitoba College. This will require \$3500, and the Treasurer is hopeful of

being able to raise it. It seems strange to see places but of yesterday sending \$30 and \$40 to this fund. The field covered is from Port Arthur to Victoria. What a vast revenue to the Church this would yield if it were but peopled! Knox Church, Winnipeg, fondly hoped to have obtained Mr. Fleck of Montreal as pastor, but has been greatly disappointed. Meanwhile Rev. J. M. Douglas, formerly of Brandon, is conducting the services with efficiency. St. Andrew's, Winnipeg, has called Rev. Dr. McTavish of Lindsay. Rev. A. Urquhart has been ill for some weeks, and unable to conduct services. Rev. A. Maclaren resigned his charge of Springfield, but the Presbytery of Winnipeg, on account of the difficulty of supplying the congregation and of the good work done by Mr. Maclaren, refused to accept the resignation. The two congregations in Brandon have wisely decided to unite. On a late Sabbath their Sunday-schools met together, and in the evening the two congregations crowded the First Church to the door. Rev. Mr. Rees, formerly of Hamilton Presbytery, has gone to Deloraine in Rock Lake Presbytery. Rev. D. Stalker, of Gladstone, has returned from Ontario from attending the funeral of his father, who was killed by accident. Principal King has been a great sufferer since his coming to Winnipeg. The last blow was extremely heavy. While absent in Montreal, Dr. King's only son, a boy of six, died after an illness of only thirty-six hours. Much sympathy is expressed by everyone for the bereaved father, Rev. A. B. Baird, B.D., lecturer in Manitoba College, has been chosen by the stock company managing the *College Journal* editor-in-chief of this flourishing enterprise. Mr. Baird has been much appreciated as a teacher in Manitoba College, and many would like to see him permanently on the now overworked staff. The railway agitation is injuring Manitoba by diverting people from business. If the country is to prosper, this threatening question must be settled, and that soon! B.

Obituary.

REV. HUGH CAMERON, of the united congregations of Hyndman and Osgoode Line, in the Presbytery of Brockville, died at Hallville on the 25th of February, after a very brief illness, brought on, it is supposed, by exposure to extreme cold in the discharge of ministerial duty. Mr. Cameron was a native of the parish of Strontian, Argyleshire, Scotland, and came with his parents to this country in 1830. He studied for the ministry at Queen's College, Kingston, and in 1862 was ordained minister of Ross and Westmeath, in connection with the Church of Scotland, where he ministered with great zeal and acceptance

for ten years. There he married Miss Church of Chelsea; there he buried his two eldest children, and there, by his own request, his remains are to rest alongside of them. Other ten years of active and useful labours were spent at Kippen, in the Presbytery of Huron, whence he was translated in 1883 to Summerstown, *Glengarry*. He removed to Osgoode in April, 1886. He was naturally of a modest, retiring disposition, but a man of sterling worth, an excellent pastor, faithful and diligent in the discharge of duty, a warm-hearted friend of all who knew him, and greatly respected and beloved by his congregation.

MRS. MORRISON, widow of the late Rev. John Morrison, died at Waddington, N.Y., on January 18th, in the 78th year of her age—a noble woman she was, greatly beloved by all who knew her.

MR. JAMES STALKER, of Crinan, died on 7th January in his 76th year. He was 30 years an office-bearer in the Church, and a liberal contributor to all the schemes. One of his sons, Rev. Daniel Stalker, is a minister of our Church at Gladstone, Manitoba, and a daughter wife of Rev. N. McDiarmid, of Minnesota.

MR. JAMES MCARTHUR, an elder of St. Andrew's Church, East Williams, died on the 8th of September in his 60th year. He was a native of Invernesshire, Scotland, and was highly respected. Two of his sons graduated from Queen's University, Kingston,—Dr. McArthur of London and Dr. McArthur of Ailsa Craig.

MR. WILLIAM MCKELL, an elder in the congregation of English River and Howick for 35 years, died on the 13th of February in the 81st year of his age. As Sabbath-school teacher and superintendent, he was greatly beloved by the young people, and was highly esteemed by all who knew him.

CHRISTIANNA O'BRIAN, widow of the late Rev. Colin Gregor of L'Orignal and Plantagenet, died at L'Orignal on the 28th of February, aged 73. Mrs. Gregor was held in affectionate remembrance by many in the Church that she was so deeply attached to.

French Evangelization.

LETTER FROM REV. C. CHINIQUY.

*Ste. Anne, Kankakee, Illinois,
13 Febr., 1888.*

EDITOR OF THE PRESBYTERIAN RECORD.—*My Dear Brother in Christ*,—Every month, your Christian readers receive with new interest the glorious news of the progress of the Gospel in the distant lands of China, Japan, India, &c., &c. I hope they will be as much pleased when they hear that the mercies of God are not less admirable at their own door. The Gospel work among the Roman Catholics, in

which many of your readers take such a deep interest, has progressed, these last twelve months, at a rate which is very little suspected by those who do not follow it as I do. More than 300 of my dear French-Canadian countrymen have told me, either by letters or *viva-voce*, that they accepted the Gospel of Christ for their only rule of faith, after breaking the heavy and ignominious yoke of the Pope, these last twelve months. Among them are two priests, who have made their public recantation of the errors of Rome in our humble chapel of Ste. Anne. The fact is, that very few days have gone, lately, without my not receiving some letters giving me the name of one or more converts from Rome. Last week, I got the names of twelve of my former parishioners of Kamouraska who have accepted Christ, and Him crucified, for their only hope and Saviour, quite recently. The very next day, a French-Canadian lady, who had previously attended some of my lectures in Chatham, Ontario, wrote to thank me for the Gospel book I had then given her. Nothing is more touching than her expressions of joy when she spoke of her peace and happiness since the day she accepted Christ for her only light, her only Saviour, and her eternal life!

A few days ago, one of the most respectable French-Canadian Roman Catholics of a neighbouring town came, with his wife, to spend the day with me, in order to speak of his doubts about many of the doctrines of his Church. Oh! what was my unspeakable joy, when, at the end of the day, I saw that the good seed I had sown in those honest intelligences had evidently fallen on good ground. It was with tears of joy rolling on their cheeks that they pressed my hand, when leaving, and thanked me for having given them the Saving Truth as Jesus brought it from heaven. They have ten children, almost all married, and it is their hope, with the grace of God, to bring them all, before long, to the feet of the Lamb, who will make them free with His word and pure with His blood! Yesterday (Sabbath), a very respectable and devoted Roman Catholic woman of this colony was persuaded to come to the Divine service with her own daughter and two sons. Waiting after me, when I left the chapel, with the profoundest emotion, she pressed my hand and said: "May God bless you for the address you have just given. Now, I see the Truth, and I will follow it!"

But instead of a short letter, I would have a large volume to write, were I telling you half of the glorious work which our merciful God is doing among the Roman Catholic French-Canadian population, both in Canada and the United States, just now. Let me tell those of your Christian readers who are helping the French-Canadian Evangelical Society, that they do a much greater work than they suspect. The Church of Rome is evidently shaken in thousands and thousands of her strongholds in Canada. As the rays of the spring sun are noiselessly but surely demol-

ishing the strong bridges of ice which enchain the noble and rapid rivers of Canada, during the cold days of winter, so the rays of the Gospel, which you scatter all over Canada, are noiselessly but surely melting the iron chains of slavery by which more than a million of my own countrymen are tied to the feet of the idols of Rome.

Oh, if you could understand what a mighty evangelical work, what a marvellous and speedy change would be wrought, what glorious victories would be gained against the common foe, with a little more zeal, with a few more united sacrifices on your part! Let a respectable college, able to receive 400 Roman Catholic boys and girls, be built at Pointe-aux-Trembles, and let another institution of the same proportions be raised at La Pointe Lévis, Québec, where 800 or 1000 young Roman Catholics will learn the Truth, and, before twenty-five years, Rome in Canada will be only a contemptible shadow of what she is to-day! Those young Roman Catholic boys and girls are knocking at your doors, Protestants of Canada, asking you for the bread of life! Will you turn them out? Will you tell them that you have not the means! No! For I will be a witness against you that you have the means. The guardian angels of those young French-Canadians, who see the face of our Heavenly Father, will be witnesses against you! Yourself, when God Almighty will draw his accounts with you, and show you the millions and millions He has put in your hands for His own glory, you will turn witnesses against yourselves. You will confess that you had the means not only to give the bread of life to those perishing souls; but that you could do still greater things for the glory of God, the good of your country and the salvation of your own souls.

When I thank and bless you for what you have already done for my dear countrymen and for myself, let me ask you, in the name of our common Saviour, not only to continue to give a helping hand to those who are spreading the Gospel among the Roman Catholic French people, but double your efforts and your sacrifices. Remember that, when fighting Rome, you are fighting a giant! nay, you are fighting the most gigantic human power the world has ever seen. You must, then, strike giant blows, if you want to conquer. You lose your time and your money if you strike Rome with a sparing hand. It is when you go and fight Rome, that you must remember that you are the sons of the giants who gained the day at Trafalgar, at Waterloo, and on the Plains of Abraham!

Go to the battle-field against Rome sternly, determined to fight with your British pluck, your British determination to win the day, with the British honour and self-sacrifice which has given you not only the sceptre of the seas, but has secured to your race the fourth part of the globe!

Let some of your millionaires put \$100,000

for the conquest of Canada to Christ! Fifty thousand dollars will go to La Pointe-aux-Trembles, \$50,000 to La Pointe Lévis. There build up the arsenals, and prepare the soldiers for a conflict against Rome such as this continent has not yet seen. But, above all, let your fervent and united prayers go to the Mercy-seat for the conversion of my dear countrymen, and the victory will be yours. Before long, from one end to the other of Canada, a million of voices will repeat the songs of the angels in Heaven, "Babylon is fallen! Babylon is fallen"!—Yours truly, C. CHINQUY.

Central India.

REV. J. FRASER CAMPBELL, writing from Rutlam, gives the following interesting particulars of the illness and death of his brother-missionary, Rev. R. C. Murray.—

On the morning of 29th December I was out at a village, and on my return about 1 o'clock sad news met me. A note and a telegram had come to say that Mr. Murray was very ill in Indore. We hurried there by the first train, which arrived there at 3 o'clock next morning; but alas! the word which met us at the station was, "*He is gone!*" He had exposed himself too much to the sun on Christmas in connection with his Sunday-school, which had become large and flourishing. Providentially Mr. Drew, stepfather of the Misses Stockbridge, went from Mhow on Monday to assist him at his prize distribution and a magic lantern exhibition, and, finding him very ill, nursed him all night, brought him from Oojein to Indore next day, and there nursed him like a brother night and day till he died in his arms on Thursday afternoon at 5 o'clock. He suffered much, but was conscious to the end, and knew he was going even when the doctor, who was most attentive, gave hopes of his recovery. When Mr. Wilkie offered to read to him, he indicated he was suffering too much to be able to attend to anything, and added, "But I know that my Redeemer liveth." He begged for grace to suffer patiently, referring to Christ's having suffered so much more for him, and borne it patiently; and he often prayed, "Come Lord Jesus, come quickly," once adding, "And take me to be with thee and loved ones with thee." And the Lord heard, and soon took him to Himself. His face still wore traces of the pain he had been suffering, but otherwise looked quite natural. In this country little time must be allowed to pass before burial; and ere the sun was high we laid him beside his dear wife, singing in Hindustani, "Here we suffer grief and pain. In heaven we part no more." Dear fellow! this is a stunning blow to me personally, and a severe loss to our Mission. All we can say is, God makes no mistakes, and in some way this will do greater good.

In the afternoon, Mr. Wilkie arrived, and some days later Mr. Builder, who had been away from home. We were in sore perplexity about the work. Mr. Wilkie going home on furlough, and Mr. Murray gone to his eternal home! Finally, the care of Indore was laid on me, along with Rutlam, and Oojein on Mr. Builder, in addition to Mhow. Of course, the work in all four must suffer; there is no help for it. And other places must still remain without the Gospel. When will our cry for help be answered? Men seem to be offering in numbers, and yet none are sent! Why? Because there is no money to send them!! If that is really the case, then indeed these people must die in their sins, but their blood, we may hope, will not be required at the hands of the members of our Church. I hope men will speedily be sent forth by the Lord of the harvest through the Church, his representative on earth.

Our Presbytery telegraphed to the Foreign Missionary Committee the fact of our Mr. Murray's decease and an appeal for help, and adopted the following resolution:—

"With reference to the decease of the Rev. Robert Campbell Murray, B.A., on Thursday afternoon, the 29th December, 1887, the Presbytery would express its heartfelt sympathy with the mother and other relatives of the beloved brother who has just been called away; and while bowing submissive to the chastisements of God, and assured that in this also 'He hath done all things well,' would record its grief at this first break in its numbers, the removal of its youngest member, so loveable in his character, and just when he was entering on his work and it was opening so encouragingly before him, when the need is so crushing, and when he gave such promise of usefulness. His geniality, gentleness, brightness and manliness opened hearts to him and prepared them to receive benefit from his evangelical spirituality and missionary zeal. Affection for him personally combines with a sense of the great loss to the work of Christ at large, and especially to this Mission, in deepening our sorrow. Our prayer is that the God of all comfort may pour the balm of his consolation into the wounds he has made, and that he may speedily send forth more labourers into his harvest."

Other things I cannot now speak of, and I must even leave what I meant to tell of the bright sunset of Mrs. Murray's life. Truly *they were* lovely and pleasant in their lives, and in death they were not long divided. We cannot but mourn for them, though our grief is tempered with comfort and hope. May the almost tragic end of their brief missionary life be blessed to do more good than their continued life would have accomplished, in moving many others to come in their stead, and those who cannot come personally to send substitutes.

At the last meeting of the Presbytery of Indore, Mr. Wilkie reported the ordination of two elders for Indore congregation. Mr. Wilkie having been granted leave to return to Canada on furlough, he was appointed the Presbytery's representative to next General Assembly. A letter was read from the Clerk of the Indian Presbyterian Alliance, together with the memorial of the Alliance anent the Marriage question, which had been transmitted to the Foreign Mission Committee, with a view to its being presented to the General As-

sembly for such action as may be deemed best to secure the prayer of the memorial. Messrs. Wilson and Campbell were appointed delegates to a Sunday-school Convention to be held in Cawnpore. Mr. Campbell submitted a proposal for the supply of services to Presbyterian soldiers and others in Chakrâta. A minute was adopted in reference to the lamented death of Mr. R. C. Murray.

The New Hebrides.

LETTER FROM REV. JOSEPH ANNAND.

TANGOA, SANTO, 9th Nov., 1887.

TANGOA is the name applied to the beautiful islet upon which our house stands, as well as to the village near by us. It lies close by the mainland of Santo, at the head of a large bay on the south side. There are several small islands near, but only one other is now inhabited. Between us and the mainland lies a good harbour for vessels of all sizes. The Tangoans cross in their canoes every day to the mainland to their plantations. They are quite an influential people, and are in friendly intercourse with all the inhabitants of this southern coast. To-day a canoe load came from Cape Lisburn, where Mr. Goodwill was settled, on a visit. We have also had visitors from far inland. Our station is in the best locality to be found on southern Santo. It has a good harbour, a central position, a comparatively healthy place, and among the most influential people. There are more using this language, too, than there are any other dialect near. To-day we heard of the twelfth village speaking the Tangoan dialect. All the people around are friendly to the missionary.

Come, now, and take a look at our new home. Of course, it does not compare very favourably with your Montreal residences, but still we are well pleased with it. Landing on our beautiful coral beach, we at once enter the shade of some fine specimens of our island forest trees. Walking up our narrow avenue on gradually rising ground, some 250 yards from the beach, we arrive at the mission house—a neat, substantial, weatherboard building with galvanized iron roof. It is lined and ceiled throughout with dressed pine boards, and painted white, with chocolate-coloured doors and windows, with green verandah railing. The cottage contains four comfortable rooms, while closely connected with it are bath-room, pantry, kitchen, store and yam house. All these buildings are completed after two and a half months hard labour.

We have no church nor schoolhouse as yet. Our first school will probably be on a verandah or under the shade of one of those giant banyan trees near by. When our pupils get sufficiently interested in learning to assist gratuitously in erecting a schoolhouse, we shall then build. The language is now being acquired, and we hope to begin teaching early in the

year. Just now, however, our prospects are not very bright. For five weeks I have been laid aside from all work by an attack of "sciatica." I am sorry to be compelled to add that it shews no signs of leaving me. The Master is teaching us patience. When we first sighted our field of labour, and when all looked bright and hopeful, our vessel suddenly ran upon the rocks. For three and a half weeks we remained in our tent, like the Israelites of old, waiting for the cloud to rise, so that we might go forward. Now, so soon as we get comfortably settled and, as we think, everything into working order, we are again told to wait a while. We trust that the Master's time will soon come for us to begin work. Even out of this suffering something good is to come. We cheerfully await His time. The Lord's will be done! But, Mr. Editor, it is a *lonely place* in which to suffer severely and long. Brethren, pray for us!

The people around us, although said to be cannibals and almost everything that is bad, are very friendly to us. They have also been wonderfully honest. They sell us all the food we require from them. They have also worked for us as much as we wish, so that we have had no trouble in getting the rough, manual labour done about the station. We have gained their friendship and confidence, so that from the day we landed here we have never had any cause to fear them. We cannot tell yet how they may act when they learn something about the Gospel. When it begins to overthrow some of their old, cherished heathen customs, then we shall expect opposition and hatred from those unwilling to yield themselves to the truth. However, at present, we are well pleased with our new station, and thankful that God brought us to Santo and Tangoa.

P.S.—Nov. 14th—The *Dayspring* has arrived. All the missionaries in the Group fairly well, and work prospering. My sciatica is no better yet.

J. A.

Our Trinidad Mission.

ANNUAL REPORTS.

THROUGH the kindness of *Rev. Kenneth J. Grant*, of San Fernando, we have received printed copies of the reports for the past year, in neat pamphlet form, from which we make the following extracts:—

INTRODUCTORY STATEMENT:—The year's work is finished. How much real work, acceptable to Christ, has been done in it only the day of His coming shall declare. Humbly and thankfully we tell of what we have been permitted to see and to judge of under the guidance of the Holy Spirit. Not unto us, not unto us but unto God's name be the glory of all that has been done.

We note with satisfaction the continued

prosperity of our schools, the continued generosity of the several proprietors during a season of depression, the regular and increasing attendance of the people upon the means of grace, and the consistent and steadfast lives of many before men; also the restoration of Miss Semple to health and her return to the service of the Mission. We record with deep sorrow the death of Miss Archibald, also the breaking down of Mrs. Wright's health and the consequent near removal of Mr. Wright from Trinidad. The debt on Couva field has been cleared off. The balance of debt on Couva church is very small, and is provided for by subscriptions on the book not yet paid in. The debt on Tunapuna church has been reduced from £255 9s. 3d. to £133 7s. It is remarkable how readily the Indian children in our schools adopt the English language in place of their own in ordinary conversation. We refer to the statements in Mr. Morton's report in reference to distribution of literature. These statements apply with equal fitness to the whole Mission. The taste for reading has been steadily increasing. An average of £50 worth of Indian books each year has been sold in connection with the Mission during the last three years. This sum represents a large number of books, as they are sold at low prices. We have never asked for grants from publishing societies in India, but they have allowed us most liberal discount on purchases; and we take this opportunity of tendering thanks to the North Indian Bible Society, the North Indian Tract Society, the Christian Vernacular Society, and also to Oliver W. Warner, Esq., Emigration Agent at Calcutta, for his kindness in getting our orders forwarded to us. Two new schools have been opened in St. Lucia early this year. Early next year, when the dry season sets in, it is proposed that one of our number should visit these schools, when details of the work on that island will be duly reported to the Board. There have been in all 203 baptisms during the year—85 children and 118 adults. This makes a total of 1410 baptisms since the opening of the Mission here. Twenty couples have been married during the year. There are now 371 communicants in good standing, of which 76 were added during the past year. There have been 33 schools in operation, giving the following aggregate figures:—On the roll—Boys, 1310; girls, 533; total, 1843. Daily average, 1269. The total expenses of the four stations for the year 1887 were \$18,625, of which about \$10,000 came from Canada, the balance from the Government of Trinidad, the proprietors of estates and other local sources.

MISSIONARIES AND STATIONS.

(1) TUNAPUNA, Rev. John Morton; Catechist, J. Anagee (temporary for St. Joseph); Canadian Lady Teacher, Miss Blackadder.

(2) SAN FERNANDO, Rev. Kenneth J. Grant and Lal Bihari; Catechist, E. Tulsi; Teacher, Miss Copeland.

(3) COOVA, Rev. J. K. Wright; Catechist, Ramlalsing.

(4) PRINCES TOWN, Rev. W. L. Macrae; Catechist, C. C. Soodeen; Teacher, Miss Semple.

TUNAPUNA.

Mr. Morton reports in substance as follows (Twentieth Annual Report):—

Schools.—Miss Blackadder took charge of Tacarigua School in February. Miss Morton voluntarily gave to Orange Grove School the same time and attention as last year; but the extension of the work made it necessary to appoint a paid teacher from October 1st. Some of the children from Orange Grove estate attend the Tacarigua School; but this afternoon school on the estate lays hold of children who are engaged in the field, or in helping their parents, in various ways, in the forenoon, and of others who cannot be persuaded to go to Tacarigua School. Red Hill School, supported by the Women's Foreign Mission Society of Ontario, is doing excellent work in the same way.

Sunday Schools.—A uniform system of lessons and Bible reading was carried out in all the schools. Fifteen parables—those found in Matthew and Mark—were carefully studied, and awakened a very unusual interest in the larger children and adults. Our Old Testament studies were in Genesis and Exodus, and the Gospels by Matthew and Mark.

Catechist's Work.—Joseph Annajee was employed throughout the year, giving the greater part of his time to the St. Joseph District, while Ajodhya assisted in Tacarigua and beyond the Caroni River. With two public hospitals, four large and several smaller estate hospitals, and a large number of estates and villages to be visited, such agents are indispensable.

Work among the Women.—Was carried on by Mrs. Morton in every part of the field, and keeps well abreast of work among the men. Fanny Subarn, an intelligent woman, who reads and speaks Hindi fluently, was employed under her guidance four afternoons each week as a Bible-woman, and was everywhere welcomed by the women.

Sabbath Services.—Six places had a service every Sabbath, conducted either by my chief catechist or myself. Ajodhya, Geoffroy Subarn and several volunteers went out to other places every Sunday afternoon. Rev. Wm. F. Dickson conducted an English service in the Tunapuna church every Sunday at 4.30 p.m.

Literature.—A large number of books—complete Bibles, parts of the Scriptures, books on geography, history, and religious doctrine and life—have been circulated during the year. There seems to have been a spirit of enquiry stirred up among the Mohammedans, as books in their dialect and on subjects connected with the Mohammedan controversy have been in unusual demand.

Special Hindrances.—Strong drink is blight-

ing and cursing a large number of the Indian people, both physically and morally; and the connection of the Government and of Christians with it is a very great stumblingblock. It is ruining more, far more, than the efforts of all connected with this mission can save. Sunday trading, legalized till 9 o'clock a.m. and carried on by back doors all day, has a most pernicious influence. The detailed accounts submitted show that the debt of £255 9s. 3d. on January 1st has been reduced to £133 7s. on December 31st.

Statistics.—Scholars in the day-schools, 419; in the Sunday-schools, 232; baptisms, 26; marriages, 5; communicants, 34.

More to follow.

WHAT ROMANISM IS.

THE REV. DR. KELLOGG, of St. James Square Church, Toronto, preached an effective sermon to his own people last month on the Primacy of Peter, from the text Matt. xvi: 18-19. He closed with the following earnest sentences:—It is clear that the question involved in this matter is no trifling one. Whatever we may think about it, Rome speaks on this matter in no uncertain tone. Rome, claiming to be infallible, has declared that subjection to the Holy See is "altogether necessary to salvation." If so, then the question cannot be unimportant. It is a question as to what "is necessary to salvation." The matter is thus very different from any of these questions which divide the Evangelical Protestant Churches. We frankly and heartily accept the words of Cardinal Manning as simple truth, "The Catholic Church is either the kingdom of the Son of God, or the masterpiece of Satan." Nor if Holy Scripture is to be allowed to decide, are we permitted to doubt which of the alternatives we must accept. For if neither this text nor any other gives any basis for the Papal claim of supremacy and infallibility, or justifies the assumption of the Pope to be the viceroy of Jesus Christ, then the Papal supremacy is a stupendous usurpation and nothing less than high treason against the Christ of God. Is not this plain? For what is high treason if not to usurp the rights and prerogatives of a king without his warrant?—a crime, when committed even against an earthly monarch, of such gravity as to have been commonly and justly punished with death. This, then, is no matter for smooth words and flattering speeches from anyone who will be loyal to the Lord Jesus Christ. Let us not be afraid to speak out plainly and say—as in the light of Holy Scriptures we cannot but say—that the Papal claim of supremacy is high treason against the Son of God.

DANGER FROM ROME.

It follows, from this argument, that to be indifferent to Roman error, to fraternize and coquet with Rome, as the fashion is just now,—except the claim which she vainly seeks to base upon this Scripture, be clearly made out

—must be a most perilous error; an error, indeed, fatal, if persisted in, to all that we hold most dear as Christians, and even as citizens. The words of Adam Smith are no exaggeration, when he says, “The constitution of the Church of Rome may be considered the most formidable combination that was ever formed against the authority and security of civil government, as well as against the liberty, reason and happiness of mankind.” Yet many would seek to persuade us, notwithstanding the centuries of bloody cruelty which witness Rome’s true character, that Rome has changed and is becoming liberal and tolerant! But let us not so grievously deceive ourselves. I will not malign Rome. Let us but listen to her own highest dignitaries upon this subject. Cardinal Manning says, in his “Essay on Religion,” “Neither true peace nor true charity requires tolerance; the Church has the right to require every one to accept her doctrine; and the duty of the civil power is to enforce the laws and punish heresy.” Does this sound as if the Rome of to-day were in principle any different from the Rome of the 15th and 16th centuries, which burnt Latimer, Ridley, Cranmer, and thousands of lesser folk—men, women and children? Nor is this merely the Cardinal’s private opinion. For, as every one knows, or should know, in the famous Syllabus of 1864, Pius IX. denounced the liberty of conscience as insanity, the freedom of speech and of the press as the liberty of perdition,” and anathematized all who declared that the Papal power has erred in employing force for the extirpation of heresy. Nor let it be forgotten that only six years after this fulmination, was declared the doctrine of the absolute infallibility of the Pope in all such official utterances; and that the present Pope, popularly supposed to be more conciliatory than his predecessor, July 27, 1884, endorsed this Syllabus, and commended it as giving “clear guidance” to “the thoughts and conduct” of the faithful; and has signified his own mind on this subject by public laudation of the infernal persecutions of the Albigenses, as glorious victories over heresy! Surely, to shut the ears to declarations such as these, is but evidence of a fatuity which, if persisted in by the many, must sooner or later issue in sore trouble.

ROME’S INFLUENCE NOT WANING.

No, this is not a dead issue. Rome is not, as some seem to fancy, an effete and dying power! So far from this, the recent revival of her influence in all Catholic and Protestant lands is matter of daily remark by the most thoughtful observers of our times. She directs the consciences of some 200,000,000 of our race; everywhere that the right of the ballot exists, in Canada, in the United Kingdom, and in the United States, she seeks to control elections, ready ever to give the vote of her millions to whichever political party will promise her the most; so that there is not a statesman in Protestant Christendom but is compelled, whether

he will or no, to take Rome into account as a potent factor in every political question. She also, steadily, and—thanks to the blind infatuation and ignorance of many Protestant parents—with far too much success, seeks to reach and seduce our children in her many schools and colleges.

No! the question of the supremacy of Rome is far enough from being out of date. It is one of the chief, living, burning questions of our time. Let us, then, as we value our souls and our liberties, see to it that we have clear views and settled convictions on this point; convictions based not on the fancies of men, but on the Word of God. No text has proved of more vital moment in history than the text of to-day. Let us, then, see that we have clear and unwavering views as to its teachings, and then act accordingly. We ignore Rome’s claims, or make light of her power at our peril. Let us then, as loyal to Christ, resist her advances everywhere and always. As parents, let us keep our children from her influence, as from a deadly infection. As citizens, let us ever be found, without distinction of party, opposing Rome’s aggressions always at the polls. And, above all, as Christians, let us seek in every way of kindly effort to place in the hands of Roman Catholics in every land that light and life-giving Word of God, which the Roman hierarchy, with a far-seeing regard to its own stability, ever seeks to keep out of the sight of their people. Against these so misguided multitudes, no cause have we for hatred and bitterness, but rather for an immeasurable pity like that of the compassionate Saviour, whose prayer we may well make our own for these deluded ones, “Father, forgive them, for they know not what they do.”

EMPEROR OF GERMANY.

THE PRESBYTERIANS OF CANADA sympathize sincerely with the people of Germany in the loss they have sustained by the death of their beloved Emperor, William I. The venerable Kaiser was a model sovereign—enthroned in the affections of his subjects, and having their best interests ever uppermost in his thoughts. He was a pronounced Protestant, and a stout assertor of the “Divine right of kings.” When compelled to wage war with France, William drew the sword with reluctance, and his proclamation to his people on that occasion was a remarkable one:—

“From my youth upwards,” it ran, “I have learned to believe that all depends on the help of a gracious God. In Him is my trust, and I beg of my people to rest in the same assurance. I also decree that while the war lasts, prayers shall be offered in all Divine services, that in this struggle God may lead

"us to victory, and that He may give us grace
"to bear ourselves as Christian men even unto
"our enemies."

We are not careful to enquire whether he was connected with the Lutheran or the Reformed Church, or whether he called himself a Calvinist, as his father did. We pay this humble tribute of respect to the memory of a noble Christian ruler, who was not ashamed to be called a subject and servant of the King of kings.

The Presbyterian Record.

MONTREAL: APRIL, 1888.

JAMES CROIL,
ROBERT MURRAY, } Editors.

Price: 25 cts. per annum, in Parcels to one address. Single copies 50 cts. per annum.

PAYMENT IN ADVANCE.

ARTICLES intended for insertion must be sent to the Office of Publication by the tenth of the month at latest.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415, Post Office, Montreal.

REV. DR. REID, Agent of the Church at Toronto, has removed his office from 50 Church street to No. 15 Toronto street.

THE FOURTEENTH GENERAL ASSEMBLY of our Church is appointed to meet in St. Matthew's Church, Halifax, N.S., on Wednesday, the 13th of June, at 7.30 p.m., or, as they say in the East, "half-past nineteen o'clock." Halifax is nothing if it is not hospitable; the Commissioners are sure to meet with a hearty reception. Rev. Dr. Reid, Toronto, and Rev. P. M. Morrison, Halifax, the Agents for the Western and Eastern Sections of the Church, respectively, will furnish all needed information respecting the travelling arrangements, and, until further notice, Clerks of Presbyteries will do well to send, immediately after their election, the names of Commissioners, with their addresses, to Rev. P. M. Morrison, Halifax.

MEETINGS OF SYNODS.—Attention is directed to the meetings of the Synods and Presbyteries. *See page 112.*

WANTED—A few numbers of the RECORD for JULY, AUGUST and SEPTEMBER, 1876, to complete sets.

Literature.

KEIL'S BIBLICAL ARCHÆOLOGY.—The veteran scholar Keil is already too well known by the translations of his various commentaries to need any introduction or commendation. His valuable work on Biblical Archæology is now being brought within reach of English readers. The first volume has just appeared, and is so far an improvement on the original that it contains the author's "alterations and additions," bringing it down to date. This volume deals with the religious institutions and customs of the Jews, and, like all the author's works, is based upon a frank recognition of the supernatural character of the Old Testament. The remaining volume will deal with the civil and social customs of Israel—will not supersede the standard English Bible Dictionaries, but will form a valuable supplement to any of them. The translation is carefully made, and is edited by Rev. J. Crombie, D.D., Professor of Biblical Criticism in the University of St. Andrew's. T. & J. Clark, Edin.

THE DAWN OF THE MODERN MISSION. By Rev. W. Fleming Stevenson, D.D. W. Drysdale & Co., Montreal, 1887; pp. 188; price, 60 cents. This little posthumous volume contains four lectures delivered in connection with the Duff Lectureship during the years 1884-1886, and form a pleasing *souvenir* of one who, as the Convener of the Foreign Mission Committee of the Presbyterian Church in Ireland, devoted much time and thought to missions, and by his brilliant speeches and letters had come to be an acknowledged authority on this subject.

PARKER'S PEOPLE'S BIBLE. Discourses by Rev. Joseph Parker, D.D., Minister of City Temple Church, London. New York: Funk & Wagnalls; W. Drysdale & Co., Montreal. Vol. VII.; 1 Samuel, Ch. 18, to 1 Kings, Ch. 13. Price, \$1.75. Each succeeding issue of this remarkable series of Scriptural expositions gives fresh proof of the originality and research of the author, and increases the value of the whole. So far as it has gone, it is one of the richest commentaries extant, and promises to be a standard work of great utility.

WORDS AND WEAPONS for Christian workers, which has been so stimulating and successful in the hands of Dr. Pentecost, is about to make a new departure. The magazine is to be enlarged, and Rev. B. Fay Mills, the well-known evangelist, is to be associate editor. As a help to the interchange of thought between Christian workers throughout the land, nothing could be better.

WEBSTER'S UNABRIDGED DICTIONARY, published by G. & C. Merriam & Co., Springfield, Mass. Price, \$12. (Can be had of any bookseller in Canada. See advertisement.) The Principals of Queen's, Knox and Montreal Colleges are unanimous in their verdict that this is the best dictionary extant.

Page for the Young.

WORK WHILE YOU WORK.

WORK while you work,
And play while you play;
That is the way
To be cheerful and gay.
All that you do,
Do with your might;
Things done by halves
Are never done right.
One thing at once,
And that done well,
Is a very good rule,
As many can tell.
Moments are useless,
Trifled away;
Work while you work,
And play while you play.

TWO GOOD HANDS.

When I was a boy I became especially interested in the subject of inheritance. I was particularly anxious to know what my father's inheritance was; so one day, after thinking about the matter a good while very seriously, I ventured to ask him. And this was his reply;

"My inheritance? I will tell you what it was—two good hands and an honest purpose to make the best use in my power of my hands and the time God gave me."

Though it is now many years since, I can remember distinctly the tone of my father's voice as he spoke, and both his hands uplifted to give emphasis to his words.

Many a boy does not receive a large inheritance of money or lands; but every one has a pair of good hands, which are better than thousands of money. And a good purpose to make the best use of them is every boy's power. Remember this wise injunction, "Whatsoever thy hand findeth to do, do it with thy might."

FOUR LIARS.

"There is no danger." That is one.
"Only this once." That is another.
"Everybody does so." That is the third.
"By-and-by." This is the fourth.

When tempted from the path of strict rectitude and "There is no danger" urges you on, say, "Get thee behind me Satan!"

When tempted to give Sunday up for pleasure, or to labour, and "Only this once," or "Everybody does so," whispers at your elbow, do not listen for a moment to the dangerous counsel.

All four are cheats and liars. They mean to deceive and cheat you out of heaven. "Behold," says God, "now is the accepted time and now is the day of Salvation." He has no promise for "By-and-by."

"GOD WILL KNOW YOU."

One evening about Christmas, a gentleman was strolling along a street in Toronto, with apparently no object in view but to pass away the time. His attention was attracted by the remark of a little girl to a companion in front of a fruit stand: "I wish I had an orange for ma."

The gentleman saw that the children, though poorly dressed, were clean and neat, and calling them into the store, he loaded them with fruits and candies.

"What is your name?" asked one of the girls.

"Why do you want to know?" queried the gentleman.

"I want to pray for you," was the reply. The gentleman turned to leave, scarcely daring to speak, when the little one added:

"Well it don't matter. God will know you anyhow."

BETTER THAN GOLD.

"I will give that to the missionaries," said little Billy; and he put his fat little hand on a tiny gold dollar, as he counted the contents of his money-box.

"Why?" Susie asked. "Cause its gold. Don't you know the wise men brought Jesus gold? and missionaries work for Jesus."

Susie said, "The gold all belongs to Him anyhow. Don't you think it would be better to go right to Him, and give Him what He asks for?"

"What's that?"

Susie repeated, "My son, give Me thine heart."

BOYS, READ AND HEED THIS.

Look at a man of business—prompt, reliable, conscientious, yet clear-headed and energetic. When do you suppose he developed those admirable qualities? When he was a boy. Let us see how a boy of ten years gets up in the morning, works, plays, studies, and we will tell you just what kind of a man he will make. The boy that is too late at school, stands a poor chance to be a prompt man. The boy who neglects his duties, be they ever so small, and then excuses himself by saying, "I forgot; I didn't think!" will never be a reliable man. And the boy who finds pleasure in the suffering of weaker things will never be a noble, generous, kind man—a gentleman.

REMEMBER.—Every day remember, that today you have a God to glorify, a Saviour to imitate, a soul to save, your body to mortify, virtue to acquire, heaven to seek, eternity to meditate upon, temptations to resist, the world to guard against and overcome, and it may be, death to meet.

Acknowledgments.

Received by Dr. Reid, Agent of the
Church at Toronto. Office 15
Toronto Street, Post office Drawer,
2607.

ASSEMBLY FUND.

Received to 5th Feb., 1888, \$1,333.22
Mono Centre 1.00; Toronto Cooke's Ch
9.00; Victoria 1st Ch 7.00; Seymour
4.00; Mainsville 1.00; Hastings 4.70
Oro Guthrie Ch 3.00; Pugwash, St.
Matthew 3.00; Tatamagouche 5.00
Linden 2.00; Wallace, Knox Ch 5.00;
River John 5.00; Lower Musquodoboit,
1.00; Richmond Grove Ch 10.05
Dartmouth 4.95; Halifax, St John's
12.00; Halifax, St Matthew's 20.00;
Alberton 3.00; Mount Stewart & W.
St Peter's 3.00; Leitch Creek 2.20;
Glace Bay 4.00; North Sydney 5.00;
A Friend for Bocabec & Waweg 1.00;
Sussex 3.00; Antigonish 3.00; Pictou
Knox Ch 3.00; Stewiacke 5.00; Great
Village 5.00; Price's Corner 2.00;
Grafton 4.00; Sonya 6.00; Glamsms
2.00; North Gower & Wellington 5.00;
Toronto, Charles St Ch 12.00; Dun-
das 11.00; Galt, Central Ch 25.00;
Penetanguishene 1.50; Charleston
5.00; Hibbert 10.00; Claremont 5.00;
Paris, River St Ch 5.00; Brussels,
Melville Ch 5.00; Sydenham, Knox
Ch 2.00; Cold Springs 8.00; Wood-
lands 2.00; North Luther 2.00; St.
Helen's 4.50; East Ashfield 2.00;
North Dawn 2.00; Dawn, Caven Ch
3.00; Vernonville 3.00; Quebec, Chal-
mer's Ch 20.00; Hamilton, St Paul's
17.00; North Bruce & Saugeen, St
Andrew's 5.00; Cedarville & Esplin
4.00; Kemble 5.00; Oakville 10.00;
Alma 3.50; Morrisburg 3.00; Van-
couver, 1st Ch 2.00; South West-
minster 3.00; North Westminster 9.00
Owen Sound Division St Ch 13.00
Pictou 5.00; Burnstown 5.40; Era-
mosa, 1st Ch 3.00; Colborne 4.00;
Lyn 3.00; Lakeport 1.00; New West-
minster, St Andrew's 5.00; Sher-
brooke 2.00; Almonte, St John's 15.00;
Cobourg 10.00; Lochiel 8.00; Lon-
don, St Andrew's 25.00; St Thomas
18.00; Hamilton, Knox Ch 28.10
Grimsby & Muir Settlement 5.30;
Flamboro West 8.60; Ancaster &
Alberton 4.05; St Catharines 1st Ch
7.60; Beverly 7.00; Watertown 7.30;
Lynedoch & Silverhill 4.70; Niagara
St Andrew's 3.01; Hamilton, St Paul's
Central Ch 27.76; Hamilton, St Paul's
20.64; Niagara Falls, St Andrew's
4.00; Hamilton, Macnab St Ch 18.30
Osgoode 4.00; Woodstock, Knox Ch
15.00; Amherst Island 2.00; White
Lake 4.00; Omamee, Mt. Pleasant &
Lakevale 5.00; Ashfield 5.00; Regina
2.00; Bear Creek 2.20; Glen Sand-
field 2.00; Balaklava 2.00; W. Guil-
limbury 2nd Ch 4.00; English Settle-
ment 7.00; Thamesville 8.17; Wolfe
Island 1.26; Shelburne 4.00; Primrose
3.00; Rothsay 2.00; London 1st Ch
8.00; Amherstburg 3.00; Ste Therese,
G. Freniere, St Eustache 5.00; Hunt-
ingdon, St Andrew's 10.00; Komoka
1.00. Total \$2,040.01.

HOME MISSION FUND.

Received to 5th Feb \$22,652.30
Petrolea 50.0
Toronto, Old St Andrew's
Muskoka 50.00
Toronto, Cooke's Ch 110.00
Woodville, S S 50.00
Victoria 1st Ch 100.00
Georgetown 30.00

| | | | |
|---|---------|--|---------|
| Georgetown, S S | 10.00 | Morrisburg S S | 15.00 |
| Seymour | 35.00 | The late James Loghrin | 100.00 |
| Rylstone | 14.50 | Grimsby | 17.80 |
| Mainsville | 7.00 | Muir Settlement | 4.00 |
| Hastings | 17.72 | Keene S S | 17.00 |
| Oro Guthrie Ch | 5.00 | Allenford | 17.10 |
| Gravel Hill & Apple Hill .. | 9.00 | Fingal | 70.00 |
| Stouffville | 10.00 | Vancouver 1st Ch | 50.00 |
| Toronto, St. Andrew's | 825.65 | T G O | 5.00 |
| Price's Corners | 4.00 | Moore Burns Ch | 35.90 |
| Monkton | 8.00 | North Westminster | 173.00 |
| Grafton | 40.00 | Toronto College, St Ch B C .. | 3.00 |
| Bayfield, St Andrew's | 5.00 | Owen Sound Division St Ch .. | 62.50 |
| Moorefield | 11.00 | Guelph, Knox Ch | 49.00 |
| North Gower & Wellington .. | 15.00 | Guelph, Knox Ch, S S | 80.00 |
| Dunbar S S | 21.78 | Mrs J Fisher, Chatham | 2.00 |
| East Gloucester | 15.00 | Pictou | 31.00 |
| Underwood | 11.93 | Dunbar | 19.00 |
| Elora, Chalmer's Ch | 20.00 | Indian Head | 15.00 |
| Elora, Chalmer's Ch, B C | 7.50 | Alvena | 20.00 |
| Toronto, Charles St Ch | 125.00 | La Riviere | 30.00 |
| Dundas | 128.00 | Burnstown | 7.00 |
| Oil Springs & Oil City | 4.50 | Lake Charles | 15.32 |
| Penetanguishene | 6.75 | Caledonia | 16.25 |
| North Derby | 4.00 | Norwich | 40.00 |
| Martintown, St Andrew's | 39.00 | Hamilton, Erskine Ch, S S .. | 40.00 |
| Martintown, St Andrew's & Burns ch | 9.00 | Eramosa, 1st Ch | 14.00 |
| St Mary's 1st Ch | 50.68 | Rosemont & Mansfield | 15.00 |
| Hyde Park | 10.00 | Birtle | 17.00 |
| Komoka, S S | 10.00 | Toronto College, St Ch, S S .. | 40.00 |
| Clinton | 17.00 | Lucknow | 25.00 |
| Beamsville | 20.00 | West Adelaide | 7.00 |
| Charleston | 30.00 | West Adelaide, S S | 1.40 |
| Hibbert | 80.00 | Arkona | 3.00 |
| Claremont | 26.00 | Arkona, S S | 1.50 |
| Paris River St Ch | 45.00 | Gravel Hill | 1.00 |
| Paris River St Ch, S S | 33.88 | Norwich, Chalmer's Ch | 39.00 |
| Thorold | 30.00 | Colborne | 10.00 |
| Chatham, per Rev J Robert- son | 135.00 | Mooretown | 10.00 |
| D Goldie, Ayr | 100.00 | Lyn | 15.00 |
| Medicine Hat | 10.00 | Caintown | 16.64 |
| Esqueving, Union Ch | 2.00 | Keene | 22.00 |
| Brussels, Melville Ch | 55.00 | Toronto, St James Square Ch .. | 1010.00 |
| Guelph, Chalmer's Ch | 141.50 | Alton | 10.00 |
| Big Bay | 18.85 | Bayfield Road | 10.00 |
| Neepawa &c | 25.00 | Lakeport | 2.00 |
| Minnedosa | 20.00 | East Normanby | 5.00 |
| Sydenham, Knox Ch | 10.00 | New Westminster St An'w's .. | 100.00 |
| Kingston, Cooke Ch | 28.00 | Niagara Falls, St Andrew's .. | 10.00 |
| Sarnia, S S | 60.00 | Harwich | 25.00 |
| Carp | 8.00 | Hamilton, Central Ch | 684.72 |
| King, St Andrew's | 38.00 | Almonte, St John's | 50.00 |
| John Dickie, Hespeler | 10.00 | Cobourg | 85.00 |
| Cold Springs | 80.00 | Lochiel | 28.00 |
| Woodland | 7.00 | Grafton | 12.00 |
| North Luther | 7.00 | London, St Andrew's | 265.00 |
| Coulange | 45.00 | St Thomas | 160.00 |
| St Helen's | 22.00 | Cruickshank | 2.00 |
| East Ashfield | 10.00 | Enniskillen | 6.00 |
| Tavistock | 12.00 | Woodstock, Knox Ch | 224.50 |
| North Easthope | 59.00 | Woodstock, Knox Ch S S | 75.00 |
| West Flamboro | 21.00 | Woodstock, Knox Ch B Class .. | 13.00 |
| Dawn Caven Ch | 6.00 | Bromley | 13.64 |
| Vernonville | 20.00 | Hespeler | 12.00 |
| Teeswater, Zion Ch S S | 11.13 | Amherst Island | 8.00 |
| Carp Kinburn & Lowrie | 7.00 | White Lake | 5.00 |
| Auburn Field | 20.00 | Omamee, Mt Pleasant & Lakevale | 40.00 |
| St Mary's, Knox Ch | 57.20 | Uxbridge | 80.00 |
| Hollin | 20.70 | Shellmouth | 1.00 |
| Hamilton, St Paul's | 171.75 | Ashfield | 35.00 |
| Hamilton, St Paul's S S | 120.75 | Bracebridge | 19.50 |
| Huntingdon, 2nd Ch | 15.00 | Monck | 6.51 |
| Parkhill | 22.15 | Regina | 25.00 |
| North Bruce & Saugeen, St Andrew's | 38.00 | Severn Bridge | 6.67 |
| Cedarville & Esplin | 8.00 | Washago | 3.41 |
| Kemble | 7.00 | Ardrea | 5.58 |
| Toronto, Knox Ch | 1011.00 | St Catherines, Haynes Ave. Church | 15.00 |
| Toronto, Knox Ch, S S | 50.00 | Toronto, East Ch S S | 45.79 |
| Toronto, Knox Ch, B C | 50.00 | Glen Sandfield | 6.00 |
| Toronto, Knox Ch, Duchess St Miss, S S | 45.00 | East Hawkesbury | 8.00 |
| Tilbury Centre | 5.00 | Bear Creek | 20.00 |
| Smith's Falls, Union & St Andrew's Ch | 11.16 | Balaklava | 8.00 |
| Alma | 19.50 | W Guillimbury 2nd Ch | 15.00 |
| Morrisburg | 15.00 | Greenbank | 34.00 |
| | | Desboro | 3.65 |
| | | Onondaga | 30.00 |
| | | Beverly, B Class & S S | 12.00 |

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|-----------------------------|--------|
| Fitzroy Harbour..... | 15.00 |
| Perth, St Andrew's..... | 47.85 |
| Montreal, Calvin Ch..... | 10.00 |
| Thamesville..... | 20.00 |
| Wolfe Island..... | 4.00 |
| Shelburne..... | 20.00 |
| Primrose..... | 15.00 |
| Rothsay..... | 20.00 |
| London, 1st Ch..... | 100.00 |
| Central Bruce..... | 13.00 |
| Lady, Melville Ch Brussels. | 2.00 |
| Madoc, St Peter's..... | 65.00 |
| Amherstburg..... | 6.00 |
| Toronto, Old St Andrew's... | 90.00 |
| Toronto, St James Square Ch | |
| SS..... | 198.00 |
| W M Clark..... | 500.00 |
| Mr Ferguson, Fergus..... | 80.00 |
| Sundries per Rev J Robert- | |
| son..... | 63.05 |
| Montreal, Erskine Ch, B.C. | 43.98 |
| " Taylor's SS..... | 10.00 |
| " Cote St Antoine, | |
| Melville ch S S..... | 30.00 |
| Crawford..... | 6.00 |
| Laguerre..... | 6.00 |
| Russeltown & Covey Hill... | 23.00 |
| Elgin..... | 15.00 |
| Athelstane..... | 15.00 |
| Huntingdon, St Andrew.... | 42.00 |
| Leeds..... | 50.69 |
| Arundel..... | 8.00 |
| Wm Brown, Caledonia..... | 100.00 |
| Caledon East..... | 8.00 |
| Seaforth, 1st ch..... | 5.00 |
| Dixons Corners..... | 5.00 |
| Lethbridge..... | 15.00 |
| Toronto, Erskine ch..... | 100.00 |

\$33,618.98

STIPEND AUGMENTATION FUND.

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|-------------------------------|------------|
| Received to 5th February.. | \$9,374.81 |
| Wingham..... | 16.00 |
| Petrolea..... | 30.00 |
| Toronto, Cooke ch..... | 100.00 |
| Georgetown..... | 30.00 |
| Victoria, 1st ch..... | 20.00 |
| Smithville..... | 8.00 |
| St Ann's..... | 18.00 |
| Seymour..... | 33.00 |
| Rylstone..... | 5.00 |
| Mainsville..... | 6.00 |
| Hastings..... | 16.39 |
| Chater..... | 30.00 |
| Eden Mills..... | 3.00 |
| Oro Guthrie ch..... | 10.00 |
| Manitou..... | 20.00 |
| Gravel Hill & Apple Hill... | 2.00 |
| Stouffville..... | 15.00 |
| Toronto, St Andrew's..... | 1667.59 |
| Prices Corner's..... | 3.00 |
| Monkton..... | 3.79 |
| Grafton..... | 5.55 |
| Granton & Lucan..... | 15.00 |
| Bayfield, St Andrew's..... | 10.00 |
| Glamis..... | 15.00 |
| North Gower & Wellington. | 25.00 |
| King, St Andrew's..... | 50.00 |
| Elora, Chalmer's ch..... | 20.00 |
| Elora, Chalmer's ch, B Class. | 7.50 |
| Toronto, Charles St ch..... | 250.00 |
| Dundas..... | 75.00 |
| Penetanguishene..... | 11.00 |
| Ayr, Knox ch..... | 67.05 |
| Clinton..... | 13.00 |
| Beamsville..... | 30.00 |
| Charleston..... | 10.00 |
| Hibbert..... | 32.00 |
| Claremont..... | 23.00 |
| Paris River St ch..... | 20.00 |
| " S S..... | 10.00 |
| Thorold..... | 25.00 |
| Brussels, Melville ch..... | 40.00 |
| Guelph, Chalmer's ch..... | 104.50 |
| Minnedosa..... | 32.00 |
| Sydenham, Knox ch..... | 20.00 |
| Kingston, Cooke ch..... | 50.00 |
| Corwall, St John..... | 95.00 |
| Cold Springs..... | 45.00 |

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|-----------------------------|---------|
| Woodland..... | 6.00 |
| North Luther..... | 6.00 |
| St Helen's..... | 8.00 |
| East Ashfield..... | 1.50 |
| Tavistock..... | 7.00 |
| North Easthope..... | 22.00 |
| Priceville & Bunessan..... | 5.00 |
| West Flamboro..... | 21.00 |
| Dawn Caven ch..... | 10.00 |
| Warsaw & Dummer..... | 17.00 |
| Carp Kinburn & Lowrie.... | 7.00 |
| Auburn Field..... | 20.00 |
| Hollen..... | 12.42 |
| Hamilton, St Paul's..... | 199.76 |
| Huntingdon 2nd ch..... | 40.00 |
| Parkhill..... | 11.35 |
| Kippen..... | 8.41 |
| North Bruce & Saugeen, St | |
| Andrew's..... | 17.00 |
| Cedarville & Esplin..... | 29.00 |
| Kemble..... | 9.00 |
| Toronto, Knox Ch..... | 1000.00 |
| Oakville..... | 35.00 |
| Alma..... | 8.00 |
| Morrisburg..... | 20.00 |
| Grimsby..... | 5.00 |
| Fergus, Melville ch..... | 1.50 |
| Fingal..... | 40.00 |
| Vancouver, 1st ch..... | 30.00 |
| South Westminster..... | 18.00 |
| North Westminster..... | 100.00 |
| Hyndman..... | 14.00 |
| Toronto College, St ch, B C | 3.00 |
| Owen Sound, Division St ch | 50.00 |
| Guelph, Knox Ch..... | 84.00 |
| Glenvale..... | 3.50 |
| Wilton..... | 1.30 |
| Pictou..... | 35.12 |
| Indian Head..... | 5.00 |
| La Riviere..... | 10.00 |
| Caledonia..... | 16.25 |
| Hamilton, Erskine ch S S | 12.00 |
| Rosemont & Mansfield..... | 13.65 |
| Birtle..... | 17.00 |
| Lucknow..... | 5.00 |
| West Adelaide..... | 7.00 |
| Arkona..... | 3.00 |
| Gravel Hill..... | 3.00 |
| Dunwich, Chalmer's ch..... | 10.00 |
| Colborne..... | 10.00 |
| Mooretown..... | 10.00 |
| Lyn..... | 15.00 |
| Caintown..... | 17.70 |
| Toronto, St James Square ch | 904.47 |
| Bayfield Road..... | 4.00 |
| Lakeport..... | 2.00 |
| East Normanby..... | 5.00 |
| New Westminster, St Anw's | 20.00 |
| Niagara Falls, St Andrew's. | 10.00 |
| Hamilton, Central ch..... | 548.00 |
| Almonte, St John's..... | 40.00 |
| Cobourg..... | 82.90 |
| Lochiel..... | 10.00 |
| London, St Andrew's..... | 100.00 |
| St Thomas..... | 133.74 |
| Cruikshank..... | 1.00 |
| Enniskillen..... | 3.00 |
| Woodstock, Knox ch..... | 145.00 |
| Woodstock Knox ch B Class | 20.00 |
| Amherst Island..... | 20.00 |
| White Lake..... | 4.00 |
| Uxbridge..... | 66.00 |
| Ashfield..... | 25.00 |
| Bracebridge..... | 11.10 |
| Regina..... | 25.00 |
| Severn Bridge..... | 3.06 |
| Washago..... | 1.98 |
| Ardrea..... | 3.24 |
| St Catharines, Haynes Ave | 20.00 |
| Glen Sandfield..... | 12.00 |
| East Hawkesbury..... | 15.00 |
| West Guilimbury 2nd ch... | 20.00 |
| Fitzroy Harbour..... | 22.00 |
| Montreal, Calvin ch..... | 40.00 |
| Wolf Island..... | 10.00 |
| Shelburne..... | 7.00 |
| Toronto, Old St Andrew's... | 90.00 |
| Madoc, St Peter's..... | 50.00 |
| Primrose..... | 5.00 |

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|----------------------------|-------|
| Stony Mountain..... | 14.15 |
| London 1st ch..... | 64.73 |
| Grassmere..... | 20.10 |
| Stonewall..... | 27.00 |
| Centre Bruce..... | 6.00 |
| Leeds..... | 11.75 |
| Arundel..... | 5.00 |
| Montreal, St Matthew's S S | 38.67 |
| Dalhousie Mills & Cote St | |
| George..... | 25.00 |
| Caledon East..... | 4.00 |
| Komoka..... | 8.00 |
| Roxborough, Knox ch..... | 9.00 |
| Dixons Corners..... | 4.00 |

\$17,284.53

FOREIGN MISSIONS FUND.

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|-------------------------------|-------------|
| Received to 5th February.. | \$20,370.42 |
| Petrolea..... | 10.00 |
| Mono-Centre S S..... | 4.50 |
| Toronto, Cooke Ch..... | 100.00 |
| Georgetown..... | 25.00 |
| Georgetown, S S..... | 10.00 |
| Victoria, 1st ch..... | 23.00 |
| Seymour..... | 2.00 |
| Rylstone..... | 10.50 |
| Mainsville..... | 4.00 |
| Hastings..... | 6.24 |
| Chater..... | 6.00 |
| St Ann's..... | 3.00 |
| Stouffville..... | 10.00 |
| Toronto, St Andrew's..... | 600.00 |
| Prices Corners..... | 4.00 |
| Grafton..... | 20.00 |
| Sonya..... | 2.00 |
| Bayfield, St Andrew's..... | 4.00 |
| Moorefield..... | 7.70 |
| Glamis..... | 5.00 |
| North Gower & Wellington. | 10.00 |
| Underwood..... | 16.43 |
| Elora, Chalmer's ch..... | 30.00 |
| Elora, Chalmer's ch, B Class | 7.75 |
| Elora, Chalmer's ch, S S... | 15.00 |
| Toronto, Charles St ch..... | 100.00 |
| Dundas..... | 23.08 |
| Penetanguishene..... | 5.00 |
| St Mary's, 1st ch..... | 50.50 |
| Mrs J. Couse, Cheltenham.. | 75 |
| Hyde Park, S S..... | 10.00 |
| East Puslinch S S Mis Band. | 9.00 |
| Claremont..... | 21.00 |
| Paris River St ch..... | 20.00 |
| Paris River St ch S S..... | 25.00 |
| Thorold..... | 35.00 |
| Sale of Mission lands, Prince | |
| Albert..... | 549.04 |
| Member of Boston ch..... | 5.00 |
| Brussels, Melville ch..... | 75.00 |
| Brussels, Melville ch special | 5.00 |
| Member of Melville ch..... | 2.00 |
| Brussels, Melville ch S S... | 6.51 |
| Guelph, Chalmer's ch..... | 108.51 |
| Sydenham, Knox ch..... | 4.00 |
| Kingston, Cooke ch..... | 27.00 |
| Sarnia, S S..... | 27.27 |
| Rock Lake..... | 7.00 |
| A Friend, Brucefield..... | 25.00 |
| Cornwall, St John's..... | 80.00 |
| Port Perry S S..... | 16.53 |
| J Milligan, Durham..... | 5.00 |
| Weston S S..... | 10.85 |
| Friend, Kirkhill, erection | |
| of church in Formosa... | 250.00 |
| Cold Springs..... | 135.00 |
| Woodland..... | 6.00 |
| North Luther..... | 6.00 |
| Brandon..... | 1.00 |
| St Helen's..... | 14.50 |
| East Ashfield..... | 8.00 |
| Tavistock..... | 11.00 |
| North Easthope..... | 50.00 |
| Dawn, Caven ch..... | 6.00 |
| Vernonville..... | 14.00 |
| Teeswater, Zion ch S S..... | 5.56 |
| Carp, Kinburn & Lowrie..... | 7.00 |
| A Friend, West Lorne..... | 10.00 |
| Glengarry Presbyterian S S | |

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| Association, support of native teacher Glengarry Chapel Formosa..... | 140.00 |
| Toronto, Old St Andrew's..... | 314.00 |
| Auburn Field..... | 11.00 |
| St Mary's Knox ch..... | 50.00 |
| Hollin..... | 21.54 |
| Gamble Cooper..... | 17 |
| Deer Park..... | 10.00 |
| Hamilton, St Paul's..... | 68.48 |
| do do S S..... | 48.76 |
| Huntingdon, 2nd ch..... | 36.11 |
| Parkhill..... | 16.60 |
| Welland Port..... | 12.66 |
| Toronto College St ch B C..... | 4.00 |
| Owen Sound, Division St ch | 77.50 |
| Guelph, Knox ch..... | 30.00 |
| do do S S..... | 80.00 |
| North Bruce & Saugeen, St Andrew's..... | 40.00 |
| Cedarville & Esplin..... | 7.00 |
| Toronto, Knox ch..... | 880.00 |
| do do S S China..... | 35.00 |
| do do B Class..... | 50.00 |
| Toronto, Knox ch Deschene St Miss S S..... | 45.00 |
| Alma..... | 9.00 |
| do S S..... | 8.25 |
| Bowmanville, St Paul's S S..... | 25.00 |
| Morrisburg, S S..... | 19.00 |
| do S S..... | 29.00 |
| The late James Loghrin..... | 100.00 |
| Grimsby..... | 9.83 |
| Muir Settlement..... | 3.00 |
| Allenford..... | 17.02 |
| Elsinore..... | 6.63 |
| Skipness..... | 5.00 |
| Fingal..... | 45.00 |
| Vancouver, 1st ch, \$25 from J McEllis..... | 35.00 |
| South Westminster..... | 28.00 |
| do do S S..... | 16.00 |
| North Westminster..... | 74.00 |
| do do S S..... | 45.00 |
| Mr Knowles..... | 2.00 |
| J Fletcher..... | 1.55 |
| A Friend, Chatham..... | 3.00 |
| Pictou..... | 12.00 |
| Dunbar..... | 15.00 |
| Burnstown..... | 6.00 |
| Norwich..... | 94.49 |
| Hamilton, Erskine Ch S S..... | 54.00 |
| Eramosa 1st ch..... | 14.00 |
| Rosemont & Mansfield..... | 12.00 |
| Toronto College St ch, S S..... | 61.29 |
| Lucknow..... | 30.00 |
| Annie M McTavish, Vernon..... | 1.00 |
| West Adelaide..... | 7.00 |
| do do S S..... | 1.40 |
| Arkona..... | 3.00 |
| St Mary's 1st ch S S..... | 12.42 |
| Woodbridge S S..... | 10.44 |
| Londesborough..... | 25.00 |
| Dunwich, Chalmer's ch..... | 20.00 |
| Coborne..... | 10.00 |
| Mooretown..... | 7.50 |
| Caintown..... | 2.00 |
| North Pelham..... | 24.47 |
| Keene..... | 20.90 |
| Toronto, St James Square ch | 291.00 |
| Alton..... | 5.00 |
| Lakeport..... | 2.00 |
| New Westminster, St Anw's | 61.66 |
| Niagara Falls, St Andrew's..... | 10.00 |
| Hamilton, Central ch..... | 187.50 |
| Cobourg..... | 60.00 |
| Lochiel..... | 10.00 |
| Emerson..... | 10.00 |
| London, St Andrew's..... | 70.00 |
| St Thomas..... | 123.40 |
| Mrs Baikie, St Thomas China | 5.00 |
| Cruickshank..... | 2.00 |
| Enniskillen..... | 3.00 |
| Tilbury, East S S China..... | 6.00 |
| Woodstock, Knox ch S S..... | 45.00 |
| Bromley..... | 20.00 |
| Rodney & New Glasgow..... | 12.06 |
| Amherst Island..... | 6.00 |
| Omamee, Mt Pleasant & | |

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|--|-------------|
| Lakevale..... | 20.00 |
| Shellmouth..... | 1.00 |
| Ashfield..... | 24.00 |
| Bracebridge..... | 10.00 |
| St Catharines, Hayne's Ave S S..... | 25.00 |
| Toronto East ch S S..... | 15.00 |
| Bear Creek..... | 100.00 |
| Balaklava..... | 16.00 |
| W Guiltimbury, 2nd ch..... | 10.00 |
| Desboro..... | 14.00 |
| Beverly, B Class & S S..... | 2.75 |
| Fitzroy Harbcur..... | 7.00 |
| Montreal, Calvin Ch..... | 8.00 |
| Wolfe Island..... | 10.00 |
| Shelburne..... | 3.00 |
| Primrose..... | 60.00 |
| Rothsay..... | 12.00 |
| London, 1st ch..... | 16.00 |
| Amherstburg..... | 100.00 |
| William Hunter, Underwood | 5.00 |
| Windham..... | 61.25 |
| Toronto, St James Square ch S S..... | 75.55 |
| Montreal, Erskine ch, Juv- enile Mission..... | 80.00 |
| Montreal, Taylor's S S..... | 10.00 |
| do Cote St Antoine, Mel- ville ch S S..... | 30.00 |
| Russeltown & Covey Hill..... | 25.00 |
| Elgin..... | 10.00 |
| Athelstane..... | 10.00 |
| Kingston, Cooke ch S S..... | 8.50 |
| Huntingdon, St Andrew's..... | 40.00 |
| Leeds..... | 67.70 |
| Montreal, Stanley St ch S S..... | 10.00 |
| Carman..... | 6.80 |
| Scarboro, Knox ch..... | 75.00 |
| Seaforth, 1st ch..... | 5.00 |
| Roxborough, Knox ch..... | 34.00 |
| Toronto, Erskine ch..... | 100.00 |
| do do Y M B Class..... | 20.00 |
| | \$28,056.92 |

COLLEGE ORDINARY FUND.

Received to 5th Feb, \$1851.86;
Wingham, 10.20; Toronto, Cook ch,
45.00; Georgetown, 13.00; Hastings
5.18; Oro, Guthrie ch, 4.00; Bramp-
ton, 40.00; West Toronto Junction,
5.00; Moorefield, 3.00; Price's Cor,
2.00; Underwood, 5.00; Penetan-
guishene, 6.00; Charleston, 5.00;
Claremont, 10.00; Paris, River st ch
20.00; Thorold, 20.00; Beamsville,
5.00; Esquesing, Union ch, 1.00;
Guelph, Chalmers ch, 51.30; Syden-
ham, Knox ch, 4.00; Coldsprings,
20.00; Woodland, 1.00; North Luth-
er, 2.00; St Helens, 6.00; Tavistock,
2.00; North Easthope, 12.00; Dawn
Caven ch, 4.00; Vernonville, 6.00;
Carp Kinburn & Lowrie, 7.00; Hol-
lin, 5.80; Hamilton, St Pauls, 51.00;
Huntingdon, 2nd ch, 20.00; Parkhill
2.10; North Bruce & Saugeen, St
And's, 9.00; Cedarville & Esplin,
8.00; Oakville, 35.00; Alma, 9.00;
Grimsby, 7.75; Muir Settlement-
2.00; Fingal, 30.00; North West-
minster, 25.00; Morrisburg, 8.00;
Owen Sound, Division st ch, 25.00;
Guelph, Knox ch, 10.00; Pictou,
8.00; Dunbar, 4.25; Burnstown,
7.00; Eramosa, 1st ch, 6.00; Rose-
mont & Mansfield, 9.00; Lucknow,
9.00; Lyn, 8.00; Alton, 7.00; Hamil-
ton, Central ch, 100.00; Almonte, St
Johns, 25.00; Cobourg, 50.00; St
Thomas, 47.00; Woodstock, Knox
ch, 80.00; White Lake, 4.00; Omamee
Mt Pleasant & Lakevale, 8.00; Ux-
bridge, 25.00; Ashfield, 18.00; Regina
5.00; Toronto, East ch S S, 20.00;
Glen Sandfield, 2.00; Bear Creek,
5.00; West Guiltimbury, 2nd ch,
6.00; Wolfe Island, 2.00; Shelburne
10.00; Primrose, 5.00; Rothsay,

5.00; Amherstburg, 3.00; Total
\$2892.44.

MANITOBA COLLEGE FUND.

Received to 5th Feb \$1287.14; Mono-
Centre, 1.50; Woodville, 9.00;
Georgetown, 10.00; Seymour, 1.00;
Brampton, 20.00; Stouffville, 3.00;
Toronto, St Andrews, 100.00; Prices
Corners, 1.00; Grafton, 5.00; Glam-
mis, 5.00; Toronto, Charles st ch,
38.00; Dundas, 10.00; Penetanguis-
hene, 2.00; St Mary 1st ch, 10.00;
Hibbert, 10.00; Claremont, 5.00;
Thorold, 5.00; Brussels, Melville ch,
14.00; Guelph, Chalmers ch, 24.70;
Sydenham, Knox ch, 2.00; Kingston
Cook ch, 5.00; Cornwall, St Johns,
12.00; Cold Springs, 16.00; Wood-
land, 2.00; North Luther, 2.00; St
Helens, 5.00; East Ashfield, 2.00;
Tavistock, 1.00; North Easthope,
4.00; Vernonville, 4.00; Carp
Kinburn & Lowrie, 9.00; Hollin,
3.30; Hamilton, St Pauls, 35.00;
Huntingdon, 2nd ch, 7.30; North
Bruce & Saugeen, St Andrews, 6.00;
Cedarville & Esplin, 4.00; Toronto,
Knox ch, 500.00; Alma, 4.00; Mor-
risburg, 2.00; Grimsby, 2.00; Fingal
20.00; North Westminster, 15.00;
Owen Sound, Division st ch, 10.00;
Guelph, Knox ch, 10.00; Burnstown
7.00; Hamilton, Erskine ch S S,
20.00; Eramosa, 1st ch, 3.00; Birtle
5.00; Lucknow, 5.00; Colborne,
2.00; Toronto, Old St And's, 50.00;
Toronto, St James Square ch, 100.00;
Lakeport, 1.00; New Westminster,
St And's, 30.00; Hamilton, Central
ch, 50.00; Almonte, St Johns, 8.00;
Cobourg, 15.00; Lochiel, 4.00; Lon-
don, St Andrews, 50.00; White Lake
4.00; Uxbridge, 10.00; Toronto,
East ch S S, 10.00; W Guiltimbury,
2nd ch, 2.00; Shelburne, 8.00; Prim-
rose, 6.00; London, 1st ch, 20.00;
Amherstburg, 3.64; Roxborough,
Knox ch, 9.00; Total of \$2728.37.

KNOX COLLEGE ENDOWMENT FUND.

Received to 5th Feb, \$8982.94; St
Marys, 1st ch, 128.00; Millbank,
13.00; West Guiltimbury, 28.00;
Chatsworth, 37.00; H S Strang,
Goderich, 5.00; Belmont, 9.00;
Elora, Chalmers ch, 45.00; Cale-
donia, 51.00; Carluke, 143.75; Dr
Marquis, Mount Pleasant, 25.00;
Hyde Park, 15.25; John Cumming,
Almonte, 12.50; South Nissouri,
3.00; J Bregham, Blyth, 5.00;
Norval & Union, 15.00; Primrose,
42.00; Woodstock, 23.30; Kippen,
44.00; Binbrook, 36.50; Saltfleet,
17.00; Shelburne, 74.00; Paris,
Dumfries st ch, 90.00; Belgrave,
7.00; Hillsburg, 1.00; Thomas Lock-
hart, Lucknow, 5.00; Hills Green,
9.00; Sydenham, St Pauls, 25.00;
Arthur, 13.50; J E Hodgson, Toron-
to, 25.00; Pine River, 9.00; Chat-
ham Tn, Knox, 43.00; Harrington,
19.00; Granton, 13.00; Mrs Mc-
Kechnie, 7.00; James Calder, 2.00;
John Charlton, Lynedoch, 500.00;
Keene, 183.86; Westwood, 117.00;
J G Wilson, Seaforth, 10.00; Total
\$10835.10.

KNOX COLLEGE ORDINARY FUND.

Toronto, Old St Andrew's 100.00;
Stouffville, 5.00; Grafton, 10.00;
Elora, Chalmers ch 25.00; Toronto,
Charles St ch, 90.00; Dundas, 52.00;
St Mary's 1st ch, 20.00; Hyde Park,

3.55; Hibbert, 40.00; Brussels, Melville ch, 21.00; East Ashfield, 3.00; St Helen's, 12.50; Deer Park, 10.00; Toronto, Knox ch, 800.00; Grimsby, 9.00; Muir Settlement, 2.00; Hamilton, Erskine ch S S, 20.00; West Adelaide, 3.63; Arkona, 1.40; Colborne, 10.00; Toronto, St James Square ch, 455.00; Lakeport, 2.00; London, St Andrew's, 50.00; St Thomas, 3.00; St Catharines, Haynes Ave ch, 10.00; London, 1st ch, 50.00; Komoka, 2.00; Toronto, Erskine ch, 100.00; Total \$1,890.08.

WIDOWS' AND ORPHANS' FUND.

Received to 5th February, \$2,297.34; Wingham, 11.70; Petrolea, 20.00; Seymour, 1.00; Rylstone, 3.50; Mainsville, 2.00; Hastings, 4.42; Brampton, 15.00; Stouffville, 3.00; Prices Corners, 2.00; Grafton, 5.00; Bayfield, St Andrew's, 1.00; Glamis, 3.00; North Gower & Wellington, 2.50; Elora, Chalmers' Ch, 5.00; Toronto, Charles St ch, 10.00; Dundas, 10.00; Penetanguishene, 2.00; St Mary's, 1st ch, 5.00; Beamsville, 5.00; Charleston, 5.00; Hibbert, 5.00; Claremont, 8.00; Paris River St ch, 5.00; Thorold, 5.00; Brussels, Melville ch, 6.61; Guelph, Chalmers' ch, 12.35; Sydenham, Knox Ch, 3.00; Woodland, 2.00; North Luther, 2.00; Cold Springs, 10.00; St Helen's, 4.00; East Ashfield, 1.50; Tavistock, 1.00; North Easthope, 4.00; Vernonville, 3.00; Carp, Kinburn & Lowrie, 7.00; St Mary's, Knox ch, 5.00; Hollin, 2.50; North Bruce & Saugeen, St Andrew's, 4.00; Cedarville & Esplin, 5.00; Toronto, Knox ch, 211.65; Oakville, 10.00; Alma, 7.00; Morrisburg, 8.00; Grimsby, 4.00; Muir Settlement, 2.00; Allenford, 1.25; Fingal, 15.00; Vancouver, 1st ch, 2.00; South Westminster, 5.00; North Westminster, 25.00; Owen Sound Division, St ch, 23.00; Guelph Knox ch, 31.00; Picton, 8.00; Burnstown, 5.00; Eramosa, 1st Ch, 4.00; Rosemont & Mansfield, 6.00; Lucknow, 5.00; Colborne, 4.50; Lyn, 5.50; Keene, 10.00; Toronto, St James Square ch, 20.00; Lakeport, 2.00; New Westminster, St Andrew's, 15.00; Niagara Falls, St Andrew's, 1.00; Cobourg, 15.00; Lochiel, 7.00; St Thomas, 37.30; Harrington, 5.11; Amherst Island, 3.00; White Lake, 4.00; Uxbridge, 6.00; St Vincent, Knox ch, 7.00; Ashfield, 12.00; Regina, 5.00; St Catharines, Haynes Ave ch, 10.00; Glen Sandfield, 1.00; East Hawkesbury, 1.00; Bear Creek, 7.50; Balaklava, 3.00; W Guilimbury, 2nd ch, 2.00; English Settlement, 11.00; Fitzroy Harbour, 5.00; Montreal, Calvin ch, 5.00; Shelburne, 3.00; Primrose, 3.00; Amherstburg, 3.00; Russelltown & Covey Hill, 10.00; Seaforth, 1st ch, 5.00; Carman, 5.50; Toronto, Erskine ch, 30.00. Total, \$3,141.73.

WIDOWS' AND ORPHANS' FUND.

Ministers Rates.

Received to 5th Feb, \$2263.25; Revs Wm Robertson, 12.00; J H Ratcliffe, 8.00; J R S Burnett, 8.00; J Middlemiss, D D, 8.00; J Laing, D D, 8.00; A McTavish, 10.00; S Caruthers, 8.00; J Turnbull, 8.00; A R Linton, 16.00; Robert Leask, 8.00; D B McRae, 8.00; A Dawson, 10.00; H Sinclair, 8.00; W M Fleming, 8.00; G Sutherland, 8.00; Wm

Hodnett, 8.00; A B Baird, 8.00; R Hume, 8.00; J Abraham, 2 yrs, 16.00; Total \$2439.25.

AGED AND INFIRM MINISTERS' FUND.

Received to 5th Feb, \$3831.86; Geo Barron, Elora, 500.00; Petrolea, 20.00; Mono Centre, 1.00; Toronto, Cooke ch, 30.00; Georgetown, 8.00; Victoria, 1st ch, 12.00; Seymour, 2.00; Mainsville, 2.00; Hastings, 4.40; Moore Line, 9.00; Brampton, 20.00; Toronto, St Andrews, 275.00; Stouffville, 5.00; Prices Corners, 2.00; Grafton, 12.00; Sonya, 2.00; Bayfield, St Andrews, 1.00; Moorefield, 3.00; North Gower & Wellington, 2.92; Underwood, 5.00; Elora Chalmers ch, 11.00; Toronto, Chas st ch, 31.00; Dundas, 15.00; Penetanguishene, 2.25; Martintown, St Andrews, 17.00; St Mary's 1st ch, 5.00; Hyde Park, 6.00; Hyde Park SS, 5.00; Madoc, St Columba & St Pauls, 8.00; Beamsville, 5.00; Charleston, 10.00; Hibbert, 23.00; Claremont, 9.00; Paris, River st ch, 5.40; Thorold, 10.00; Brussels, Melville ch, 13.00; Guelph, Chalmers ch, 24.70; Sydenham, Knox ch, 2.00; Kingston, Cook ch, 4.80; Cold Springs, 20.00; Woodland, 2.00; North Luther, 2.00; Coulange, 10.00; St Helens, 9.00; East Ashfield, 4.00; Vernonville, 5.00; Quebec, Chalmers ch, 40.00; Carp Kinburn & Lowrie, 7.00; St Mary's, Knox ch, 6.00; Hollin, 3.30; Parkhill, 17.00; North Bruce & Saugeen St Andrews, 7.00; Cedarville & Esplin, 5.00; Toronto, Knox ch, 400.00; Oakville, 10.00; Alma, 8.00; Morrisburg, 8.00; Grimsby, 8.00; Muir Settlement, 3.00; Allenford, 1.50; Fingal, 30.00; Vancouver, 1st ch, 3.00; North Westminster, 50.00; Owen Sound, Division st ch, 23.00; Guelph, Knox, 40.00; Picton, 10.00; Burnstown, 5.00; Rosemont & Mansfield, 6.00; Lucknow, 8.00; West Adelaide, 5.00; Arkona, 2.00; Eden Mills, 3.00; Colborne, 4.50; Amos, 5.25; Lyn, 7.00; Keene, 20.00; Toronto, St James Square ch, 30.00; Alton, 3.00; Bayfield Road, 4.00; Lakeport, 1.00; New Westminster, St Andrews, 15.00; Almonte, St Johns, 15.00; Cobourg, 20.00; L chiel, 12.00; London, St Andrews, 60.00; St Thomas, 50.25; Woodstock, Knox ch, 60.00; Bromley, 8.70; Hensall, Carmel ch, 8.93; Amherst Island, 4.00; White Lake, 4.00; Omeme Mt Pleasant & Lakevale, 12.00; Uxbridge, 12.00; Ayr, Knox ch, 22.55; Ashfield, 12.00; Regina, 5.00; Glen Sandfield, 1.00; Bear Creek, 7.50; Balaklava, 3.00; W Guilimbury, 2nd ch, 6.00; English Settlement, 12.00; Fitzroy Harbour, 2.00; Montreal, Calvin ch, 15.00; Shelburne, 3.00; Primrose, 3.00; Rothsay, 5.00; Amherstburg, 3.00; Russelltown & Covey Hill, 10.00; Komoka, 2.50; Roxborough, Knox ch, 9.00; Toronto Erskine ch, 80.00; Total, \$6273.91.

Minister's Rates.

Received to 5th February, \$1,335.03; Revs Wm Robertson, 5.00; J R S Burnett, 3.75; J Middlemiss D D, 4.50; J O Herdman, 4.50; N Macphree, 3.00; J Laing D D, 7.00; A MacTavish, 4.50; S Caruthers, 4.00; J Turnbull, 4.00; A R Linton, 3.75; D Kellock, 26.00; Robert Leask, 3.50; D B McRae, 3.75; A Dawson, 4.00; H Sinclair, 3.75; W M Fleming,

3.75; G Sutherland, 5.00; W Hodnett, 4.00; J J Richards, 4.00; A B Baird, 4.00; J H Simpson, 4.00; R Hume, 4.00; John Ewing, 4.00; J Abraham, 2 yrs, 10; Total, \$1,432.78.

FOREIGN MISSION FUND.

Knox College Band.

Beamsville \$ 12.00

Knox College Alumni Association.

Rev Dr Middlemiss \$ 10.00
Per A J McLeod, Knox College 125.00

KNOX COLLEGE STUDENTS' MISSIONARY SOCIETY.

Brussels, Melville ch S S, 10.00; Toronto, Knox ch S S, 25.00; Toronto, Knox ch B Class, 25.90; Toronto, Knox ch Duchess St Miss S S, 35.00; South Westminster, 8.00; North Westminster, 35.00; Hamilton, Erskine ch S S, 20.00; Toronto College, St ch S S, 15.00; Hamilton, Central ch, 17.58; Scarboro, Knox ch, 42.00;

QUEEN'S COLLEGE FUND.

Toronto, Old St Andrew's... \$100.00
Dundas 23.00
Kingston, Cooke ch 20.00
Toronto, Knox ch 20.00

TRINIDAD.

Toronto, Knox ch S S \$20.00
Morrisburg 1.00
Toronto College, St ch S S.. 15.00
St Catharines, Haynes Ave ch S S 10.00
Toronto, Erskine ch, Y M B Class 10.00

ERROMANGA.

Dundas, Knox ch B Class, for Mr Robertson 30.00

NEW HEBRIDES—"DAY SPRING." AND NATIVE TEACHERS.

Sarnia, S S, 30.00; Sarnia S S 25.00; Metcalfe S S, 25.00; Russell S S 30.00; Hamilton, St Paul's S S, 30.00; Toronto, Knox ch S S 30.00; Morrisburg, 2.00; North Westminster, 8.00; Hamilton, Erskine ch S S, 20.00; Toronto College, St ch S S, 10.00; Woodstock, Knox ch S S, 12.00; St Thomas, Knox ch S S, 30.00.

ST PAUL'S INSTITUTION—Tarsus.

Toronto College, St ch S S.. \$12.00
Toronto, St James Square ch 50.90

MCALL MISSION.

Toronto, Knox ch B Class... \$50.00
Toronto, Knox ch, Duchess St Miss S S. 45.00
Toronto, St James Square ch 40.00

CONTRIBUTIONS UNAPPORTIONED.

Toronto, Central ch \$100.00
Milton. 44.00

MANITOBA COLLEGE DEBT.

Rev Dr Cochrane \$100.00
W E Roxborough... 10.00

KNOX COLLEGE BURSARY FUND.

R Kilgour, St James Sq ch Toronto 25.00
Toronto, Charles St ch 40.00
Hamilton, Central ch 60.00

CHURCH & MANSE BUILDING FUND.

J A Allan, Perth 10.00
D Kippen 25.00
Wm Meighen 50.00

MISSIONS TO THE JEWS.

North Easthope \$ 8.00
Toronto, Knox ch 214 21

| | |
|-----------------------------|-------|
| do do do S S..... | 12.00 |
| Toronto Knox ch, Duchess | |
| St Miss S S..... | 35.00 |
| Toronto, St James Sq ch.... | 30.00 |
| St Catharines, Haynes Av ch | 10.00 |

CHINESE SUFFERERS, HONAN.

| | |
|---------------------------|-------|
| North Westminster..... | 10.00 |
| Anonymous, Annan..... | 1.00 |
| REV C CHINIQUEY. | |
| St Catharines, Haynes Ave | |
| ch, S S..... | 15.00 |

ONTARIO SABBATH SCHOOL ASSOCIATION.

| | |
|---------------------------|------|
| Toronto East, ch S S..... | 5.00 |
|---------------------------|------|

Received for the month of February
by P. M. Morrison, Agent at Halifax,
P.O. Box 338, Office Chalmers
Hall, Duke Street.

FOREIGN MISSIONS.

Correction—In the Feb. RECORD,
the following acknowledgement
should be:—

| | |
|---------------------|-------|
| Lockeport.....\$ | 3.00 |
| Tidnish..... | 2.80 |
| South Maitland..... | 16.50 |

| | |
|-----------------------------|-----------|
| Previously acknowledged.. | 10,102.78 |
| St Peters S S, C B..... | 2.75 |
| St Peters, C B..... | 5.30 |
| Chalmers S S, Halifax..... | 13.75 |
| "For the Master's use".... | 1.50 |
| West River, P E I..... | 40.00 |
| Richmond Bay, East Lot 14. | 5.00 |
| St Matthews, Wallace..... | 30.00 |
| Moncton S S..... | 33.00 |
| Upper Londonderry..... | 11.00 |
| Falmouth st, Sydney..... | 20.00 |
| Brackley Point Road..... | 11.50 |
| Cavendish & New Glasgow. | 75.00 |
| Park st, Halifax..... | 2.00 |
| Bloomfield, O'Leary & Brae | 15.00 |
| Jas Ramsay, Hamilton, PEI | 10.00 |
| Yarmouth..... | 25.00 |
| Bathurst..... | 35.00 |
| Malagawatch..... | 1.00 |
| River Dennis..... | 1.00 |
| Gabarus..... | 10.00 |
| Happy Workers, Whyccomah | 40.00 |
| Economy..... | 7.00 |
| Knox, Wallace..... | 14.00 |
| Int Geddie Memorial Fund. | 14.73 |
| Friend of the good cause... | 15.00 |
| Nashwaak & Stanley..... | 7.00 |
| Merigomish H & F M Soc.. | 10.00 |
| Mahone Bay..... | 11.00 |
| Mis Band, Coldstream..... | 25.00 |
| Middle River, C B..... | 8.46 |
| Richmond, N B..... | 20.00 |
| Rachel Murray..... | 10.00 |
| New London & Kensington. | 37.61 |
| Whyccomah..... | 8.00 |

\$10,678.38

DAYSPRING MISSION SCHOOLS.

| | |
|-------------------------------|-----------|
| Previously acknowledged.. | \$2000.56 |
| St Peters S S, C B..... | 0.20 |
| St And's S S, Truro (ad'l)... | 5.00 |
| Chalmers S S, Halifax..... | 60.00 |
| Chalmers S S, Kingston, Ont | 25.00 |
| Bass River S S, N S..... | 24.00 |
| St Matthews, Wallace..... | 10.00 |
| St Pauls S S, Truro..... | 45.00 |
| Moncton..... | 65.00 |
| St Matthews S S, Halifax... | 40.00 |
| Falmouth st, Sydney..... | 12.00 |
| Cavendish & New Glasgow. | 34.00 |
| Children Upper Stewiacke. | 22.66 |
| Village S S, Stewiacke..... | 8.25 |
| W Calder, Mira..... | 2.00 |
| A Ferguson..... | 1.00 |
| First Church, Truro..... | 43.58 |
| St Pauls S S, Kentville... | 16.77 |
| Portaupique S S..... | 7.38 |
| Lockeport & East Jordan... | 4.10 |

| | |
|--|--------|
| St Stephen's S S, Amherst.. | 20.00 |
| Lunenburg S S..... | 24.00 |
| Maggie & Jessie McLeod... | 2.00 |
| United ch, N G..... | 79.65 |
| Societies & S S West per R | |
| H W..... | 135.00 |
| Mahone Bay..... | 29.00 |
| Stewiacke Village Mis Band | 9.00 |
| McKenzie corner S S, Richmond N B..... | 11.00 |
| Rachel Murray..... | 2.00 |
| Newton, St Marys..... | 1.75 |

\$2739.90

HOME MISSIONS.

| | |
|-----------------------------|-----------|
| Previously acknowledged.. | \$4121.51 |
| St Peters, C B..... | 4.50 |
| Chalmers S S, Halifax..... | 20.00 |
| "For the Masters use".... | 0.75 |
| West River, P E I..... | 15.00 |
| Chipman..... | 7.00 |
| St Matthews, Wallace..... | 25.00 |
| St Stephens, Amherst..... | 45.60 |
| Upper Londonderry..... | 30.00 |
| Falmouth st, Sydney..... | 20.00 |
| Brackley Point Road..... | 7.00 |
| Cavendish & New Glasgow. | 39.00 |
| A B R M..... | 5.00 |
| Bloomfield, O'Leary & Brae. | 7.50 |
| Tatamagouche (ad'l)..... | 1.60 |
| Yarmouth..... | 25.00 |
| New Dublin..... | 4.00 |
| St Andrews, Truro..... | 82.80 |
| St Peters Bay..... | 50.00 |
| Qu'Appelle, N W T..... | 10.00 |
| Gabarus, C B..... | 2.00 |
| Economy..... | 5.00 |
| Friend of the good cause... | 10.00 |
| Nashwaak & Stanley..... | 5.00 |
| Mahone Bay..... | 10.00 |
| Coldstream..... | 10.00 |
| Middle River, C B..... | 5.33 |
| Richmond, N B..... | 10.00 |
| Div Union Bank, Halifax.. | 3.75 |
| Rachel Murray..... | 7.00 |
| New London & Kensington. | 21.00 |

\$4610.34

AUGMENTATION.

| | |
|-----------------------------|------------|
| Previously acknowledged.. | \$3,079.28 |
| West River, P E I..... | 35.00 |
| Sharon ch, Stellarton..... | 90.00 |
| Richmond Bay East, Lot 14. | 10.00 |
| St Matthew's, Wallace..... | 27.00 |
| Upper Londonderry..... | 55.00 |
| West River & Green Hill... | 15.25 |
| Falmouth, St Sydney..... | 30.00 |
| Cavendish & New Glasgow. | 41.00 |
| Park St, Halifax..... | 110.00 |
| Bloomfield, O'Leary & Brae. | 8.00 |
| Yarmouth..... | 40.00 |
| Bathurst..... | 5.00 |
| Bridgetown..... | 9.00 |
| Strath Lorne..... | 26.00 |
| St Peter's Bay, P E I..... | 20.00 |
| Qu'Appelle, N W T..... | 15.00 |
| Tryon & Bonshaw..... | 25.00 |
| Gabarus..... | 25.00 |
| Lockeport & East Jordan.. | 30.50 |
| Richmond Bay East, Lot 16. | 10.00 |
| Moncton..... | 73.00 |
| Cow Bay..... | 8.50 |
| St John's, St John..... | 5.19 |
| Nashwaak & Stanley..... | 37.00 |
| Noel..... | 25.00 |
| C. Idstream..... | 20.00 |
| St George & Pennfield..... | 20.00 |
| Waterville..... | 9.00 |
| Richmond, N B..... | 40.00 |
| Red Bank & Whitneyville.. | 25.00 |
| Musquodoboit Harbor..... | 21.00 |
| New London & Kensington. | 5.00 |
| South Richmond..... | 30.00 |
| Whyccomah..... | 22.00 |
| St John's, Halifax..... | 112.00 |
| Maitland..... | 112.00 |

\$4,270.72

COLLEGE FUND.

Previously acknowledged, \$7,782.62;
West River, P E I, 4.00; St Matthews, Wallace, 10.00; St Stephen's Amherst, 15.00; Upper Londonderry 10.00; Falmouth St, Sydney, 10.00; Cavendish & New Glasgow, 20.00; Park St, Halifax, 2.65; Bloomfield, O'Leary & Brae, 7.50; Upper Stewiacke, 2.50; Int, Amasa Durkee, 55.00; Int Nelson Gardner, 33.00; Int Alex Magee, 40.50; Int Cereno Kelley, 45.00; Yarmouth, 13.30; Gabarus, 3.00; Lockeport & East Jordan, 1.00; Truro Coupons, 90.00; St John's, St John, 2.00; Springside, 10.00; Mahone Bay, 7.00; Glassville, 3.00; Coldstream, 10.00; Richmond, N B, 8.00; Div Union Bank, Halifax, 381.25; Div People's Bank, Halifax, 75.00; South Richmond, 10.00; Total, \$8,651.32.

AGED MINISTERS' FUND.

Previously acknowledged, \$2,371.60;
West River, P E I, 4.00; Glassville, 3.00; Rev A Falconer, Rates, 120.65; Rev H B McKay, Rate, 3.50; Int Murdoch Campbell, 18.00; Upper Londonderry, 7.00; Falmouth St, Sydney, 4.00; Cavendish & New Glasgow, 5.59; Rev W P Archibald, Rates, 47.41; A B R M, 5.00; Yarmouth, 6.00; St Peter's Bay, 5.00; Gabarus, C B, 2.00; Mahone Bay, 4.00; Springside, 5.00; Coldstream, 2.00; Middle River, C B, 3.54; Shubenacadie, 2.00; Rev M G Henry, Rate, 4.50; Rev Kenneth McKay, Rate, 4.00; Div Union Bank Halifax, 18.75; Richmond, 3.00; Total, \$2,649.54.

BURSARY FUND.

Previously acknowledged, 306.31;
Moncton, 10.00; Upper Stewiacke, 5.00; Int Melzar Murphy, 9.90; Rev J H Cameron, 5.00; Friend, Mt Uniacke, 2.00; J T B, 5.00; Div Union Bank, Halifax, 3.75; Riverside, 5.00; Total, \$351.96.

FRENCH EVANGELIZATION.

Received by Rev R H Warden, Treasurer of the Board, 198 St James st, Montreal, to 7th March, 1888.
Already acknowledged... \$14217.67
Russeltown & Covey Hill... 20.00
Toronto, St Andrews..... 100.00
Pr ces Corners, Bethel ch... 4.00
Sonya..... 2.00
Ste Therese, Gr Freniere & Co 10.00
Martintown, St A'ws..... 20.00
Moncton, St Johns..... 35.00
Per Rev I Matthieu, U S... 682.67
Elgin..... 15.00
Athelstane..... 15.00
Claremont..... 21.00
Lachine, St A'ws..... 50.10
Cote des Neiges S S..... 6.00
St Johns, N F, St A'ws M S... 22.00
Per Rev J McCaul..... 20.97
Wm McRae, South Finch... 1.00
P McLean, "..... 2.00
North Easthope..... 25.00
Tavistock..... 5.00
Dunbar..... 15.00
Vernonville..... 6.00
Huntingdon, St A'ws..... 40.00
Cold Springs..... 49.00
D Hamilton, Charleston... 2.00
Jas Ramsay, Hamilton, PEI. 10.00
John Paton, New York..... 5.00
Keene S S ch..... 17.07
Leeds..... 47.75
Parkhill..... 10.00
Grimsby..... 4.55

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|----------------------------------|--------|
| Muir Settlement..... | 4.60 |
| A friend..... | 5.00 |
| Guelph, Knox ch..... | 46.00 |
| " " SS teacher..... | 6.00 |
| " " Mr Knowles..... | 1.00 |
| A Campbell, Annapolis..... | 5.00 |
| Chris McRae, Alexandria..... | 40.00 |
| Eramosa, 1st..... | 10.00 |
| Oro, Guthrie ch..... | 4.00 |
| Bracebridge..... | 10.60 |
| Monck..... | 3.92 |
| Fitzroy Harbor & Tarbolton..... | 5.00 |
| C C McFayden, Durham..... | 1.00 |
| Uxbridge, Willing Workers..... | 4.21 |
| Lochiel..... | 20.00 |
| A R J, Ailsa Craig..... | 20.00 |
| Cobourg..... | 35.00 |
| Montreal, Stanley st SS..... | 10.00 |
| W McD Turner, French River..... | 2.00 |
| Omeme, Mt Pleasant &c..... | 12.00 |
| Glen Sandfield..... | 3.00 |
| Teeswater, Westminster ch..... | 5.50 |
| London, St A'ws ch..... | 125.00 |
| W Gwillinbury, 2nd..... | 10.00 |
| Bear Creek..... | 8.00 |
| Montreal, Stanley St..... | 15.00 |
| English River & Howick..... | 20.55 |
| Rothsay, Calvin ch..... | 6.00 |
| Baltimore..... | 25.00 |
| Fenelon..... | 4.00 |
| Somerville..... | 2.00 |
| Prescott..... | 20.00 |
| W Hunter, Underwood..... | 5.00 |
| T Wallace, Woodstock..... | 1.50 |
| Three Rivers..... | 3.00 |
| Guelph, Chalmers SS..... | 20.00 |
| Montreal, St Marks SS..... | 10.00 |
| Per Mrs Ohman, St John Nfld..... | 3.38 |

Per Rev P M Morrison, Halifax:

| | |
|---|-------|
| St Peters, C B..... | 4.52 |
| Halifax, Chalmers SS..... | 50.00 |
| " For the Master's use..... | 0.75 |
| West River, P E I..... | 10.00 |
| Glassville..... | 2.00 |
| Wallace, St Matthews..... | 15.00 |
| Upper Londonderry..... | 11.00 |
| Friend, West River..... | 2.00 |
| Sydney, Falmouth st..... | 15.00 |
| Brackley Point Road..... | 8.00 |
| Mabou S S..... | 4.00 |
| Cavendish & New Glasgow..... | 20.00 |
| A B R M..... | 5.00 |
| Bloomfield, O'Leary & Brae..... | 5.00 |
| Yarmouth..... | 10.00 |
| Friend per Mr P Moriarty, New Glasgow..... | 2.00 |
| Strath Lorne..... | 5.00 |
| St Peters Bay, P E I..... | 25.00 |
| Gabarus, C B..... | 5.00 |
| Friend of the good cause..... | 5.00 |
| Nashwaak & Stanley..... | 5.00 |
| Strath Lorne..... | 2.00 |
| Mahone Bay..... | 3.00 |
| Coldstream..... | 7.00 |
| Middle River, C B..... | 3.85 |
| Richmond, N B..... | 5.00 |
| Rachel Murray..... | 3.00 |
| New London & Kensington..... | 1.00 |

Per Rev Dr Reid, Toronto:

| | |
|-----------------------------|--------|
| Wingham..... | 20.00 |
| Petrolea..... | 10.00 |
| Toronto, Old St A'ws..... | 12.00 |
| Toronto, Cooke's ch..... | 100.00 |
| Seymour..... | 2.00 |
| Rylstone..... | 3.50 |
| Hastings..... | 1.84 |
| West Toronto Junction..... | 5.00 |
| Strouffville..... | 7.00 |
| Grafton..... | 10.00 |
| Bayfield, St A'ws..... | 2.00 |
| Moorefield..... | 4.00 |
| Underwood..... | 6.69 |
| Elora, Chalmers ch..... | 25.00 |
| " " B Class..... | 7.25 |
| " " S S..... | 5.00 |
| George Brown, Elora..... | 4.00 |
| Toronto, Charles st ch..... | 40.00 |

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|------------------------------------|--------|
| Dundas..... | 11.50 |
| Penetanguishene..... | 1.50 |
| St Marys, 1st ch..... | 12.00 |
| Hyde Park..... | 10.00 |
| " " S S..... | 5.00 |
| Beamsville..... | 3.00 |
| Charleston..... | 5.00 |
| Hibbert..... | 20.60 |
| Paris, River st ch..... | 15.00 |
| " " S S..... | 25.00 |
| Thorold..... | 20.00 |
| Brussels, Melville ch..... | 50.00 |
| Guelph, Chalmers ch..... | 69.20 |
| Kingston, Cooke's ch..... | 20.00 |
| Sydenham, Knox ch..... | 3.00 |
| Woodland..... | 3.00 |
| North Luther..... | 3.00 |
| St Helens..... | 9.00 |
| East Ashfield..... | 8.00 |
| Teeswater, Zion ch S S..... | 5.57 |
| Carp, Kinburn & Lowrie..... | 7.00 |
| Hollin..... | 13.25 |
| Hamilton, St Pauls..... | 62.24 |
| " " S S..... | 25.00 |
| North Bruce & Saugeen..... | 27.00 |
| Toronto, Knox ch..... | 665.00 |
| " " S S..... | 40.60 |
| Toronto, Duchess St S S..... | 45.00 |
| Alma..... | 7.00 |
| Morrisburg..... | 6.00 |
| Allenford..... | 2.50 |
| Fingal..... | 35.00 |
| Vancouver, 1st ch..... | 3.00 |
| Westminster, North..... | 43.00 |
| Owen Sound, Division St Ch..... | 40.00 |
| Picton..... | 9.00 |
| Burnstown..... | 7.00 |
| Hamilton, Erskine ch S S..... | 30.00 |
| Rosemont & Mansfield..... | 12.00 |
| Toronto, College St ch S S..... | 10.00 |
| Lucknow..... | 20.00 |
| Dunwich, Chalmers ch..... | 9.65 |
| Colborne..... | 10.00 |
| Toronto, Old St Aw's..... | 70.00 |
| Toronto, St James Square ch..... | 130.00 |
| Alton..... | 2.00 |
| Lakeport..... | 2.00 |
| New Westminster, St Aw's..... | 20.00 |
| Hamilton, Central ch..... | 250.00 |
| St Thomas..... | 35.50 |
| Cruikshank..... | 1.00 |
| Woodstock, Knox ch..... | 41.00 |
| " " S S..... | 27.00 |
| White Lake..... | 4.00 |
| Uxbridge..... | 25.00 |
| Ashfield..... | 19.00 |
| Regina..... | 5.00 |
| St Catharines, Hayne's Ave ch..... | 10.00 |
| Toronto, East ch S S..... | 25.00 |
| Balasklava..... | 7.00 |
| Shelburne..... | 18.00 |
| Primrose..... | 16.00 |
| Amherstburg..... | 3.00 |
| London, 1st ch..... | 30.00 |
| Komoka..... | 4.30 |
| Toronto, Erskine ch..... | 50.00 |
| " " Y M B Class..... | 10.00 |

\$18,834.38

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| Rev R H Warden, Montreal, Treas- urer..... | |
| Already acknowledged..... | \$5,277.04 |
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| Bethesda Sab Sch..... | 5.00 |
| J H Hird, St Andrew's..... | 50.00 |
| St Mary's, 1st ch S S..... | 50.00 |
| Moncton, St John's S S..... | 30.00 |
| Montreal, St Matthew's S S..... | 50.00 |
| Port Perry, S S..... | 9.45 |
| Barrie, S S..... | 25.00 |
| Sarnia, S S..... | 60.00 |
| Kingston, Cooke's S S..... | 15.00 |
| A friend, Brucefield..... | 25.00 |
| Grimsby, S S & B Class..... | 13.45 |
| Guelph, Knox S S..... | 50.00 |
| Ross Brothers, Leith..... | 9.00 |
| Victoria Mis, Cheerful W..... | 50.00 |

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| Ladies of Lyn..... | 15.00 |
| A R J, Ailsa Craig..... | 10.00 |
| Cote St Antoine, Melville SS..... | 50.00 |
| English River & Howick..... | 9.00 |
| Montreal, Calvin S S..... | 50.00 |
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| Ottawa, St Aw's S S..... | 25.00 |
| Baltimore..... | 5.44 |
| New Glasgow, N S United ch..... | 50.00 |
| Middle River, C B..... | 2.90 |
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| St Helen's, S S..... | 5.50 |
| St Mary's, Knox..... | 14.00 |
| Deer Park..... | 25.00 |
| Hamilton, St Paul's S S..... | 25.00 |
| Toronto, Knox S S..... | 50.00 |
| " " B Class..... | 50.00 |
| Morrisburg, S S..... | 12.00 |
| Westminster, South..... | 8.00 |
| " " North..... | 22.00 |
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| Hamilton, Central ch..... | 100.00 |
| Toronto, Cooke's ch..... | 5.00 |
| St Catharines Haynes Av SS..... | 10.00 |
| London, First..... | 10.00 |
| Toronto, St James Sq S S..... | 50.00 |
| Barrie, S S..... | 25.00 |

\$6,517.25

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| Received by Rev R H Warden, Treasurer..... | |
| Already acknowledged..... | \$1,966.28 |
| Moncton, per Thos Jones..... | 3.00 |
| Sarnia, S S..... | 10.00 |
| Grimsby..... | 4.00 |
| Muir Settlement..... | 2.00 |
| A Friend, Montreal..... | 5.00 |
| Rev C Chiniquy, from Mont- real Lectures..... | 35.24 |
| Montreal, Stanley St S S..... | 10.00 |
| Halifax, per Rev Dr Burns..... | 22.00 |
| Shelburne Ont, S S..... | 8.00 |
| Toronto, per Rev C A Doudier..... | 751.75 |
| Hamilton, "..... | 144.00 |
| St Catharines, "..... | 10.04 |
| Paris, "..... | 26.00 |
| Ayr, "..... | 7.50 |
| Brockville, "..... | 21.00 |
| Embro, Knox SS..... | 18.75 |
| Picton, St Aw's B C..... | 10.00 |

\$3,054.56

KNOX COLLEGE FUND.

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| Received by Rev R H Warden, Montreal..... | |
| Already acknowledged..... | \$201.05 |
| Huntingdon, St Aw's..... | 20.00 |

MANITOBA COLLEGE.

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| Received by Rev R H Warden, Montreal..... | |
| Already acknowledged..... | \$248.65 |
| Huntingdon, St Aw's..... | 10.00 |

MANITOBA COLLEGE.

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| To remove debt at Dr Reid's office..... | |
| Received by Rev R H Warden, Montreal..... | |
| Already acknowledged..... | \$ 939.47 |
| Dr Morton, Hamilton..... | 50.00 |
| Rev D B McRae, Cranbrook..... | 5.00 |
| Rev Prof McLaren, Toronto..... | 100.00 |
| Wm Scott, Winnipeg..... | 25.00 |
| Rev R D Fraser, Bowmanville..... | 5.00 |
| Rev J R Munro, Antigonish..... | 5.00 |
| Dev J Fleck, Montreal..... | 10.00 |
| W D McLaren, "..... | 25.00 |

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Students Pres Col, Montreal 81.50

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Wakefield & Masham..... 5.00
Montreal, Erskine ch..... 400.00
" Knox..... 150.00
" Crescent st..... 300.00
" Taylor ch..... 7.00
" Calvin ch..... 20.00
English River & Howick... 24.89
Kenmore..... 5.00
Russeltown & Covey Hill .. 5.00
Elgin 10.00

Athelstane 10.00
Lochiel..... 11.00

\$1410.36

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Dr Rodger, " 20.00
J R Lowden, " 25.00
Warden King, " 150.00
A friend, " 50.00
Thos Forde, " 25.00
David Morrice, " 100.00
J M Gill, Brockville..... 300.00
Mrs Rt Gill, " 100.00

\$3190.00

SCHOLARSHIP FUND.

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J C Wilson, Montreal..... 50.00
John Stirling, " 50.00
R R McLennan, Alexandria 50.00
Guelph, Chalmers S S..... 40.00

\$215.00

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Rev Dr Bryce, Treasurer.

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'87 to Feb 6,'88.....\$1942.05
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Bible Class, 50.00; La Riviere, 10.-
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James Fisher Winnipeg, 25.00;
Beulah, adl, 1.50; E F Stephenson
Winnipeg, 5.00; Justice Bain, 20.00;
Deloraine, 17.00; Prince Albert,
18.00; Carlyle, 3.00; Birtle, 5.00;
Shellmouth, 5.00; Minnedosa, adl,
10.00; Total, \$2165.35.

WIDOWS' AND ORPHANS' FUND IN
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MONTREAL.

Sonya, Rev Archd Currie, 12.00;
Parkhill Rev J S Lochead, 21.00;
Rev Robt Chambers, Erzroom, 24.00
Smith's Falls, Rev S Mylne, 12.00;
L'Orignal, 6.45; Hawkesbury, 3.55,
Rev J Fairlie; Marsden, Rev Dr
Lamont, 6.00.

PRESBYTERY MEETINGS.

Whitby, Bowmanville, 17th April, 10.30 a.m.
Paris, Woodstock, 10th April, 12 m.
Lindsay, Wick, 29th May, 10.30 a.m.
Chatham, Chatham, 10th July.
Toronto, St. Andrew's Ch., 30th April, 10 a.m.
Montreal, College Hall, 10th July, 10 a.m.
Lanark & Renfrew, Carleton Place, 29th May.

SYNOD MEETINGS.

Montreal & Ottawa—Ottawa, 17th April, 8 p.m.
Toronto and Kingston—Owen Sound, 8th May,
7.30 p.m.
Hamilton and London—London, 29th April,
7.30 p.m.
Manitoba and the North-West—Brandon, 15th
May, 7.30 p.m.

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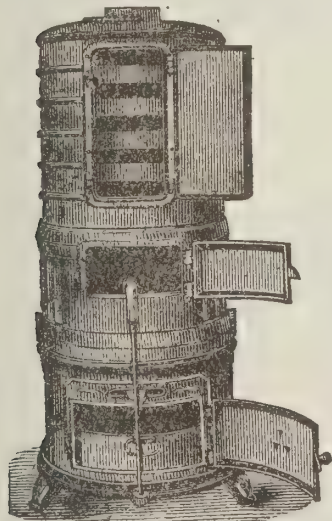
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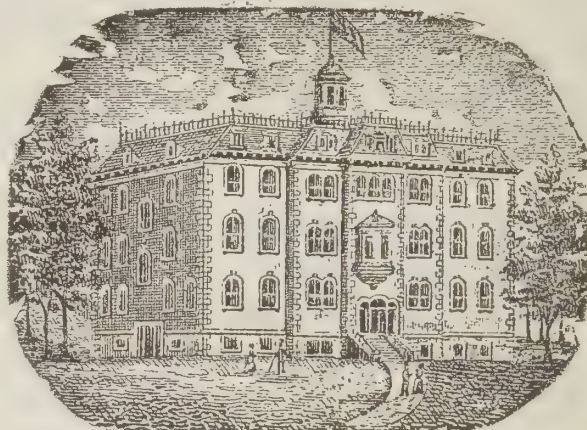
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THE
PRESBYTERIAN RECORD
FOR THE
DOMINION OF CANADA.

VOL. XIII. MAY, 1888. No. 5.

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Educational.

OUR CHURCH has ever been the faithful friend of the College and the School. It was so in Geneva ; it has been so in Scotland ; in the United States ; in Canada ; in the mission fields ; wherever there has been an opportunity to advance the great cause. Our educative instinct is strikingly shewn in the fact that whenever our missionaries are planted, even in the midst of the most benighted heathenism, they at once set to work to reduce the language to writing, and as soon as possible print portions of the Bible, and teach the people to read and to understand what they read. Our people love their schools and colleges, and have made many sacrifices for their sake. We hope it will not be very long until all our Theological Colleges are made tolerably comfortable and independent. Their interests are identical with the interests of the church. While, therefore, it will never do to neglect them, there is another branch of work that requires more of our attention than we have yet been able to bestow upon it, namely the higher education of our daughters. Happily the public school, the high school, the academy, the university, are open to girls and young women. But this is not enough. Seminaries for women are indispensable. "Ladies Colleges" have

been tried with a fair measure of success, at Brantford, at Ottawa, and at Halifax. What we need is that the church should take a deeper and more general interest in these institutions and regard them as in effect a part of the work of the church. The Methodist Church has been before us in this work, and the excellence of their institutions is greatly to their credit and advantage. The Roman Catholics have planted convent schools for young ladies in all sections of the country, furnishing an attractive sort of education which has led many Protestant girls captive and landed them in the church of Rome. These Conventual establishments have been a means of "perverting" large numbers of Protestants, so called. We admire their skill and their zeal ; but none the less do we realize the necessity of providing for our own children so that they may be kept out of temptation, and receive a training incomparably superior to anything afforded in conventual schools. The Roman Catholic institutions are conducted on a system that enables them to receive pupils on remarkably easy terms. Low prices are among the inducements that attract pupils. Hence our colleges lose much of their usefulness when the terms are high. Arrangements should be made by endowments to make the cost of attendance as moderate as possible, while the instruc-

tion and training should be the very best. It is certain that the future of our church and country largely depends on the training we give to the rising generation, girls as well as boys,—young women as well as young men. The Christian element must have its due place, Ladies Colleges must be centres of sound Christian ethics and of devoted labour for the spiritual as well as the intellectual growth of the pupils.

The institutions we have named will no doubt continue to flourish more and more. We think however that even the strongest

of them would be very materially benefited by the endowment of one or two professorships. Sir William Muir, Principal of Edinburgh University, has said that “establishing evangelical schools of higher female education in papal Europe, is mission work of the highest importance.” He is right.—Our hope is that our existing seminaries will be strengthened, and that their number will be increased at any rate in the Province of Quebec, where they might prove an invaluable means of grace.



Rev. James Fraser Campbell.

WE place before our readers portraits of Rev. James Fraser Campbell, and Mrs. Campbell, two of our devoted missionaries in Central India. Mr. Campbell is a native of Baddeck, Cape Breton, in the Province of Nova Scotia. He was educated for the ministry in the University of Glasgow, and was an earnest student, thoroughly conscientious not only in work but even in recreation. Having completed the curriculum of studies prescribed for ministers of the Church of Scotland, he returned to Nova Scotia in 1870. For some time he was engaged as an assistant in St. Matthew's



MRS. CAMPBELL.

Church, Halifax, of which, at the time, Rev. G. M. Grant, (now Principal Grant of Kingston) was pastor. On the 13th September 1881, Mr. Campbell was licensed to preach the Gospel. Shortly afterwards he received a unanimous call from the congregation of Richmond and North West Arm, Halifax. This call Mr. Campbell accepted, and his ordination and induction took place at Richmond on the 26th October 1871. With consuming zeal and devotion Mr. Campbell worked among his people. His charge was not strong either numerically or financially, but it was widely scattered, and pastoral work was specially onerous. Mr. Campbell asked and obtained

permission to spend two months each summer among the more destitute localities in Cape Breton, where his services were at all times welcomed and appreciated. One summer furlough he spent among the desolations of Labrador. While going from vessel to vessel, from cove to cove, from hamlet to hamlet, he was unceasing in urging upon all the claims of the Gospel of Christ,—Mr. Campbell is a born Evangelist. He never seemed so happy, so much at home, as when preaching to anxious congregations in various parts of the country, and showing to enquirers the way of salvation. Brethren in all directions, when conducting special services, earnestly sought his aid.

Feeling upon his heart and soul the overwhelming claims of the millions in India, Mr. Campbell resigned his charge at Richmond in 1875, and was sent forth as a missionary to India, he being the first Nova Scotian in that field. He was appointed first by the Church of Scotland Synod, in the Maritime Provinces as a missionary to the English speaking natives of Madras. Having participated in the union of 1875, he became the first missionary to India of the Presbyterian Church in Canada. Previous to his departure for India, he addressed the General Assembly at Toronto. Many congregations were visited by him and the claims of India were very earnestly and eloquently presented. A farewell meeting was held at St. Matthew's in the autumn of 1876. Mr. Campbell visited Madras and was very cordially welcomed. At the same time there were other agents entering who could work at equal advantage, Mr. Campbell decided therefore to proceed to Southern India, visit various stations there, and afterwards visit Central India. The result was that he joined Rev. J. M. Douglass in founding our Central India Mission. He has toiled at Mhow and Rutlam, and in scores and hundreds of villages—how he has preached among the natives, conversed with them, taught them, led some at least from heathen darkness to the light of the Gospel, it would be out of place for us now to relate. He is labouring now with ever-increasing prospects of success.

MR. CAMPBELL married in India Miss Forrester, daughter of the late Rev. Alexander Forrester D.D., for years the Superintendent of Education in Nova Scotia, and

Principal of the Provincial Normal School; Miss. Forrester was devoted to educational work. When the church invited young ladies to volunteer for service as Zenana missionaries, Miss Forrester offered and was accepted. She went to India, and proved herself specially fitted for the work to which she had been called. In her Mr. Campbell found an accomplished, devoted, judicious and zealous "help-meet." Mr. and Mrs. Campbell were home on furlough about two years ago, and their intercourse with ministers and people tended greatly to evoke a still deeper and warmer feeling for the natives of India.

The Church of Geneva.

PART III.

THE NATIONAL REFORMED CHURCH.

CALVIN'S ACADEMY. After his return from Strasburg, Calvin resolved to found a "school of the prophets" at Geneva. His ideas were grand, but his means very small, and the disturbed state of the community delayed his purpose for a long time. At length, on the 25th of March, 1558, the foundation of the college was laid. It was opened in June following. In the first year there were six hundred scholars. Among the first teachers was one Maturin Cordier, eighty-two years of age, who taught till he died with all the enthusiasm of youth. He outlived his friend Calvin only three months, leaving behind him a grand reputation. The classes assembled at six o'clock in the morning in summer, and seven in the winter. Discipline was very strict. Corporal punishment was largely in vogue, and was solemnly administered in presence of the whole school. The daily floggings disgusted the boys who it is said "became hardened like donkeys, and did not feel the blows any more than they." The most severe punishments were reserved for those who failed in their religious duties. In course of time, a staff of professors were appointed to teach Hebrew, Greek and Latin, and "the mysteries of philosophy." Calvin and Theodore Beza, took charge of Theology. A Medical Faculty was added in 1564, and the next year Law began to be taught by one Henri Scrimger.

Such was the beginning of an Academic Institution, which came to exert a wide influence, and drew students from all parts of the world, and which sent forth from its halls many who became eminent in Letters and Theology. It continued with increasing usefulness until it merged into the University of Geneva, established by the Government in 1867.

As it was Calvin who gave the Reformed Churches of France and Switzerland their first system of doctrine, discipline and government, one would naturally expect to find in Geneva, a model Presbyterian Church; but that you do not find. Geneva was, and still is, too small a community for the development of Calvin's plans. In the neighbouring Canton of Vaud, having a much larger population, and chiefly Protestant, the form of church government more nearly resembles our own, but in Geneva the whole management of the church is vested in the *Consistoire*—an ecclesiastical court composed of six ministers and *twenty-five laymen*. The President of the *Consistoire* is always a layman. There is no test or "subscription" required, either of the ministers or the lay representatives, nor any religious qualification demanded of the electors. The same remark applies to the professors of Theology in the University. They are bound by no creed, and may teach evangelical doctrines, or rankest rationalism, without being called in question. The Confession of Faith of the church of Geneva, was deliberately abolished in 1725, and to this must be ascribed the lifeless formalism which followed, and which led the more serious-minded to exclaim,— "Alas for the poor church of Geneva! *Post Lucem Tenebræ!*"—After Light, Darkness!

Yet things are not quite so bad as this statement may seem to imply. There are, in the National Church, evangelical ministers of the Gospel, and among them some very able men. Touching ordination; when a theologian has completed his curriculum of study and is certified by the Theological Faculty, his name is posted up by the *Consistoire*, as that of one eligible for a "call" in case of a vacancy. When elected by the people, a day is set apart for his "installation." There is no 'ordination,' as we understand it. The new-comer is simply welcomed at a public meeting, open

to all the ministers of the town, the Government being represented by an officer clothed with the power of *veto*, which, however, is seldom if ever exercised. A few pleasant speeches are delivered, followed by hand-shaking. The ceremony is soon over. The appointment is for life; but on a petition by one third of the electors, the minister must submit to *re-election*—a rare occurrence, which has not happened since 1874.

The *Consistoire* meets every week and, *inter alia*, appoints the preachers for the following Sunday, in all the churches, for although each minister has his appointed district for pastoral oversight, the town of Geneva is one parish, and its sixteen ministers must ordinarily preach only where and when the *Consistoire* determine. This arrangement also applies to the Sunday-Schools, which are usually conducted by one of the ministers in rotation. The plan seems to be founded on the primitive apostolic principle that all the Christian people of a given town or district belong to one family, having all things in common. each sharing the varied gifts and graces, even, of all the ministers within the bounds. How far it answers the purpose of removing local barriers and prejudices, and of promoting public morals without the intervention of that kind of rivalry which sometimes builds up one congregation at the expense of another, is, I suppose, one of the subjects upon which there is room for diversity of opinion. C.

Missionary Cabinet.

MRS. MARY M. ELLIS.

MARY MERCER MOOR was the descendant of a godly Scottish ancestry, her father Alexander Moor, having been born near Perth. Mary was born in London on the 16th of October, 1793. When she was scarcely three months old, her father died and, before she had completed her eighth year, her mother also. The orphan was committed to the care of a pious friend who adopted her into her family. In the house of this lady, who kept a school, Mary was educated and trained as a teacher, which proved of great value to her in after life. Her religious impressions dated from early childhood. She remained

with her friend till the year 1812, when she went to live with her only brother, who had commenced business in the metropolis. During the next year she was admitted into fellowship with the Silver street church, of which Rev. E. J. Jones was the pastor. Before this, however, she had engaged in Sunday-school teaching, and in various ways tried to work for the Master, so that when she reached twenty years of age, she was well known as an active Christian worker. Her health, never robust, occasionally caused concern to her friends, and during the spring of 1815, her illness became at times alarming, but in answer to many prayers, as she believed, she recovered, and with renewed health came renewed consecration. The mission-cause had occupied much of her attention, and it was only in deference to the counsels of many friends that she abandoned the purpose of *going alone* to the heathen. About this time she became acquainted with William Ellis, who had offered his services to the London Missionary Society, and was attending the Gosport Missionary College. On the 9th of November, 1815, the young missionary married Mary Moor, and thus the way opened for the path of usefulness which she had so long in her mind. On the 23rd of January, 1816, they sailed from Spithead in a Government transport that was to convey convicts to Van Dieman's Land. The voyage was not a very pleasant one, especially as the captain proved to be rude and tyrannical. They reached Sydney, N.S.W., in July, but it was not until December that they found a vessel going to the South Seas. They eventually reached Eimeo, one of the Society group, in February, 1817, where they were soon afterwards joined by John Williams and his wife. Their first night ashore was spent in a hut thatched with leaves and with an earthen floor. Before long a mission-house was built and they commenced their work. Mr. Ellis set up his printing press and immediately began to print little "primers," and portions of the Gospels in the language of the natives. Mrs. Ellis and the neighboring missionary's wife, Mrs. Barff, took up the book-binding, and between them they astonished the natives and soon instructed them also in the business. In 1818, they moved from Eimeo to the island of Huahine, along with Williams and others, in

the *Haweis*—a vessel built with their own hands. It was a sore trial for the people of Eimeo to part with friends who had so endeared themselves to them, and whose missionary labours had been so signally blessed. But it was necessary that others should also be brought to the knowledge of the gospel. At Huahine Mrs. Ellis resumed her labours of love among the native females, and before long a little church was erected and the work went on with varying success. In 1822, Mr. Ellis accompanied a deputation from London to the Sandwich Islands, leaving Mrs. Barff and Mrs. Ellis with her four little children to manage as best they could. On the return of her husband she learned that the scene of their labours was again to be changed. They were transferred to Oahu, one of the Hawaiian group. With that wonderful facility of accommodating themselves to circumstances, which was a prominent trait in their characters, the devoted couple resumed work on Oahu, just as they had done at Huahine. They were eminently successful. The mission to the Sandwich Islands was distinctively American. It was begun by the missionaries of the American Board in 1819, when Messrs. Hiram Bingham and Asa Thurston with a staff of lay assistants sailed from Boston in the brig *Thaddeus* for Hawaii; and by Americans it was conducted until by the blessing of God it ceased to be a mission by the establishment in 1863 of the "Hawaian Evangelical Association"—a self-governing and self-propagating church. But Dr. Anderson acknowledges that the services of Mr. and Mrs. Ellis were of the greatest importance in laying the foundation of this work. Among those whom they were instrumental in bringing to Christ was Keopuolani, the king's mother, who was the first to receive Christian baptism at the hands of Mr. Ellis and who became a "nursing mother" to the infant church, and by her consistent life and happy death exhibited to her subjects the beauty of holiness. Severe illness made it necessary that Mrs. Ellis should return to her native land. Accordingly all her cherished missionary plans had to be renounced, and in September, 1824, she bade farewell to Oahu amid the tears and lamentations of many friends. They arrived in England in August, 1825. The change did not produce the desired results. Bodily weakness

and mental depression made Mrs. Ellis a confirmed invalid for years, from which she was released on the 11th of January, 1835. She was laid to rest in the family burying ground, Bunhill Fields, leaving to posterity a bright example of the patient endurance, saintly self-sacrifice, and loving ministry of a Christian Heroine.

Household Words.

THE STORY OF BARABBAS.

I HAVE often thought what a night Barabbas must have spent just before the day when Christ was crucified. As the sun goes down, he says to himself: "To-morrow!—only to-morrow! And I must die on the cross. They will hang me up before a crowd of people; they will drive nails through my hands and feet; they will break my legs with bars of iron; and in that awful torture I shall die before this time to-morrow, and go up to the judgment with all my crimes upon me."

Maybe they let his mother come to see him once more before dark. Perhaps he had a wife and children, and they came to see him for the last time. He couldn't sleep at all that night. He could hear somebody hammering in the prison yard, and knew they must be making the cross. He would start up, every now and then, thinking he heard the footsteps of the officers coming for him. At last the light of the morning looks in through the bars of his prison.

"To-day—this very day—they will open that door and lead me away to be crucified!"

Pretty soon he hears them coming. No mistake this time. They are unbarring the iron door. He hears them turning the key in the rusty lock. The door swings open; there are the soldiers. Good-bye to life and hope! Death, horrible death now!—and after death what will there be then?

The officer of the guard speaks to him:—"Barabbas, you are free!"

He hears the strange words, but they make very little impression on him. He is so near death with fear and horror that the good news doesn't reach him. He hears it, but thinks it is a foolish fancy. He is asleep, and dreaming. He stands gazing a moment at the soldiers, and then he comes to himself.

Again the officer speaks: "*You are free!* Here—the door is open; go out; go home."

Now he begins to take in the truth; but it is so wonderful a thing to get out of the clutches of the Roman law, that he is afraid to believe the good news. And so he begins to doubt, and to ask how it can be.

They tell him that Pilate has promised the Jews the release of one prisoner that day; and

that the Jews had chosen him instead of one Jesus of Nazareth, who was condemned to be crucified.

Now the poor man began to weep. This breaks his heart. He knows this Jesus. He has seen him do some of his miracles. He was in the crowd picking pockets when Jesus fed the five thousand hungry people.

"What! that just man to die—and I, a thief, a highwayman, a murderer, to go free!" And, in the midst of his joy at his own release, his heart breaks at the thought that his life is saved at such a cost.

Sinner, that is the gospel. Christ died for you.—"The Just for the unjust."—"He was bruised for our iniquities, and by his stripes we are healed."

Come out of your prison; throw off the chains of sin. You were justly condemned, but Jesus died for you. Let your heart break in penitence; weep tears of love and joy.—*Golden Censor.*

FOR YOUNG MEN.

John B. Gough says: "Ninety-nine out of every hundred men who are ruined morally, and I might almost say physically, intellectually and religiously, are ruined by the use of drink. It is the great curse of this country. Then what shall we do? What we want is to stir up the people to move in this matter. We want you to help us, young men. It may cost something, but life is a battlefield. What a grand thing it is to be a young man with all of life before you, to make of it what you choose, to mould it as you will, to make it just what you please. How many are making their life a desert, when it might be a garden! making it a dreary waste, when it might be fruitful in good works and holy influences, stumbling, blundering and aimless. O, the beginning! So many go into ruin with all of life before them. You are like a switchman on a railway. Here comes the locomotive and train of cars, freighted with human life, hopes and happiness, and your hand is on the switch. You can turn that train on the main track, you can turn it on to the siding, you can turn it down the bank, but when it has passed by, your control of it has gone forever. Never will you have another such an opportunity, and opportunities are passing you day by day.

"Look at the effects of drunkenness upon a man. God made man in his own image. What mars that image and stamps it with the counterfeit die of the devil? Drink does it. 'Man by nature walks erect and lifts his forehead to the stars, and he is crowned lord of creation. What breaks his sceptre, tears his crown from his brow, and degrades him below the level of the beasts? Drink does it. What sears the heart and dams up the fountain of pure and holy affection? It is the drink. No young man expects anything of this kind to come upon him. I do not say that it will, but

I want to warn any young man who is a moderate drinker that he stands on dangerous ground.

"Oh, it is sublime to wrestle with an evil desire, this mastery of self by the force of a high resolve and the power of a mighty will; 'I will; I will; by the help of God, I will.' To him that overcometh! the tree of life, safety from the second death, the white stone with the new name, the morning star, the white raiment, a pillar in the temple, a seat on the throne with him in whose name he has conquered. To him that overcometh! Then buckle on the armour, brave heart; stand firm in the fight. Aye, though you fall ten times, get up again, battered, bruised, covered with scars more glorious than were ever borne by earth's greatest warriors, till by-and-bye, standing erect, your armour dented and broken, you shall shout Victory! Victory! as you hang your battered armour on the battlements of heaven, and having fought the good fight, lay your laurels at the feet of him through whom and by whom you stand redeemed forever from the power and dominion of every evil habit."

THOU CANST MAKE ME CLEAN.

"And Jesus put forth his hand and touched him, saying, 'I will; be thou clean.' And immediately his leprosy was cleansed."

How great the man's necessity! How ready the Lord's omnipotent help! They stand over against one another—the deep, abysmal need, the full, wonderful relief!

To-day the Infinite Healer, the Ready Helper, is still with us. Life's procession throngs about him, and life is needy still.

What is it we need? Relief from that burden of pain, anxiety, distress? Christ will give us rest from these! or, if he will that we carry them still, then strength for the bearing; and rest from the burden of sin's defilement he will grant every soul, even as he gave a poor leper rest.

"I heard the voice of Jesus say,
Come unto me and rest;
Lay down, thou weary one, lay down
Thy head upon my breast;
I came to Jesus as I was,
Weary, and worn, and sad;
I found in him a resting place,
And he has made me glad."

WHY NOT "DO THIS IN REMEMBRANCE OF CHRIST?"

I have objections and difficulties.

Whatever these may be, there cannot possibly be good reasons for disobeying Christ's command.

I am not prepared.

Why not? For, unless you are prepared for this, you cannot be prepared for life or death, for judgment or eternity. Without faith in

Christ you are without God and hope in the world.

I do not wish to make a profession.

A profession is, and must necessarily be made, whether you obey or disobey Christ. To remain away from the Lord's Supper is to profess disobedience and unbelief. "He that is not for me is against me."

I am unworthy.

Of what? Is it of being saved? Christ saves sinners. They partake most worthily who feel themselves the most unworthy to partake. They depart richest who come poorest; they obtain most who come to receive all; and they go away full who come empty of themselves and in order to be "filled with all the fullness of God." Beware of judging yourselves unworthy of everlasting life."

I have been a backslider.

Jesus will heal thy backsliding. He who knows and hates all thy sins says, "Come to me."

But I fear I shall fall away.

Jesus, who begins, can perfect his work. "Jesus is able to keep us from falling and to present us faultless before the presence of his glory with exceeding joy," "Believe in the Lord Jesus Christ, and thou shalt be saved.—*Norman Macleod.*"

THE ROCK-WELL NEVER DRIES.

In a village on the Welsh Coast the people are obliged to fetch all their water from a well.

A stranger in the village inquired of a lad, "Is this spring ever dry?"

"Dry? Yes, ma'am; very often in hot weather."

"And where do you go then for water?"

"To the freshet, a little way out of town."

"And if the freshet dries up?"

"Why, then we go to the rock-well, higher up, the best water of all."

"But if the rock-well fails?"

"Why, ma'am, the rock-well never dries up—never. It is always the same, winter and summer."

So, spiritually, every other brook may be dry; every source of earthly comfort fail; but he who looks to the Rock of Ages will find a well of water "springing up into everlasting life."

We should not wait until spring and freshet, brook and wayside stream are dry, but should at once away to the "Rock-well which never fails. There you may sing:

"Well of water, ever springing,
Bread of Life so rich and free,
Untold wealth that never faileth,
My Redeemer is to me."

—The last words of Edward the Confessor were these: "I shall not die, but live; and as I leave the land of the dying, I trust to see the blessings of the Lord in the land of the living." Dying, to the Christian, is simply God's method by which he enters into life eternal.

The Judgment.

MAY 6. A.D. 30. MATT. xxv : 31-46.
Golden text, Matt. 25 : 46.

IN the parable of the talents, Jesus had said that the Master would return to reckon with His servants, v. 19. He now describes the sublime scenes of that return. The disciples had asked him about the end of the world, ch. 24 : 3; our lesson is the answer. V. 31. *When the Son of Man*—after such a long time, v. 19, that many will scoff at the promise of His coming, 2 Pet. 3 : 3, 4, Luke 2 : 7. *Sit on the throne*—as King and Judge of the world. His first coming was in deep humiliation, Phil. 2 : 7, 8, Luke 2 : 7. V. 32. *All nations*—All men that lived on the earth, or will be living then. This implies a general resurrection, John 5 : 28, 29, the dead in Christ, rising first, 1 Thess. 4 : 16. *He shall separate*—by the ministry of His holy angels, Matt. 13 : 39, 49. V. 33. *The sheep*—God's people, John 10 : 14, 16. *The goats*—the wicked, Ezek. 34 : 17; *the right*—the place of honour, Ps. 110 : 1; *the left*—place of dishonour. V. 34. *The King*—The Lord Jesus Christ, Rev. 17 : 14. *Blessed*—by adoption, 1 John 3 : 1; *inherit*—as sons of God, 1 Pet. 1 : 3, 4; *prepared for you*—in accordance with God's eternal and unchangeable purpose, Rom. 8 : 29, 30. V. 35. *I was an hungred*—Jesus considers himself one with his people, v. 40, John 17 : 23. *Ye gave me drink*—Matt. 10 : 42. *A stranger*, Heb. 13 : 2. V. 36. *Naked*—Insufficiently clothed, Ezek. 18 : 7; *sick*, Jas. 1 : 27; *in prison*, 2 Tim. 1 : 16. V. 40. *One of the least*—the poorest, most neglected of Christians. Jesus is not ashamed to call them brethren, Heb. 2 : 11. V. 41. *Ye cursed*—condemned of God, Gal. 3 : 10; *fire*—symbol of grievous suffering, 1 Pet. 4 : 12; *prepared for the devil*—Jude 6, Rev. 12 : 8, 9. If men choose to live according to the suggestions of the evil one on earth, they must share his doom in a future life. V. 44. *When saw ye Thee*—Many may think that they would not refuse kind offices to Jesus, if he was on earth, who daily are unkind and hostile to his disciples, 1 John 3 : 17. If we love Jesus, we will also love the friends of Jesus and try to be of service to them, for His sake. 1 John 3 : 14. V. 46. *Everlasting*—R. V. Eternal. The same word is used here in relation to punishment and to Life. The natural inference is that they are equal in duration. It will be noticed that in this lesson Jesus mentions only the fruits of faith. Yet he does not mean that men are saved by them without faith, Rom. 3 : 20, Eph. 2 : 8, 9. Their existence is proof of the presence and reality of saving faith, Jas. 2 : 17, 18. As Jesus said,—The tree is known by its fruits, Matt. 7 : 17, 20. Hence the exhortation in 1 Cor. 15 : 58. These parables present a striking figure of that great day in which we must all stand before the judgment seat of Christ and receive the sentence that will fix our everlasting destiny—that day of days when the righteous shall enter into the joy of their Lord, v. 34.

The Lord's Supper.

MAY 13. A.D. 30. MATT. xxvi : 17-30.
Golden Text, 1 Cor. 5 : 7.

COMP. Mark 14 : 12-26, Luke 22 : 7-23, 1 Cor. 11 : 23-25. From the Mount of Olives Jesus had gone to Bethany, where he spent two days, ch. 26 : 1-6. The events of this lesson took place on the 6th of April, or 14th of the Jewish month, Nisan. It was the first day of the Passover feast, which lasted seven days, Exod. 12 : 13. V. 17, of *unleavened bread*—See Exod. 12 : 20. On that day the Paschal lamb was to be slain and eaten. *The Passover*—name applied here to the lamb itself, not to the feast. Christ is called "our Passover," 1 Cor. 5 : 7, being the sacrifice for our sins. V. 18, *the city*—Jerusalem—to such a man—Jesus did not name him, but said the disciples would meet him, bearing a pitcher of water. See Mark and Luke. Only two disciples were sent, Peter and John, Luke 22 : 6. The man showed them into a large upper room, where they made ready the Passover, Luke 22 : 12. V. 21. *As they did eat*—Jesus was troubled in spirit, on account of the greatness of the crime of Judas, who betrayed him. V. 22. *Is it I?*—John said; Lord, who is it? and Jesus, by giving Judas a sop dipped in the dish, pointed him out as the traitor, John 13 : 21-26. After Judas took the sop, Satan entered into him, and he went out, John 13 : 27-30. V. 24, *goeth*—to his death, as it is written—Is. 53 : 4-9, *it had been good*—If there was to be no future punishment, Jesus would not have said this. If this punishment was ever to be remitted, Christ's words here would not be true. It follows that it must be eternal. V. 26, *blessed it*—gave thanks to God for it, *brake it*—in token of his body about to be broken or wounded for the sins of men. *This is my body*—represents my body: Comp. Exod. 12 : 11. The bread was to be partaken of "in remembrance of Jesus," 1 Cor. 11 : 24. V. 27. *Drink ye all of it*—all who are Christ's disciples. V. 28. *This is my blood*—This represents my blood, soon to be shed for the remission of sins. *New Testament*—R. V. New Covenant, which God was now making with men, through Christ the Saviour, Ps. 50 : 5. Covenants were ratified by a sacrifice. *In my Father's Kingdom*—In heaven, meaning that there He would partake of joy with his friends. The fruit of the vine being a symbol of that joy. Heaven is often described under the image of a feast, Rev. 19 : 9. Every true lover of Jesus should partake of the Lord's Supper with deep humility and love, with sincere repentance for past sins, and true consecration to God. See 1 Cor. 11 : 28, 29. Eating the same bread and drinking at the same cup, show the union of Christian brethren in Christ. They are members of His body, and of one another. Eph. 4 : 25 ; 5 : 30. Yet we must not suppose that partaking of the sacrament of the Lord's Supper will save us from our sins; nothing but faith in Christ can do that. See Shorter Catechism, Que. 96.

Jesus in Gethsemane.

MAY 20. A.D. 30. MATT. XXVI : 36-46.

Golden Text, Heb. 5 : 8.

COMP. Mark 14 : 32-42, Luke 22 : 39-46, John 18 : 1. After Jesus had instituted the Lord's Supper, and Judas had departed. John 13 : 30, He gave his disciples the touching exhortations and comforting promises recorded by John in chs. 14-17 of his Gospel. Leaving the city, He then went to Gethsemane. It was an enclosed space, planted with trees, on the western slope of the Mount of Olives. Jesus had probably often gone there before, Luke 22 : 39. It was about midnight. V. 36. *Gethsemane*—this word means “an olive-press.” The trees of the garden were probably olive trees. *Pray yonder*—at the distance of a stone's cast, Luke 22 : 41. V. 37. *Sons of Zebedee*—James and John. They had been chosen witnesses of Christ's power at the raising of Jairus' daughter from the dead, Luke 8 : 51, and of his glory at the Transfiguration, Matt. 17 : 1. By this they were better prepared than the other disciples to behold the Lord's humiliation and agony—*very heavy*—overwhelmed with anguish. V. 38, *even unto death*—the sorrows and pains of death are the greatest known to men, Ps. 18 : 5 ; 105 : 18. *Tarry and watch*—Wait and guard against danger—V. 39, *fell on his face*—knelt first (Luke) then prostrated himself even to the earth, a sign of deep earnestness and distress, Numb. 16 : 22. *If it be possible*—if an atonement for the sins of men can be made without this. *Let this cup*—a figure often used in Scripture to denote trial and suffering, Is. 51 : 17, 22, Matt. 20 : 22. Here the cup was the cruel death on the Cross and the wrath of God poured upon the innocent for the guilty. *Not as I will*—not as the weakness of my human nature would wish, but according to the will of God. In times of trial it is right to ask God to remove our affliction, provided we also say “Thy will be done,” Acts 21 : 14. V. 40. *Asleep*.—Not from weariness or indifference, but from grief, Luke 22 : 45. *Unto Peter*—because he had made the loudest profession of attachment to the Saviour, v. 33. V. 41. *The spirit is willing*—the purpose may be firm, yet the body naturally shrinks from suffering. Hence the need of help obtainable by prayer, and promised to Christians, 1 Cor. 10 : 13. V. 42. *A second time*—Luke adds “he prayed more earnestly, and his sweat was as it were great drops of blood falling to the ground,” Luke 22 : 44, a sign of fearful suffering. Note that God was not deaf to his Son's prayers. He sent him an angel to strengthen him, Luke 22 : 43. V. 45. *Sleep on now*—Christ's agony was over. Strength had been given him, Is. 50 : 7 ; 63 : 3. The disciples might rest until Judas appeared. *The hour is at hand*—the hour of his betrayal. V. 46, *let us be going*—with the “Sinners,” in whose hands he was betrayed, as their prisoner.

Peter's Denial.

MAY 27. A.D. 30. MATT. XXVI : 67-75.

Golden Text, 1 Cor. 10 : 12.

COMP. Mark 14 : 66-72 ; Luke 22 : 54-62 ; John 18 : 15-27. When Jesus had been taken prisoner by a number of armed men, led by Judas, without any resistance being offered, save by Peter, v. 51, he was led first to the house of Caiaphas, the high priest, v. 57, where the scribes and elders were assembled. As it was yet night, they must have waited for the return of the guards they had sent off with Judas to take Jesus. Now that they had him, they seem to have hardly known what to charge him with. False witnesses came forward with frivolous accusations, v. 61, to which Jesus answered nothing. When, however, the high priest adjured him in the name of the Living God to tell whether he was the Christ, Jesus not only acknowledged it, but prophesied that his enemies would yet see the Son of Man coming in the clouds of Heaven, v. 64, sitting on the right hand of power. Thereupon he was judged guilty of blasphemy and deserving of death. V. 67. *Spit in his face*—Is. 50 : 6, a mark of contempt and insult then as now, Num. 12 : 14, Job, 30 : 10, *buffeted him*—struck him with their fists. *With the palms*—slapped him. Before this they had blindfolded him, Mark 14 : 65. V. 68. *Prophecy*—show supernatural knowledge by telling who struck thee. V. 69. *In the palace*—R.V. *in the court*—the vacant ground, round which was built the residence of the high priest. *A damsel*—one of the high priest's maid-servants, Mark 14 : 66. John shows that she was the door-keeper, John 16 : 17. *Jesus of Galilee*—Although born in Bethlehem of Judæa, Jesus was often called a Galilæan, having been brought up in Nazareth. It was a term of reproach. V. 70, *denied*—protested that he was not with Christ, and even did not know him. Mark says that he pretended not to know what the maid was talking about. V. 71, *in the porch*—the covered gateway that led to the street. *Another maid*—she affirmed the same of Peter as the first one “to them that were there.” He denied it again, this time with an oath. V. 72. *I do not know the man*—Contrast with v. 33, 35. V. 73, *they that stood by*—servants and guards, *bewrayeth thee*—his accent proved him to be a Galilæan. V. 74. Peter, now thoroughly terrified, began to curse and swear, and denied Jesus a third time, *the cock crew*—see v. 34, it shows it to have been about 3 a.m. V. 75. The Lord, conscious of his apostle's unworthy behaviour, turned and looked upon him, Luke 22 : 61. Then he remembered, v. 34, *wept bitterly*—showing the intensity of his grief and sincerity of his repentance. This terrible fall taught him humility, 1 Pet. 5 : 5, 6. Let us never be ashamed to confess Christ before men, Matt. 10 : 32 ; John 2 : 23. If we trust in our own strength, it will fail us in the time of trial.

Ecclesiastical News.

SCOTLAND :—Our Crofters are still in a very disturbed state in the Western Highlands. Nor will the severity of the weather during the past week have bettered their condition; although every effort to alleviate their distress is still being made. Academic honours are being largely distributed at this season. The Revs. John Watt, Anderston, Glasgow; Henry Cowan, New Greyfriars, Edinburgh; W. L. Baxter, Cameron, Fife; Robert Smith, F.C., Corsock, Dundee; Alex. McLaren, Houston; W. L. Davidson, Bourtrie, among others, have become Doctors of Divinity. At the Free Church Commission, it was reported that the deficit in the Aged and Infirmary Ministers' Fund now amounts to \$12,500; a special collection has been ordered. In the Livingstonian Mission in Central Africa, an attack made by Arabs has caused great alarm, and, but for the timely aid of a neighbouring friendly tribe, must have proved very serious. Yet, the Lord watches over His own people, with every trial, sending a way of escape. We have had another good day at Mr. Quarrier's Orphans' Home,—an all-day conference, connected with the opening to the public of the new church. I should think about 1000 people were present, and the services were at once interesting and helpful. Let me correct a previous statement by saying that the entire cost of the church &c., is \$35,000, of which \$25,000 was the gift of one person. 220 children are being sent to the new Home in Brockville this season. Petitions from various Presbyteries are being sent to Parliament, against the renewal of diplomatic relations between this country and the Vatican in consequence of the Queen's present and embassy to "His Holiness," on the occasion of his jubilee; petitions also against the State regulation of vice in India, the results of which seem to be appalling. At home, the churches are filled with growing alarm about Sabbath desecration, not in the lower, but in the upper classes as well. Public concerts, and in London, "boxing, boating, lawn tennis, dancing at clubs and in private houses, theatrical performances, formal dinner parties, &c. &c., given by men of eminence in art, science, politics and commerce," bid fair to supplant the Lord's day of the Christian, with the continental Sunday. Dr. Aird, Creich, has accepted nomination as Moderator of the F. C. Assembly this year in Inverness. Professor Lindsay, F. C., goes as missionary deputy to India, and the Rev. R. W. Barbour, the proprietor of Bonskied fills his place in Glasgow College for the winter months. Mr. Barbour further provides the salary for a missionary in India. In our obituary this month are the widow of the late Principal Cunningham, F. C.; Dr. Thomas Brown, author of the *Annals of the Disruption*, &c.; Dr. W. Scott Wilson, Episc. Bishop of Glas-

gow and Galloway; and Dr. Charles Edward Wilson, Inspector of Schools for Scotland. Mr. H. McCunn, a Greenock lad, only in his 20th year, has made a remarkable debut as a musical performer. The young composer is said to be a near relation of the minister of River John, N.S. The commemoration of the Revolution Settlement is likely to be very generally observed among Presbyterians this year, and doubtless our Glasgow International Exhibition to be opened by the Prince and Princess of Wales, on the 8th of May, will induce multitudes of visitors to seek our Western Counties this year, and among them probably many Canadian friends. D.

IRELAND.—The death of Isaac Nelson removes from earthly view by far the most unique specimen of a minister Ulster has seen for a generation. It is difficult in a few sentences to describe such a man. For natural ability and for Bible scholarship he had few equals, but his great talents and acquirements may be said to have been wasted by an unhappy temper. On many questions in which the public took an interest it was Nelson on the one side and the whole Church on the other. He was ordained in Comber in 1838, and in 1841 he removed to Belfast. For more than 40 years he preached in Donegal street. What the congregation was when he took charge of it we do not know; between 20 and 30 years ago, when we were at college, there was but a handful to listen to him. Many a time we students found our way there: the sheer intellectual force of the man had charms for us. Those were the years that succeeded the Revival of 1859, and hardly ever did he let an occasion pass without a new thrust at some of the phases of that movement, or at some of the leading men who looked favourably on it. As specimens of dialectics, his discourses could hardly be matched. We understand that for 20 years past he has not attended the Assembly. A number of years ago he was elected an M.P. for the county of Mayo. He did not make any mark at Westminster, and after a season or two ceased even to attend. At that time he resigned the active work of the ministry. For a few years past he has been very frail, unable to leave his house. The people of Belfast hardly seemed to be conscious of his existence of late. We have heard that the Rev. Dr. and Mrs. Johnston were the only ones of his old acquaintances who continued to visit him till the last. Speaking of Dr. Johnston, the papers of late report that he has quite recovered from his attack of illness. At the annual meeting of the Orphan Society he presented as glowing a report as ever. His congregation, with great enthusiasm, held a public meeting and made a presentation to him in joy at his full recovery. He has employed a licentiate as an assistant, being the first to introduce what has

long been common in large city congregations in Scotland. The Rev. J. B. Meharry, who began his ministry in Armagh, has for a number of years been a great success in Newcastle-on-Tyne. The congregation of Crouch Hill, whose late minister, Dr. A. C. Murphy, moved to Belfast, called Mr. Meharry, and although he intimated his desire to accept the call, the Presbytery refused to let him go. Since then, finding that Mr. Meharry has resolved to leave, the Presbytery reconsidered and rescinded the decision come to, and he goes to London.

CANADA.—It is proposed to hold a Conference of the various branches of THE EVANGELICAL ALLIANCE in Montreal in October next. The last meeting of the kind held here was in 1874, and was very successful, and we have no doubt the coming Conference will be equally interesting. Great changes have taken place in Canada since then: The union of the Presbyterian churches in 1875; after that the Methodist union, and the federation of the Anglican and Baptist churches, and largely increased endowment and equipment of all our Theological colleges. The progress of the churches in home and foreign missions has been very great. No one would have ventured in 1874 to predict that our own church by this time should have five presbyteries and close on a hundred ordained ministers west of Lake Superior. The meetings are to be held from 22nd to 26th October. Among the invited speakers are Rev. Dr. Burns, of Halifax; Dr. Duryea, of Boston; Drs. W. M. Taylor and John Hall, of New York; Rev. Washington Gladden, of Columbus, Ohio; Rev. Chancellor Sims, D.D., of Syracuse, N.Y.; Rev. Dr. Russell, of Oswego, N.Y.; Bishop Baldwin, of London, Ont.; Professor MacVicar, of Toronto; Principal Burwash, of Cobourg; Principal MacVicar, of Montreal, and many other men of note, including representatives from Britain. Full information can be had of the secretary, Rev. W. Jackson, Montreal. The Baptists have resolved to transfer their Arts faculty from Woodstock to Toronto, with a view to making their McMaster Hall a fully equipped and independent university, thus declining the proposals of the Government for "federation" with the Provincial University. Toronto has resolved to invite the Alliance of the Reformed Churches to hold its Council of 1892 in that city. Unless it were Bonn, Berne or Geneva, there is no more suitable a place for such a meeting than Toronto.

HON. SENATOR J. R. GOWAN of Barrie, deserves the thanks of the whole community for his well-directed efforts to place the law of divorce on a more satisfactory basis than hitherto. No right-thinking Canadian would like to see the lax procedure instituted in this country that has been so prolific of infidelity betwixt man and wife in the United States. Whatever views we may hold about the ques-

tion of divorce, all must agree that the marriage tie should not be dissolved for light reasons, and that the utmost prudence should be exercised in dealing with applications of that kind. If we understand Mr. Gowan's position aright, he would have a carefully selected standing committee of the House appointed, who would be expected to give special attention to such applications, and who would in course of time become as it were "experts" in dealing with them. He believes that all enquiries in such cases should be conducted in private, and that as regards expense, the provisions of the law should be accessible to rich and poor alike.

TEMPERANCE.—The difficulty of obtaining from the Dominion Parliament such legislation as is considered necessary for the removal of impediments to the working of the Scott Act has suggested the formation of a distinctively "Prohibition" alliance for the Dominion; but many of the advocates of the Scott Act are of opinion that a bird in the hand is worth two in the bush, and that it would be unwise to abandon the Scott Act at present in favour of total prohibition, which there is not reason to believe the country as a whole is prepared to adopt. The presentation of the report on temperance in the Presbytery of Toronto last month gave rise to a very lively debate, evincing a very considerable difference of opinion on the question among the members of that court in regard to the best means of attaining the end which all have at heart—the suppression of intemperance. Dr. Kellogg and others hold that the Church goes beyond its province when it undertakes to recommend specific legislation to the civil government regarding the best means of dealing with this evil. Objection was also taken to the "inquisitorial" nature of some of the questions put to kirk-sessions by the Assembly's Committee on Temperance, while others protested against the pulpit being used to advocate Prohibition, Scott Act or Anti-Scott Act, holding that the pastor is bound to counsel his people to vote for the suppression of the evils of intemperance according to the direction of their consciences, but not to dictate as to methods.

Our Own Church.

HALIFAX has again the honour of opening its gates to receive the General Assembly, which meets in St. Matthew's Church there on the 13th of June. The committee will provide accommodation for all of whose coming they receive timely notice. It is to be hoped that the Ruling Elders will come in full force. It is their privilege, equally with the Ministers, to take part in

the proceedings, and they may rest assured that they will meet with a hearty welcome.

One of the most important items of business to come before the Assembly will be the adoption of the "Book of Forms" which has been sent down to the Presbyteries for their consideration. A great deal of time and labour have been bestowed in the preparation of this book in committee, and it is most desirable that it should be completed for use and receive the sanction of the Supreme Courts. This is a matter worthy the most careful consideration of both ministers and elders.

REVIVAL:—The result of evangelistic services held in Ottawa during the past winter was the addition of a large number to the communion rolls of the different churches. Knox Church (Rev. F. W. Farries) received 129 new members at last communion; Bank Street Church (Dr. Moore) received 121; St. Paul's (Dr. Armstrong) 40. St. Andrew's (Rev. W. T. Herridge) has not yet been heard from, but the increase is proportionate in it also, and also in New Edinburgh. Altogether, more than *five hundred* persons have added to the churches, and it is hoped that the work of grace will still go on.

PERSONAL:—Rev. Chas. A. Doudiet has resigned the charge of St. John's (French) Church in Montreal, and accepted the position of agent for the Board of French Evangelization throughout Canada, and also in Great Britain. Mr. Doudiet's long experience in the work, and his success, also, give assurance that he is well qualified to undertake the duties of the new office. This will be the third missionary bishop, or overseer, in the Presbyterian Church in Canada. Rev. T. G. Smith, D.D., of Wausaw, Wisconsin, formerly of Kingston, Ont., and St. John, N.B., has accepted the secretaryship of the new Queen's University Endowment Fund. Dr. J. K. Smith's acceptance of the call to San Francisco entails a great loss on the Canadian Church, of which he has been a distinguished and able minister for no less than thirty-five years. *Principal Grant* has sailed on his voyage round the world, by way of Vancouver, Yokohama and Hong-Kong to Australia, and thence, by the Cape of Good Hope, to Britain. Rev. John Mackie, of St. Andrew's Church, Kingston, has not resigned, as was reported last month, but has gone to Scot-

land with his family on three months leave of absence, intending to return to Kingston after attending the meeting of the General Assembly of the Church of Scotland in Edinburgh. Rev. W. K. McCulloch, of Leeds, Que., has been granted four months' leave of absence on account of ill health. Rev. John Wilkie and Mrs. Wilkie, of Indore, Central India, sailed from Bombay en route for Canada on the 3rd of March. Before leaving, they were presented with an illuminated address, by Europeans and natives, who vied with each other in showering kind gifts upon them. Dr. James Robertson, of Winnipeg, Dr. H. M. Parsons, of Toronto, Dr. James Watson, of Huntingdon, and Dr. Robt. H. Warden, of Montreal, have each in their several spheres earned for themselves in the service of the Church a "high degree," and we wish them all long life to wear their laurels.

FROM THE MISSION FIELD.—The natives of Aneityum, Rev. Joseph Annand's late congregation, have sent a fine lot of arrowroot to Glasgow, which sold for \$300—a handsome contribution from those poor Christians for the benefit of the Mission, was it not? Rev. J. W. Mackenzie and his wife, of Erakor, have spent a few weeks in Australia to the benefit of their health. Dr. Steel, of Sydney, recently baptized twenty natives of the New Hebrides. Mr. Mackenzie is having a new house (of two rooms) built at Fila, one of his stations, where he had only a grass hut to lodge in. Through some mistake, the boxes of clothing sent to Mr. Mackenzie last year cost for freight some \$97! This will never do.

ORDINATIONS AND INDUCTIONS.

ORO, KNOX CHURCH, Barrie.—Rev. A. F. McKenzie was inducted on the 14th of February.

ESSON AND WILLIS CHURCHES, Barrie.—Rev. A. B. Dobson was inducted on the 10th of April.

VICTORIA, Columbia.—Rev. Patrick McFarlane Macleod was inducted into St. Andrew's Church on the 7th of March.

PERTH, Lanark and Renfrew.—Rev. A. H. Scott, of Owen Sound, was inducted as pastor of St. Andrew's Church on the 16th of April.

TEESWATER, Bruce.—Rev. James Malcolm, of Underwood, was inducted into Westminster Church on the 3rd of April.

FORT WILLIAM, Winnipeg.—Rev. H. W. Fraser was inducted on the 28th March.

PRINCE ALBERT, Regina.—Rev. Dr. Jardine, formerly of Brockville, Ont., was inducted on the 28th of March.

REGINA, N.W.T.—Mr. James Halliday was ordained on the 15th of March and appointed missionary at Wolesley in the Presbytery of Regina.

CALLS.—Rev. D. Gordon, of Harrington, to Lake Megantic, Quebec. Rev. Dr. J. K. Smith has accepted a call to St. John's Church, San Francisco. Rev. Finlay A. McLennan, of Kenyon, to L. Kinloss, Maitland. Rev. J. A. Anderson, of Whitechurch, to be colleague with Dr. Ure, in Goderich. Rev. John J. Cameron, of Pickering, to St. Matthew's Church, Osnabruck. Dr. McTavish, of Lindsay, has declined the call to St. Andrew's Church, Winnipeg. Rev. James Murray, of Streetsville, is called to Wentworth street Church, Hamilton. Rev. R. Thynne, of Port Dover, to St. Andrew's Church, Markham, Toronto.

DEMISSIONS.—Rev. J. C. Quinn, of Emerson, Manitoba. Rev. J. McClung's resignation of the charge of Shakespeare takes effect on 10th May. Rev. George Brown has tendered his resignation of Wroxeter, Maitland. Rev. A. Fraser, of Orono, Whitby, has accepted an appointment from the H. M. C. to Comox, B.C. Rev. Wm. Matthieson, of Winslow, Quebec, has resigned on account of age and infirmity. Rev. George Porteous, of Kitley, has demitted his charge to engage in Home Mission work at Alice, Lanark and Renfrew. Rev. W. C. Calder, of St. Paul's Church, Woodstock, N.B. Rev. A. H. Drumm, of Severn Bridge, etc., Barrie. Rev. D. B. Whimster, of North Church, Winnipeg. Rev. Dr. Smellie, of Melville Church, Fergus, Ont. Rev. John Gerrior, of Summerside, P.E.I.

CHURCH AND MANSE.

MUSQUODOBOIT, N.S.—The new church was dedicated for public worship on the 18th of March by Revs. M. G. Henry and E. S. Bayne. The building is a handsome one, cost \$3000, and is free from debt.

SYDNEY, C.B.—New St. Andrew's Church, a fine building, 64x52 feet, was opened for worship on the 4th of March. Dr. Isaac Murray preached in the morning, and Mr. Drummond, of Boularderie, in Gaelic, in the afternoon; the evening services were conducted by Rev. John Murray and Mr. Purvis of the Methodist Church. The church is seated for 550 and cost \$9000.

FIRE.—St. Andrew's Church, Kingston, Ont., was totally destroyed by fire on the 8th of April. Loss about \$16,000; said to be insured for \$10,000. Rev. Dr. Smyth, Montreal, was severely scorched by fire which originated in his study shortly after midnight one Sunday in April. The loss of a fine library and many valuable manuscripts is a very serious one to the Doctor.

Obituary.

MR. CHARLES GORDON, elder in Knox Church, Owen Sound, died on the 29th of March. A native of Sutherlandshire, Scotland, he came to Canada in 1843, was many years clerk of the township of Sydenham, and superintendent of schools for North Gray, and was widely known and respected.

MR. GEORGE KINLOCH, elder in Martintown, died on the 20th of March, aged 58. He was a native of Mid-Calder, Scotland; for many years the precentor, choir-leader and superintendent of the Sabbath-School, his

services were very valuable to St. Andrew's church congregation, who lament in his death the loss of one whose place they will find it hard to fill.

MR. ANGUS MCWILLIAMS, elder in the congregation of Crysler, Township of Finch, died on the 5th of March, aged 60. He was a native of Fort William, Inverness-shire. He was a man full of faith and good works.

MR. J. A. DAVIDSON, ordained to the eldership at Eden Mills, in 1837, died on the 11th of February, in the 78th year of his age. An earnest christian and an active worker in the church, specially among the young, the closing scene of his life was a triumphant death. He was a native of Putney, England, the eldest son of Lieut. Davidson, of the Royal Navy.

SARAH NASSON, wife of Rev. Thomas Wardrope, D.D., of Guelph, died on the 29th of March, aged sixty-four.

MANITOBA ITEMS.

The North-West is relieved to find the Home Mission Fund in such good heart. Reduction was feared; the work can still advance. The Home Mission Committee has appointed for the summer nine additional labourers in Winnipeg Presbytery, six in Rock Lake, three in Brandon, five in Regina, five in Calgary and two in Columbia, i.e., thirty more labourers than were engaged in the past winter. Of these no less than nineteen are students of Manitoba College, so that in travelling expenses alone the young north-western college has this year saved the Church some \$1300. Manitoba College Theological session closed on 19th April. The Arts classes go on till May. The College expects to have some sixty students taking the Examinations of the Manitoba University in the several years. Dr. King had a severe attack of illness, which laid him aside for some weeks, but his strength is returning again. An absurd prejudice exists in some minds as to ministers coming from the old country not being so well suited for the new countries as those bred in the country. In Manitoba, two young ministers, Messrs. Wilson and Welsh, from the U. P. Church, and Mr. Rogerson, from the Church of Scotland, are proving this theory false, and are doing good service to the Church. Rev. A. Bell, of Portage la Prairie, is going east for three months to take a rest, and his place is being supplied by Rev. J. Carmichael, of Columbus, Ontario. Rev. D. B. Whimster, of the North Church, Winnipeg, has accepted an appointment in Kansas. Rev. J. C. Quinn has been called to a new Dakota town—Minot, at the second crossing of the Souris River.

The industrial school to be managed by the Presbyterian Church, to be built by the Dominion Government at Regina, still hangs fire in some inexplicable way. Rev. A. B. Baird left Edmonton half a year and more ago to manage it, but finds the building not yet begun. The famous Circumlocution Office could not well exceed this management in the case of this Regina school. Rev. Mr. Moore's Indian boarding-school for Muscowpetung and Pasqua's reserves has been under operation for the winter, and gives promise of success. Rev. J. McArthur has been placed in charge of the Butte Sioux Reserve, along with Beulah, an English field.

Manitoba is in a high state of excitement and hope over the abolition of the restrictive policy in railways. Prairie countries are more dependent on railways than any others, and this question was threatening the very existence of Canadian autonomy in the North-West. Fortunately, the grievance has been removed. The immigration to Manitoba this season is very large. The new Premier expressed a belief that the population of the Province would be doubled in three years. B.

THE COLLEGES.

THE PRESBYTERIAN COLLEGE, MONTREAL, brought its twenty-second session to a close on the 4th of April, when a large assembly met in the Convocation Hall, testifying by their presence the continued interest of the citizens in the institution. A large number of prizes and scholarships were awarded. The student's gold medal—the highest prize of the year for all work—being awarded to Mr. J. C. Martin, B.A. The degree of Bachelor of Divinity was conferred upon the following:—Rev. J. Anderson, East Williams, Ont., and Messrs. A. McWilliams, J. L. Hargrave, J. C. Martin, J. H. Higgins, and D. L. Dewar, of the graduating class. The following received the degree of Doctor of Divinity: Rev. G. E. Ackman, of Buffalo, N.Y.—by examination; *Causa Honoris*, Rev. James Watson, of Huntingdon, Que.; Rev. Robt. H. Warden, of Montreal, and Rev. James Robertson, Superintendent of Missions in the North-West. The valedictory was delivered by Mr. A. S. Grant. The diplomas were then presented by Principal MacVicar to the graduates of the year, viz: A. S. Grant, J. L. Hargrave, R. Henderson, J. F. Langton, F. H. Larkin, J. H. Higgins, J. A. MacFarlane, Geo. Mackelvie, M. MacLennan, A. MacWilliams, J. C. Martin, and W. E. Wallace. Dr. Robertson addressed the graduating class in suitable terms. In closing the proceedings, Principal MacVicar characterized the past session as being an eminently satisfactory one in every respect. The proficiency evinced by the students in their recent examinations was most gratifying. The Senate had resolved to raise the standard of scholarship in every department, which meant a considerable increase of money, for which they were waiting hopefully.

KNOX COLLEGE, TORONTO: The session 1887-88, was brought to a close on the 5th of April, when Convocation Hall was filled to its utmost capacity, many ladies being present. Principal Caven referred to the past session, in regard to attendance, study and healthfulness as being a very pleasant and successful one. The scholarships awarded were all for general proficiency and not for special subjects, which required the highest aggregate in each branch to carry off the honours. The library now contains between nine and ten thousand volumes. The amount subscribed towards

the endowment fund to date was \$207,583, of which \$165,235 were paid. The following gentlemen having completed their curriculum were awarded their diplomas, viz:—Messrs. H. R. Fraser, A. R. Barron, C. A. Webster, J. G. Shearer, George Dempster, Donald McGillivray, Donald McKenzie, David Perry, J. C. Tolmie, A. J. McLeod, J. J. Elliott. The degree of B.D. was conferred upon Rev. W. A. Duncan of Churchill, Rev. W. Ness of Gibson, Penn., and Messrs. D. McGillivray and D. McKenzie of the graduating class. The following received the degree of D.D.—Rev. C. Forman of Lahore, India; Rev. John Stewart, of Glasgow, Scotland; and the Rev. Henry M. Parsons of Knox Church, Toronto. Hon. G. W. Ross, Minister of Education, was pleased to notice that so many of the graduating class held degrees from Toronto University, and hoped that the bond between Knox College and the Provincial University would grow stronger with the lapse of years. At a meeting held in Cooke's Church in the evening, Dr. Gregg addressed the graduating class. Mr. H. R. Fraser delivered the students' valedictory, and Rev. Dr. Kellogg followed with an address pleading for a high standard of ministerial education.

Home Missions.

THE Home Mission Committee (West) met in Toronto 27-29th March. Rev. W. Cochrane, D. D., Convener; Dr. R. H. Warden, Secretary. The receipts to 26th March were, for the Home Mission Fund, \$38,957.86; and for Augmentation, \$21,205.95. It was agreed to assign to each Presbytery in the western section a fair proportion of the whole amount annually required for augmentation, and should the funds available at the end of the year be insufficient to pay the grants in full, the committee shall be at liberty to pay reduced grants in any Presbytery falling short of the amount assigned to it. The funds at present on hand not being sufficient to pay the claims in full for the six months now ending, it was resolved to postpone payment till 30th April. Appointments were made for 163 students and other missionaries for the coming summer, of which 25 in the Presbytery of Barrie, and 51 in Manitoba, the North-West and British Columbia.

The following is the substance of a very interesting report presented to the committee by Rev. Allan Findlay, of work done in Muskoka and Parry Sound districts during last half-year:—

The Ordinance of the Lord's Supper was dispensed and the ordinance of Baptism administered in forty-three stations, at which times ninety-three persons were admitted to membership of the Church on profession of their faith or by certificate, and forty-five by the or-

dinance of Baptism, one of these being an adult. Four stations were organized during these months: viz., Lynch Lake, in connection with the Sundridge field; Gordon's Corners, in connection with the Baysville field; Chisholm, which has hitherto been worked as part of the Powassan field, but which, owing to its distance and growing importance, must have more supply than it can possibly get in this connection. The stations formerly known as Stanleydale and Axe Lake have by mutual consent been dissolved, and a church midway between them has been erected, which will be convenient to parties formerly attending these respective stations, and also will be convenient to a third settlement of Presbyterians, too far removed from either of the other stations. The new church is to be known as Chalmers Church, McMurrich.

The following fields have been supplied during the past six months or a portion thereof, by the missionaries named:—Sudbury, North Bay, Powassan, Commonda, Sundridge, Burks Falls, Maganatewan, Emsdale, Stisted, and Baysville. Occasional service also given at St Paul's, Morrison. In all forty-four different stations were supplied during the winter. Altogether, sixty-three Missionary meetings have been held during the winter. And though all was not accomplished that might be desired—our meetings often being small on account of storms and drifts—yet the result shows that in no section of the Church, perhaps, is a deeper interest felt in the prosperity of our Zion. I have received from the people altogether, \$1,035 this year for Home Missions and other schemes. The contribution per member in some cases being as high as \$1.88.

At the request of the people, the Baysville field, hitherto under the care of the Students' Missionary Association of Knox College, passes over to the care of the Presbytery and H. M. Committee, as they have reached that stage requiring a fuller share of supply than the Society could give them. Chisholm has been assumed by the Society in place of Baysville. As in past years many of our weaker fields have enjoyed the fostering care of this Society, so this year will prove no exception, as the following appointments have been made by this Society to fields within the bounds: viz., Bethune, *Mr. Gauld*; Byng Inlet, *Mr. P. J. McLaren*; French River, *Mr. H. E. A. Reid*; Chisholm, *Mr. John McNair*; Franklin, *Mr. J. H. Barnett*; St Paul's Morrison, *Mr. A. Neilly*; Loring, *Mr. E. S. Harrison*.

MANITOBA AND THE NORTH-WEST.

The following figures show the population of Manitoba when the census was taken in July, 1886, and also the numerical strength of the denominations named:—

| Population of the | | | |
|-------------------|---------|--------------------------|-------|
| Province | 108,640 | Incr'se per cent., 5 yrs | 74.5 |
| Presbyterians | 28,406 | " " | 104.4 |
| Anglicans | 23,206 | " " | 69.2 |

| | | | | | |
|--------------------|--------|---|---|---|-------|
| Methodists | 18,648 | " | " | " | 98.7 |
| Roman Catholics | 14,651 | " | " | " | 25.4 |
| Baptists | 3,296 | " | " | " | 102.3 |
| Congregationalists | 997 | " | " | " | 293.1 |

Omitting the city of Winnipeg, the population and percentages are:—

| | | | |
|--------------------|--------|---------------------------|-------|
| Prov. of Manitoba | 88,402 | p.c. of increase in 5 yrs | 62.8 |
| Presbyterians | 23,135 | " | 100.6 |
| Anglicans | 17,244 | " | 52.03 |
| Methodists | 15,431 | " | 92.6 |
| Roman Catholics | 12,407 | " | 16.4 |
| Baptists | 2,449 | " | 91.2 |
| Congregationalists | 413 | " | 78.6 |

In the North-West Territories 32 per cent. of the white population is Presbyterian.

There will be 121 ministers and missionaries attending to the wants of the white population this summer, of whom 12 are pastors of self-sustaining congregations. Several fields, like Kootenay, Lake Dauphin, St. Ignace, Lakeside, &c., are to be occupied for the first time. A missionary is to be employed in labouring among the Icelandic population, of whom several thousand have made their home in Manitoba. The Foreign Mission Committee have 17 missionaries and teachers engaged in the Indian work. The Indian work is progressing satisfactorily, although there is nothing striking to report. The supplies of clothing sent to the West have been of very great value. Without this valuable aid, Indian mission work would be impracticable.—J. R.

Trinidad Mission.

SAN FERNANDO:—The following is the substance of Mr. Grant's Seventeenth Annual Report:—Our principal school, which is in this town, did excellent work under the direction of Miss Copeland, assisted by teachers who did good service in former years. The Government results and fees, together with the grants from the Ladies' Association at home, have met our expenses. We have enrolled during the past seventeen years 3770 pupils. What has become of them? Some are filling with credit positions as teachers, interpreters, catechists, clerks, bookkeepers, whilst the remainder have gone into ordinary estate work and to the cultivation of lands obtained from the Crown, there to lay the foundations of home life more in accord with western ideas. Along with attention to schools we have sought to carry on Evangelistic work. In this we employ about a dozen helpers. Several of these rendered assistance in schools; some are employed only for evening work from 3 to 6, and only during the rainy seasons when the people have more leisure. We believe this method to be fruitful in good results and at a small cost to the Mission. Native agency is indispensable, and when carefully supervised is most effective. In addition to the Hindus—

tani and English services at San Fernando church, services are held every Sabbath at fourteen out-stations; but very few save professed Christians and those whose convictions of truth have raised them above the fear of their countrymen attend these meetings. How, then, are recruits obtained? Hospitals are regularly visited, and there many hear the truth and some become interested. In addition to the work above indicated, our weekly report from Christian helpers for the past six months shows an average of sixty meetings held throughout the district. During the year we baptized sixty children and sixty-nine adults, being in all 129. In our first five years of work we baptized fifty-seven, in our second five years, 284, in our third, 344, and in the last two years, 225. We have 243 communicants in good standing, and 700 scholars on the roll of the day-schools. Marriages for the year, ten. Total marriages since the first, 157. Marriages are likely to increase rapidly, as the Indian people find, through two convictions recently secured in court here, that redress can be obtained when there is a violation of the contract. The offenders receive respectively six months and two years' imprisonment with hard labour. Contributions by the native Church amount to £211 18s. 5d. Sabbath-school is carried on at several stations. The school here, in San Fernando, is the most important, having a regular attendance of about 120, with seventeen teachers, all of whom are Asiatics except the members of the Mission family. For any measure of efficiency secured, I am indebted to so many willing hearts and hands that it would be invidious to specify. There is one, however, who stands out accredited by the Church as no other Indian in Trinidad does, and I need not hesitate to name him—the Rev. Lal Bihari. His knowledge of Indian character and habits, of Indian language and literature, his sympathy with the people, and thorough prudence in dealing with them, his clear insight of divine truth, his loyalty to it, and his ability in unfolding and illustrating it, and his intense desire to win his countrymen from the false faiths they inherit, to a simple trust in Jesus as the only Saviour of mankind, render him invaluable to myself and a power in the Mission. For pecuniary gifts we have to thank the Women's Society of Pictou, also of Merigomish, and the Mission Band of St. Andrew's in Newfoundland; also the Bible Classes of Cooke's Church, Kingston, of First Church, Brockville, and of Erskine Church, Toronto. The good ladies of Chipman and Richmond, New Brunswick, of Pictou, of Sydney Mines, and other places in Canada, helped us much in their timely gifts received just before Christmas. In conclusion, I beg to state that, in my opinion, the extent and growing importance of our work should lead the Church, at an early day, to consider the question raised and pressed when the necessities were not so great as now, viz., How shall we train our helpers, and those who

should be our ministers? It is much agitated here, and if no provision be made ere long the feeling of disappointment will be very great.

COUVA:—*The Rev. J. K. Wright's* report from this field is one of encouraging progress. He says: "We have regularly held four services on Sabbath, and each week, so far as possible, visited barracks and hospitals at Exchange, Perseverance, Esperanza, and Milton. The schools have been visited, as a regular thing, twice each month. They have done very well. . . . Through the generosity of the Board in Canada and the friends in Trinidad, the church is now all but free of debt." Reference is made to Miss Archibald's death—She entered upon her work at the beginning of the year with great ability and diligence, but during her mid-summer holidays the call came and she passed away to the glorious rest and joy of heaven. During Mr. Wright's four years of missionary labour in this field, 89 were baptized and 23 added to the communion roll. The schools were attended by 211 boys and 103 girls: total, 314; average attendance, 202.

PRINCES TOWN:—*Rev. W. L. Macrae* sends his first annual report. The work of learning a new language of necessity occupied much time. Mention is made of the faithful labours of a native Catechist, Mr. C. C. Soodeen, and other native workers. Miss Semple, assisted by three natives, conducts the school at Princes Town, besides which there are schools at Mount Stewart, Palmyra, Cedar Hill, Jordan Hill, and several other estates, all doing excellent work. *Statistics*:—Marriages, 5; baptisms, 18; communicants, 47; scholars, 40. Mr. Macrae also tenders thanks to kind benefactors in various parts of the church.

REPORT FOR THE MISSION COUNCIL OF WORK IN ST. LUCIA.

JANUARY 28TH TILL FEBRUARY 14TH, 1888.

By Rev. John Morton.

① I ARRIVED in St. Lucia before daylight on Saturday, January, 28th. That day was spent in hearing reports and arranging for work. Sabbath, the 29th, was spent at Crown Lands. Two services were conducted in the school house; one in the open air at the barracks, and a special service in the evening for intending communicants. At the close of the second service, the adults baptized last year, at my suggestion, elected two of their number to form, with Sadaphal, a managing committee. This committee assisted in making up the communion roll, so far as Crown Lands was concerned, and also in dealing with applicants for baptism.

Monday I gave up to the day and evening school work at Crown Lands, and Tuesday and Wednesday I spent at Roseau. Here I held the services and baptized four adults and two children, one of them being the son of John

Allahdua, the teacher. Having recruited two days at Castries, I rode to Denery on Saturday, the 4th, and held a meeting at the hospital there, then returned to Resource school in the evening, receiving and teaching all who came. The school-house was crowded next morning, and one adult and two children were baptized. Two other meetings were held that day at Richefond and La Caye estates, both in the open air. At the first of these in particular the people were eager to hear. On the following day we had another service at noon, when four children were baptized. Having almost lost my voice, I returned to Castries and rested on Tuesday. On Wednesday I sent in to His Honour the Administrator of St. Lucia a report on the school and on some other matters respecting which he had asked me to report; and in the afternoon held a service in the general hospital. Thursday being rainy, my work was limited to two services in the hospital, one for men and one for the women. Friday, Wm. Ragnath, Interpreter, and his wife came up from Vieux Fort, and the two Indian teachers and their wives came in to Castries. So a service was held in the house of Mr. R. P. Cropper, M. A., Protector of Immigrants, and Sadaphal's child was baptized.

Sabbath, the 12th, found our agent, Mr. J. B. Cropper, and myself again at Crown Lands. At the first service, 14 adults and 15 children were baptized, and at the second, 9 Indians, 8 men and one woman, joined with Mr. Cropper and myself in celebrating the Lord's Supper. After another open air service we returned to Castries. Monday, 13th, at 8 o'clock a.m., another communion service was held in Mr. Cropper's house, for the sake of Wm. Ragnath and his wife and the wives of the two Indian teachers, who had not been able to go to Crown Lands. At this service, besides J. B. Cropper, his parents, Mr. R. P. Cropper and wife joined with us.

In the afternoon we rode to Marquis, ten miles—part of the way over an elevated ridge—and held a meeting in a work-shed. Here the people appealed earnestly for a teacher for young and old. Through rain and darkness we reached Castries at 8.20 p.m. The next day I succeeded in getting from the Protector of Immigrants, an orphan boy, about 4 years of age, for Wm. Ragnath and his wife, who have no children, and saw them leave for their home at noon. At 4 p.m. I embarked for Trinidad, and on the same steamer were the wives and children of Sadaphal and Allahdua, who came on a visit to their friends.

To sum up; I found in *Crown Lands School* 45 present; at *Roseau* 26, and at *Resource* 42; total 113. But the average attendance is considerably less. I baptized 19 adults and 24 children; total, 43. In November, 1886, I baptized 19, one of whom died. To these we may add two interpreters and two teachers and their wives, that is eight from Trinidad. In all 69 souls, of whom 13 are communicants in good standing. Another Indian teacher

should if possible be sent to relieve Sadaphal that he may give his whole time to work among the adults. He and Allahdua seem to have adopted St. Lucia as their home and field of labour. Other two like-minded agents are wanted to make the staff adequate for the work; one at least is urgently needed.

TUNAPUNA,
Feby. 22nd, 1888. }

Demerara.

REPORT BY REV. JOHN GIBSON.

THE *Uitvlugt* and the *Hillem* School has been open during the whole year. The total number on the roll was 252; 147 boys and 108 girls. The attendance was made up of children under working age, and of those who are usually employed on the estate, but who attend school when not working. The attendance of the latter was necessarily irregular. The attendance of the smaller children was more regular than the previous year. During the first seven months Abraham Lincoln did the work of teacher and catechist. In October an additional teacher and two monitors were employed, and the catechist now assists in bringing out the children, and gives religious instruction one hour per day. The daily average since the new teacher was engaged has been 102. The catechist will henceforth depend entirely on the society.

The *Tuschen* and *Zulugt* School was open until Sept. 10th, when in consequence of the destruction of the *Tuschen* House by fire, the building was required for the manager's residence. The total number on the roll was 162; 97 boys and 65 girls, the daily average was 62.

The *Hague* School has been continued through the kindness of the manager who has paid the teacher's salary. The total number on the roll was 107; 73 boys and 34 girls. The daily average was 44. A treat was given to all the children in January, at the same time 42 boys and 28 girls received garments made by ladies on the Coast. Sabbath services were conducted at *Hague Uitvlugt* and *Tuschen*. Latterly an afternoon service has been held on different estates, as opportunity offered. The International Sunday-School Lessons were taught as previously, and the Golden Texts committed to memory. After the regular service at *Uitvlugt*, the adults remain for a Hindi Bible Class; 24 members of this class read fluently. There is an English Bible-class for the larger children. Twelve persons have been baptized, eight adults and four children. The total number of baptisms since the beginning of the work in June 1885, is 53: 39 adults and 14 children. During the year ten names have been added to the communion roll. The present number of communicants is 37. Two marriages have been performed. The collections amounted to \$56.07. Eleven estates and twelve hospitals have been visited where portions of scripture and religious works were

read, and short addresses given on the nature of God, Man, Sin and Salvation. The patients in the hospitals are specially attentive. Interesting discussions have been held with Hindoo and Mohammedan teachers. A growing desire for Christian literature is one of the most gratifying features of our work. Since the arrival of our last stock of books from India, ten copies of the Old Testament and nineteen of the New Testament have been purchased by members. The demand for Bibles, both Hindi and English, is good evidence that the seed, which is the Word of God, is being silently sown in soil which shall in due time yield a plentiful harvest. The friends who have continued their support during a season of deep depression, have our most sincere and hearty thanks. We still earnestly desire to see a wider and warmer interest awakened, a more systematic method of raising funds adopted, and a surer financial basis established. When the church has done what is within her own power in this respect we may reasonably look for a larger outpouring of the Divine power and blessing. In conclusion we would acknowledge with deepest gratitude, the goodness of God in continuing to us the blessing of perfect health, and in bestowing upon us abundant tokens of his favours.—*West Coast, Demerara, 2nd March 1888.*

New Hebrides.

EFATE. We gather from the report of *Rev. J. W. Mackenzie* that the work upon this island has been going on satisfactorily upon the old lines. The usual morning schools for adults and the children's schools have been kept up, also the weekly prayer-meetings, and the candidates' and teachers' classes. On Sabbath there has been the early morning prayer-meeting conducted by the natives themselves, the regular service at 9 a.m., the Sabbath-school at 2 p.m., and the Bible-class for adults at 3.30. The new church presents quite a civilized appearance, as seats were brought down from Sidney which cost over forty pounds. The congregation is also much larger, as the Pango people now attend. They live only about a mile and a half from Erakor, but the difficulty hitherto has been to get across the lagoons; at Mr. Mackenzie's suggestion, they went to work and made canoes. Mr. Mackenzie and his brother missionary, Mr. Macdonald, have between them translated the New Testament into the native dialect. The work at Fila is very hopeful, "the last heathen there has joined us," says Mr. M., "and quite a number of young people attend the candidates' class. They have all deserted their old village and built new huts near the shore. This from a sanitary point of view, is well, for in heathen-

ism they buried the dead either inside their huts or very near them; and then they think they will be able to make a cleaner sweep of their old customs by moving away from everything that would remind them of them." Touching allusion is made to the death of a native teacher named *Kalman*, who seems to have been most industrious and successful in bringing the Efatese to a knowledge of the truth. Week after week, and month after month, he went about until he had gathered in quite a number of distant villages. Grateful acknowledgment is made of money sent for the training and support of native teachers by Mr. Hingly of Oxford, Shediac and Moncton Sabbath-schools, the ladies of Hermon church, Millersville, N.S., and from the students of the Presbyterian College, Montreal.

Statistics.—Renounced heathenism during the year, 70; attending candidates' class, 50; members admitted, 16; suspended, 8; restored, 8; deaths of church members, 8; communicants, 137; attending children's schools, 95.

Eromanga.

REPORT OF REV. H. A. ROBERTSON, 1887.

MR. ROBERTSON sends a brief outline of his year's work, written on the 9th January,—a fuller report to follow. He has little faith in the French promises to evacuate the New Hebrides. Rumours prevail of the expulsion by the French of all Protestant missionaries from the Loyalty Islands. "The longer the work in Eromanga goes on the more it presses, demanding all the energies of mind and body. Last year I have been simply overwhelmed with work of all kinds, assisting in the settlement of missionaries, preaching, teaching, doctoring, advising, toiling, watching, waiting! I expect rest after 7 p.m., but that is the time old and sick natives send or come for medicine, and for food as well. Mrs. Robertson is trying just now to bring up on goat's milk two little babes whose mothers have died. There has been much sickness, and the death rate, always high, is much higher than for the last three years. Five have died in this valley, and the death-wail, especially at night, is most dismal. Since June about 80 have died, including three faithful teachers. We have the comforting thought that the light of God's Word has been shining in thirty villages, and we cling to the thought that not a few of those who are gone had received the truth in its saving power. We have also by medicine, nourishing food, personal care, cheering words and kindly attention, saved many lives." Mr. Robertson and his family, and the other missionary families, are tolerably well. Mrs. Robertson toils incessantly with the natives from 6 a.m. to 8 or 9 p.m. She has been suffering from fever and ague. The weather was extremely hot, clammy

and relaxing—rain, rain, rain; thunder and lightning: the sea breaking wildly upon the rocks; no *Dayspring*; no visit from congenial friends; no news, and our three children away 1500 miles from us—we not having seen them for three years!"

The Lord's Supper was dispensed by Mr. R. at Cook's Bay on Sept. 4th; 150 adult Church members communicated. Over 500 people were present from Saturday till Monday. The Communion was held at Dillon's Bay, on the first Sabbath of the year, for those who could not go to Cook's Bay. Twenty-five partook. Thirty-five teachers have been paid to the end of the year. There is a regular morningschool at Dillon's Bay for adults; also one for children, attended by twenty-two. About thirteen Eromangans assist the work on other islands in various capacities. Mr. R. shipped 3,300 pounds of arrowroot in 1887—the largest contribution for any one year. The dwelling house of the missionaries has been thoroughly renovated, and roofed with corrugated iron. The natives have built an excellent plastered school house at Cook's Bay. They have presented Mr. M. with twelve large hogs, with fuel, and with a ton of yams. The teachers on the east side have refunded the price of a fine boat—all except £5. The total cost was £40 5s. stg.

There are now twenty-four buildings on Eromanga connected with the missions.

Two sons of the murderer of John Williams are our leading teachers. They teach, one the infant and the other an adult class, within gunshot of the spot where Williams fell forty-nine years ago.

The Presbyterian Record.

MONTREAL: MAY, 1888.

JAMES CROIL,
ROBERT MURRAY, } Editors.

Price: 25 cts. per annum, in Parcels to one address. Single copies 50 cts. per annum.

PAYMENT IN ADVANCE.

ARTICLES intended for insertion must be sent to the Office of Publication by the tenth of the month at latest.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415, Post Office, Montreal.

WE are particularly anxious to have the RECORD introduced into all the mission stations of the Church, where there are no ministers inducted, and to this end we are prepared to supply it for the remainder of this year at a *greatly reduced price*. We trust that the student missionaries and others who are to supply these stations

during the summer months will second our efforts in this behalf, in order that our people everywhere, even in the remotest settlements, may be kept informed of the work of the Church in its home and foreign fields, and be encouraged to use their best efforts for the maintenance of religious ordinances among themselves. SAMPLE COPIES will be sent *free* to all who apply for them.

Official Notices.

THE GENERAL ASSEMBLY:—The fourteenth Session will be opened in the city of Halifax, and within St. Matthew's Church there, on Wednesday, 13th June next, at 7.30 p.m. Presbytery clerks will please forward lists of Commissioners, so as to be in the hands of the Clerks of the General Assembly at least eight days before the meeting. Reports of ordinations, inductions, censures, deaths, demissions, depositions, within the several Synods, and all other official documents, should be sent so as to be in the hands of the Clerks of Assembly at least eight days before the meeting. Special attention is called to this. The Conveners of Standing Committees should have their reports ready to hand to the Committee on Bills and Overtures at the second sederunt of the General Assembly. Lists of commissioners and other documents should be addressed to Rev. Dr. Reid, Toronto. The Committee on Business, consisting of the Clerks of Assembly, together with those of Synods and Presbyteries who may be Commissioners, will meet in St. Matthew's Church, Halifax, on Wednesday, the 13th June, at 4.30 p.m. WM. REID, D.D., } Clerks of
W. FRASER, D.D., } General Assembly.

Certificates will be sent to Clerks of Presbyteries for the Commissioners of their Presbytery. If more are required in any case, application should be made at once to Dr. Reid, Toronto,—and, if more certificates are received than are required, those remaining over should be returned to Dr. Reid. Rates of travelling will be made known as soon as possible. Commissioners are requested to send their names to MR. ROBERT BAXTER, Gas Works, Halifax, intimating when they are likely to arrive, and stating with whom they expect to stay, or if they wish accommodation provided for them.

PRESBYTERY MEETINGS.

See page 140.

THE HOMILETIC REVIEW, and THE MISSIONARY REVIEW OF THE WORLD, from *Funk & Wagnalls*; and the PULPIT TREASURY, from *E. B. Treat*, New York, continue to maintain a very high standard of excellency, and cannot fail to be useful—to ministers especially.

Page for the Young.

"I AM THE DOOR."

"I am the door":

Come in, come in,
And leave without thy load of sin;
The night is dark, the storm is wild,
Oh, venture in, thou stranger child.

"I am the door":

Come, gently knock,
And I will loose the heavy lock
That guards My Father's precious fold—
Come in from darkness and from cold.

"I am the door":

No longer roam,
Here are thy treasures, here thy home;
I purchased them for thee and thine,
And paid the price in blood divine.

"I am the door":

My Father waits
To make the heir of rich estates;
Come, dwell with Him, and dwell with Me,
And thou My Father's child shall be.

"I am the door":

Come in, come in,
And everlasting treasures win;
My Father's house was built for thee,
And thou shalt share His home with Me.

—DWIGHT WILLIAMS.

KIND WORDS ALWAYS BEST.

Fannie lived in a large city, and while she had been taught to be kind to poor unfortunate people, she was unlike some little girls, for she remembered what she had been taught. One day she saw on the street a poorly dressed Irish girl, with a homely face, looking anxiously at the houses. Every person to whom she spoke either shook their heads, or did not trouble themselves to do that. When she reached Fannie, she asked, politely, "Can you tell me where number 874 is, miss?"

"Let me see," said Fannie, brightly. "This is number 10. It is a long way to number 874, and you have to turn twice; but I am going nearly there, and will show you."

Fannie thinks she will never forget the happy look which made the face of her companion almost pretty when she said, "Indeed, I do thank ye miss, an' I wish that every folks carried as pleasant a tongue in their heads."

DO YOUR BEST.

"When I was a little boy," said a gentleman one day to friend with whom he was talking, "I paid a visit to my grandfather. He was an aged man, and wore a black velvet cap and knee-breeches with large silver buckles at the knees. When I went to say good-by to him, he took me between his knees, kissed me kindly, and laying his hand on my head, he said, 'My dear boy, I have only one thing to

say to you. Will you try and remember it?' I looked him in the face and said, 'I will, grandpa.' 'Well,' said he, 'it is this: whatever you have to do, *always do the best you can.*' This was my grandfather's legacy to me. It was worth more than thousands of gold and silver. I never forgot his words, and have tried to act upon them."

BOYS, READ THIS.

Many people seem to forget that character grows—that it is not something to put on ready-made with womanhood or manhood, but day by day, here a little and there a little, grows with the growth and strengthens with the strength, until, good or bad, it becomes almost a coat of mail. Look at a man of business—prompt, reliable, conscientious, yet clear-headed and energetic. When do you suppose he developed all those admirable qualities? When he was a boy. Let us see how a boy of ten years gets up in the morning, works, plays, studies, and we will tell you just what kind of man he will make. The boy that is too late at breakfast, late at school, stands a poor chance to be a prompt man. The boy who neglects his duties, be they ever so small, and then excuses himself by saying, "I forgot; I didn't think," will never be a reliable man; and the boy who finds pleasure in the suffering of weaker things will never be a noble, generous, kind man—a gentleman.

"I ONLY WANT YOU."

Nearly four years ago, I was going to spend the day in a large city. Before starting I said to my dear invalid sister, who is now in glory, satisfied with the fullness of her Father's house, "Can I buy anything for you, dear? I do want so much to bring you something from town." She interrupted my question, saying with such a sweet, yearning look, "Nothing, dear. Don't bring anything. I only want you. Come home as soon as you can." Her tender words rang in my ears all day: "I only want you"; and, O, how often, since her bright entrance within the pearly gates, have her touching words and loving look returned to memory!

Well, dear reader, is not this, too, what a dear Saviour says to you? Do you not want sometimes, to offer prayers, tears, almsgiving, deeds of kindness, sacrifices, earnest service, and patient endeavour? But He, too, turns from all, and says, "I only want you." "My son, my daughter, give me thine heart." No amount of service can satisfy the love which claims only the heart. "Lovest thou me?" was his thrice repeated question to his erring disciple. "He that loveth me shall be loved of my Father." (John xiv. 21.) Devotion of life, earnestness of service, fervent prayers, are only acceptable to Him as fruits of love. They are valueless without the heart. He says to each of us, as my sainted sister said to me, "I only want you."

Acknowledgments.

Received by Dr. Reid, Agent of the Church at Toronto. Office 15 Toronto Street, Post office Drawer, 2607.

ASSEMBLY FUND.

Received to 5th March, 1888, \$2030.01; Columbus, 4.50; Fenelon Falls, 2.00; Belwood, St. John, 2.00; Bethesda, 3.00; Baltimore, 5.00; Woodland & Osnaburck, 2.00; Toronto Chalmer ch, 12.00; Kenyon, 5.00; Kippen, 4.00; Buckingham, 3.00; Bethany, 2.50; Winnipeg, St. Andrews, 10.00; Avon-ton & Carlingford, 7.00; Blythes-wood, 1.00; Trenton, 3.00; Brighton, 1.40; Woodstock, Chalmers ch, 8.00; Stratford, St. Andrews, 6.00; Thames Road, 6.50; Kirkton, 5.00; Clifton, 5.00; Upper Londonderry, 3.00; Springside, 4.00; Coldstream, 1.00; Wallace, St. Matthews, 5.00; Syd-ney Falmouth st, 2.00; Yarmouth, 6.00; Gabarus, 1.00; Shemogue & Port Elgin, 3.00; Richmond, 2.00; Camden 8th & Tamworth, 1.00; Southampton, 8.50; Orillia, 15.00; Boularderie, 2.00; Winslow, 3.00; London, King st ch, 2.00; Fullarton, 8.00; Avonbank, 6.18; Kintore, 2.00; Garden Hill & Knoxville, 1.00; Toronto West ch, 6.00; Alnwick, 2.00; Dunwich Duff ch, 4.00; Fairbairn, 3.00; Camden & Newburgh, 1.30; Napanee, 5.00; Martintown, St. Andrews, 6.00; Niagara Falls South, 4.00; Sylvestre & Lower Leeds, 2.50; Orangeville, 10.00; Balderson & Drummond, 3.00; do, S S, 1.00; Innisfil 2nd ch, 5.00; Cambray, 3.00; Creemore, 3.00; East Nottawasaga, 2.00; Dunedin, 3.00; Embro, 9.00; Honeywood, 2.25; Chatsworth, 10.00; Toronto Knox ch, 39.20; Stayner, 4.00; Alvinston, 3.00; Napier, 2.00; Euphrasia, 1.00; Seaforth 1st ch, 12.00; Peterborough, St. Andrews, 8.00; Leaskdale, 3.00; Zephyr, 2.00; Wellesley, 3.50; Dungannon & Port Albert, 4.00; Ottawa Knox ch, 12.00; Molesworth, 2.19; Walkerton Knox ch, 8.00; Fergus Melville ch, 8.76; Campbellford, 5.00; Toronto Erskine, 12.00; Sarnia, 15.00; Peterborough, St. Pauls, 30.00; Woodbridge, 2.00; Calgary, 2.50; Clifford, 1.50; Enniskillen and Cartwright, 3.00; New Lowell, 1.00; Angus, 1.00; Harrington, 2.00; Vankleek Hill, 8.00; Vaughan, St. Andrew and Fisher-ville, 5.00; Cornwall Knox ch, 8.00; Palmerston, 5.00; Kincardine, Tn, Chalmer ch, 2.00; Berlin, 3.00; Metz, 1.20; Harwich, 10.00; Ridgetown, 2.00; Duntroon, 4.00; Mount Plea-sant, 2.00; Burford, 2.00; Gananoque, 5.00; Stirling, 3.00; Almonte, St. Andrews, 8.00; Wyoming, 5.00; S. Plymton, 5.00; Langsade, 1.25; Elgin, 4.00; Hampden, 5.00; Montreal, St. Mark's, 5.00; Montreal, Erskine ch, 27.00; Dundee, 13.00; English River and Howick, 5.00; Three Rivers, 3.00; Athelstane, 10.00; Selkirk & Little Britain, 1.00; Hawkesbury & L'Orignal, 3.00; Harriston Guthrie ch, 8.00; Prescott, 3.00; Pickering, St. Andrews, 3.00; Tiverton, 6.00; Unionville, 2.00; Bracebridge, 2.00; Vaughan, Knox ch, 6.00; Bolton, Caven ch, 6.00; Cannington, 2.46; Nelson, 2.50; Dundas Street, 2.50; Nepean & Bells Corners, 1.00; Rochesterville, 5.00; Litchfield, 1.00; Galt Knox ch, 27.00; Paisley Knox ch, 10.00; Perth, St. Andrews, 2.00;

Ottawa, St. Andrews, 20.00; East Gloucester, 5.00; Blythe, St An-drew's, 8.00; Total—\$2,754.20.

HOME MISSION FUND.

Received to 5th March .. \$33,588.98
Fergus, Melville ch. 83.00
Fergus, Melville ch S S 10.00
Fenelon Falls. 7.00
Somerville. 4.00
Belwood, St. John 2.00
Belwood, St. John S S 1.00
Ernestown & Frederickburg 15.00
Bethesda 17.00
Baltimore. 98.00
Toronto, Chalmer's ch. 170.00
Unionville. 11.00
M. M. Blenheim. 5.00
Aurora, S.S. 13.50
Tilbury Centre. 3.56
Chater. 30.50
Waubausene. 18.00
Wolsely. 13.00
Wapella. 5.00
Buckingham. 20.00
Sheep Creek. 10.00
Bethany. 5.00
Parry Sound. 3.50
Guelph Chalmers ch. S S... 20.00
Underwood. 6.02
Avonton & Carlingford. 93.00
Leamington. 2.00
Campbell Settlement. 2.00
Ottawa, St. Andrews S S ... 65.00
D. W. Campbell, Hamilton. 1.00
Trenton. 20.00
Brighton. 4.00
Chinguacousy 2c ch S S... 27.00
Woodstock, Chalmers ch. 120.00
Minden. 2.46
Stratford, St. Andrews 60.00
Pinkerton. 5.00
Kirkton. 30.00
Tatamagouche, Ladies Soc. 10.00
Middle Stewiacke, Miss Soc. 7.20
A. B. R. M., North West... 5.00
Camden 8th & Tamworth... 25.00
Harriston, Knox ch. 10.50
Southampton. 80.00
Orono. 23.00
Lakefield S S. 30.00
Ventry. 7.00
Westwood. 30.00
Orillia. 160.00
McGillivray. 8.00
A. D. E. 10.00
Lobo. 15.09
Komoka. 8.00
Vancouver 1st ch. 25.00
Ottawa, St. Andrews 650.00
Holstein. 21.50
Ayton. 6.27
North Nissouri. 3.00
Aldborough Argyle ch. 25.00
Winslow. 7.00
West Flamboro. \$ 50.00
Sturgeon & Saskatchewan.. 7.10
Glenallan. 17.00
Esquering, Boston ch. 26.00
Parkdale. 98.15
Parkdale S S. 21.85
London, King st ch. 10.00
Bethesda. 8.00
Avonbank. 15.82
Kintore. 15.00
Waterdown. 50.00
Simcoe. 45.00
West Bentineck. 14.25
Hamilton, St Johns. 30.00
do do S S 20.00
Riversdale. 14.60
Garden Hill & Knoxville... 11.00
Toronto, Erskine ch S S... 30.00
South Luther S S. 1.20
Keady S S. 6.00
Fairbairn. 8.80
Oro, Esson ch. 20.00
Oro, Willis ch. 7.38

Ottawa, Bank st ch. 66.00
Berlin. 11.00
Holland. 5.00
New Edinburgh. 10.00
Alnwick. 7.00
East Brooke. 9.00
Lethbridge. 51.00
Annan. 30.25
Danwich, Duff ch. 42.00
Friend. 8.00
Camden & Newburgh 10.00
Napanee. 5.00
Summerstown. 20.00
H J Middough. 5.00
A McKnight. 5.00
Niagara Falls South. 17.00
Sylvestre & Lower Leeds... 6.00
Hamilton, McNab st ch. 302.00
A Friend, Smiths Falls. 3.00
A D, Toronto. 20.00
Prince Albert, St Paul. 6.00
Orangeville. 50.00
Balderson & Drummond... 26.00
do do S S... 9.00
Seaforth 1st ch. 98.05
Brampton. 75.00
Essa Townline. 13.00
Cambray. 10.00
Oakwood. 1.68
Creemore. 6.00
E Nottawasaga. 3.00
Dunedin. 5.00
Dundee. 30.00
Sand Hill. 8.00
Ingersoll, Knox ch. 60.30
Ottawa, St Pauls. 85.10
do do S S... 30.95
Hornings Mills. 7.00
Honeywood. 10.00
Brussels, Knox ch. 30.00
Caledon, St Andrews. 12.00
Stayner. 20.00
Alvinston. 25.00
Napier. 15.00
Jarvis. 20.00
Euphrasia. 5.00
Peterborough, St A'ws. 100.00
Lancaster. 30.46
Morewood. 10.00
Metis. 10.00
Mono Centre. 5.00
Sawyerville. 4.25
High Forest. 4.50
North River. 4.50
N Coaticook. 7.50
Walpole. 12.00
Wellesley. 10.00
J M Clark, Smiths Falls, under his Father's Will... 175.00
Dungannon & Port Albert.. 18.00
Late J Elliot, Central ch Galt 50.00
Levis. 2.00
Galt, Central ch (\$30 N W).. 150.00
Rocky Saugeen. 4.00
Innisfil 2nd ch. 40.30
Ottawa, Knox ch. 100.00
Molesworth. 12.00
Milverton. 18.00
Port Perry & Prince Albert. 29.50
Camilla. 10.00
Campbellford. 100.00
Killarney. 14.50
Rock Lake. 29.00
Stonewall S S. 1.28
A Friend, London. 5.00
Strathroy. 100.00
St Andrews. 14.00
Cadurcis. 8.50
Sarnia. 104.00
North Brant. 26.00
Donald. 20.00
Elkhorn. 25.00
Shoal Lake. 15.00
Oakburn. 9.00
Rossburn. 6.00
Culross. 5.00
Lintrathen. 18.00
Newdale. 8.00
Woodbridge. 18.00

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| Middleville & Dalhousie... | 6.35 |
| Lansdowne Fairfax &c | 6.25 |
| Ratho..... | 3.00 |
| Innerkip..... | 8.00 |
| Sunnidale..... | 6.00 |
| Clifford..... | 13.00 |
| Inniskillen & Cartwright... | 13.00 |
| New Lowell..... | 5.17 |
| Angus..... | 11.83 |
| Harrington..... | 26.83 |
| Leaskdale..... | 15.00 |
| Zephyr..... | 9.00 |
| Vankleek Hill..... | 56.00 |
| Vaughan, St A'ws & Fisher- ville..... | 30.00 |
| Cornwall, Knox..... | 70.00 |
| Palmerston..... | 12.75 |
| Brockville, St Johns..... | 62.25 |
| Chinguacousy 1st ch | 40.00 |
| Belgrave..... | 27.11 |
| Alborton..... | 5.00 |
| Fordwich..... | 10.00 |
| do S S..... | 5.00 |
| Chinguacousy 2nd ch..... | 1.00 |
| Shelburne..... | 2.00 |
| Toronto, East ch..... | 79.21 |
| Belleville, St A'ws..... | 100.00 |
| Spencerville..... | 40.00 |
| Ventnor..... | 10.00 |
| Thanet & Ridge..... | 2.00 |
| Sydney..... | 2.85 |
| Clinton, Willis ch..... | 92.70 |
| Londesborough..... | 18.00 |
| Mitchell Square..... | 9.92 |
| Ladies Melville ch, Brussels. | 22.00 |
| Ladies Knox ch, Brussels... | 9.00 |
| Ailsa Craig..... | 52.20 |
| do S S..... | 3.96 |
| Carlisle..... | 35.47 |
| do S S..... | 2.00 |
| W R Sutherland, Glendale.. | 4.00 |
| Gorrie..... | 3.50 |
| West Nottawasaga..... | 5.00 |
| Roslin & Thurlow..... | 8.00 |
| Ridgetown..... | 42.00 |
| Sudbury..... | 1.00 |
| Raymond..... | 4.66 |
| Deebank..... | 8.69 |
| Burks Falls..... | 53.77 |
| Berridale..... | 5.55 |
| Katrine..... | 14.45 |
| Cecebe..... | 6.11 |
| Morison, St Pauls | 17.78 |
| South Falls..... | 20.03 |
| Uffington..... | 10.55 |
| Oakley..... | 15.15 |
| McAuley, Knox ch..... | 7.39 |
| Bayville..... | 10.41 |
| Ridout..... | 9.12 |
| Eagle Lake..... | 8.87 |
| Commanda..... | 13.47 |
| Sundridge..... | 45.90 |
| Strong..... | 6.13 |
| Hartfell..... | 10.13 |
| Lynch Lake..... | 2.60 |
| North Bay..... | 45.60 |
| Powassan..... | 17.14 |
| Nipissing..... | 20.70 |
| Chisholm..... | .85 |
| Longford..... | 4.45 |
| Uptergrove..... | 8.86 |
| Aspdin..... | 9.89 |
| Port Sydney..... | 8.98 |
| McAuley, Bethel ch | 7.65 |
| Magnetawan..... | 26.47 |
| Spence..... | 20.76 |
| Craft..... | 22.66 |
| Mitchell Square..... | 5.86 |
| Oro, Guthrie ch..... | 12.05 |
| J G..... | 11.00 |
| Craighurst..... | 55.48 |
| Midhurst..... | 12.76 |
| Minesing | 15.00 |
| Banda..... | 7.64 |
| Airlie..... | 10.18 |
| Dwight..... | 1.96 |
| Little Current..... | 9.00 |
| Bruce Mines..... | 18.00 |
| Manitowaning | 12.48 |

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| Thessalon. | 32.04 |
| Livingstone Creek..... | 15.56 |
| Little Rapids..... | 10.04 |
| Day Mills..... | 11.47 |
| Wells Townline..... | 5.75 |
| Duntroon..... | 15.00 |
| St Andrews..... | 5.00 |
| West Brant..... | 6.00 |
| Kinlough..... | 13.00 |
| Kinloss..... | 1.00 |
| Harriston, Guthrie ch S S... | 6.00 |
| Gananoque..... | 80.00 |
| Stirling..... | 7.00 |
| Rock Lake..... | 14.00 |
| Sourisford..... | 10.00 |
| Wyoming..... | 44.75 |
| S Plympton..... | 30.00 |
| Langside..... | 4.00 |
| Flos, Knox ch..... | 18.00 |
| Chinguacousy 2nd ch..... | 53.50 |
| Hampden..... | 13.70 |
| Montreal, Stanley st ch..... | 53.00 |
| Montreal, St Matthews..... | 20.00 |
| Montreal, St Marks..... | 5.00 |
| Montreal, Calvin ch S S..... | 50.00 |
| English River & Howick.... | 20.60 |
| Dalhousie Mills & Cote St George..... | 20.00 |
| Three Rivers..... | 10.00 |
| Leeds..... | 5.00 |
| Athelstane..... | 10.00 |
| Point Fortune & Grenville.. | 8.00 |
| St Louis de Gonzague..... | 17.00 |
| Avoca & Maskinonge..... | 3.45 |
| Selkirk & Little Britain..... | 5.00 |
| Hensall, Carmel ch..... | 47.00 |
| Harriston, Guthrie ch..... | 15.00 |
| Forest..... | 16.00 |
| Caledon, Melville ch..... | 12.00 |
| Rock Lake..... | 25.00 |
| Yorkton..... | 4.05 |
| Whitewood..... | 10.00 |
| Pickering, St Andrews..... | 20.00 |
| Tiverton..... | 20.00 |
| Crumlin..... | 10.00 |
| Anonymous, Port Dover.... | 2.00 |
| Vaughan, Knox ch..... | 70.00 |
| Bolton, Caven ch..... | 70.00 |
| West King 9th con..... | 10.00 |
| Cheltenham S S | 5.00 |
| Late Jno Davidson, Burling- ton..... | 25.00 |
| John Dickie, Hespeler..... | 100.00 |
| London, Park Ave S S..... | 80.00 |
| Nelson..... | 4.00 |
| Dundas street..... | 4.00 |
| Warsaw & Demmer..... | 7.25 |
| Neapan & Bells Corners... | 3.00 |
| Leslieville..... | 25.00 |
| Monkton..... | 7.95 |
| Rochesterville..... | 10.00 |
| Litchfield..... | 6.50 |
| Perth, St Andrews..... | 25.00 |
| Deloraine Group..... | 50.00 |
| Ottawa, St Andrews..... | 95.80 |
| Blythe, St Andrew's | 74.75 |

\$41,899.60

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| STIPEND AUGMENTATION FUND. | |
| Received to 5th March... | \$17,284.53 |
| Fergus, Melville ch..... | 70.57 |
| Fenelon Falls..... | 16.00 |
| Somerville..... | 4.00 |
| Belwood, St. John. | 2.00 |
| Ernestown & Frederickburg | 14.00 |
| Baltimore..... | 26.00 |
| Toronto, Chalmers ch..... | 200.00 |
| Kenyon..... | 20.00 |
| Waubaushe..... | 12.06 |
| Wolseley..... | 7.03 |
| Wapella..... | 5.00 |
| Buckingham..... | 10.00 |
| Bethany..... | 25.00 |
| Rapid City, &c..... | 9.00 |
| Parry Sound..... | 2.75 |
| Underwood..... | 6.00 |
| Avonton & Carlingford.... | 56.00 |
| Leamington..... | 5.00 |

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| Blytheswood..... | 9.85 |
| Campbell Settlement..... | 2.50 |
| Trenton..... | 26.00 |
| Brighton..... | 4.00 |
| Winnipeg, St. Andrews.... | 76.30 |
| Pinkerton..... | 4.00 |
| Pinkerton S S..... | 2.56 |
| Thames Road..... | 30.00 |
| Kirkton..... | 20.00 |
| Camden 8th & Tamworth.. | 41.00 |
| Norwood | 20.00 |
| Harriston, Knox ch..... | 11.35 |
| Southampton..... | 39.00 |
| Hillsgreen..... | 2.25 |
| Merritton..... | 3.00 |
| Ventry..... | 5.27 |
| Orillia..... | 160.00 |
| McGillivray..... | 1.00 |
| Lobo..... | 14.00 |
| Kendal..... | 5.00 |
| Fort William..... | 25.00 |
| Ottawa, St. Andrews..... | 450.00 |
| Holstein..... | 2.80 |
| Hawkesbury..... | 14.00 |
| L'Orignal..... | 16.00 |
| West Flamboro..... | 50.00 |
| Coulouge..... | 45.00 |
| Glenallan..... | 10.00 |
| Esquesing, Boston ch..... | 10.00 |
| Parkdale..... | 100.00 |
| London, King st ch..... | 32.00 |
| Carman..... | 25.25 |
| Bethesda..... | 4.00 |
| Kintore..... | 25.00 |
| Waterdown..... | 30.00 |
| Monk..... | 3.78 |
| Riversdale..... | 7.65 |
| Garden Hill & Knoxville.. | 23.00 |
| Goderich, Knox ch..... | 30.00 |
| Fairbairn..... | 3.80 |
| Oro, Escon ch..... | 13.00 |
| Oro, Willis ch..... | 10.00 |
| Ottawa, Bank st. ch..... | 118.00 |
| Berlin..... | 9.00 |
| Holland..... | 10.00 |
| Scotstown..... | 6.00 |
| New Edinburg..... | 20.00 |
| Grafton..... | 9.40 |
| Mount Pleasant..... | 11.00 |
| Burford..... | 5.00 |
| Camden & Newburg..... | 10.00 |
| Napanee..... | 5.00 |
| Wroxeter..... | 3.90 |
| Summerstown..... | 10.00 |
| St. Sylvestre & Lower Leeds | 20.00 |
| Hamilton, McNab st ch.... | 181.00 |
| Prince Albert, St. Paul.... | 25.00 |
| Orangeville..... | 30.00 |
| Kitley..... | 20.00 |
| Balderson & Drummond... S S | 27.00 |
| Seaforth 1st ch..... | 12.78 |
| Carberry..... | 55.00 |
| Innisfil 2nd ch..... | 23.40 |
| Brampton..... | 75.00 |
| Essa Townline..... | 13.00 |
| Cambray..... | 10.00 |
| Oakwood..... | 1.68 |
| Lanark..... | 30.00 |
| Creemore..... | 6.00 |
| East Nottawasaga..... | 8.00 |
| Dunedin..... | 5.00 |
| Dundee..... | 30.00 |
| Carleton Place, &c..... | 30.00 |
| Hornings Mills..... | 7.00 |
| Honeywood..... | 8.60 |
| Caledon, St. Andrews..... | 6.00 |
| A Friend..... | 5.00 |
| Stayner..... | 14.00 |
| Alvinston..... | 10.00 |
| Napier..... | 10.00 |
| Orangeville..... | 30.00 |
| Jarvis..... | 20.00 |
| Euphrasia..... | 15.00 |
| Vernonville..... | 5.00 |
| Peterborough, St. Andrew's | 30.00 |
| Morewood..... | 15.00 |
| Metis..... | 10.00 |
| East Gloucester..... | 41.50 |

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|---|--------|-----------------------------|-------------|------------------------------|--------|
| Walpole..... | 10.00 | Harriston Guthrie Ch..... | 20.00 | Madoc, St Peter's..... | 22.00 |
| Leaskdale..... | 20.00 | Prescott..... | 42.00 | Bethesda..... | 8.00 |
| Zephyr..... | 15.00 | Forest..... | 17.00 | Kintore..... | 8.50 |
| Wellesley..... | 16.50 | Sydenham, St. Paul's..... | 9.00 | Sincoe..... | 25.00 |
| Glenburnie..... | 12.00 | St. Vincent, Knox ch..... | 6.00 | W Bentinck..... | 0.25 |
| J. M. Clark, Smiths Falls, under his Father's Will.. | 175.00 | Whitewood..... | 4.00 | Hamilton, St John's..... | 20.00 |
| Dungannon & Port Albert.. | 42.00 | Pickering, St. Andrews..... | 5.00 | Riversdale..... | 9.00 |
| Levis..... | 13.00 | Tiverton..... | 5.00 | Hugh Currie, Balmoral... | 0.25 |
| Hamilton St. Pauls..... | 103.13 | Point Edward..... | 18.90 | South Luther..... | 3.41 |
| Ottawa, Knox ch..... | 175.00 | Mount Pleasant..... | 10.76 | Waldemar..... | 3.14 |
| Molesworth..... | 10.00 | Cheltenham..... | 8.00 | Fairbairn..... | 7.51 |
| Milverton..... | 19.00 | London Park Avenue S S... | 33.11 | Fairbairn S S..... | 5.50 |
| Port Perry & Prince Albert. | 10.00 | Nelson..... | 4.00 | Ottawa, Bank St Ch..... | 66.00 |
| Walkerton Knox ch..... | 50.00 | Dundas Street..... | 4.00 | Berlin..... | 11.00 |
| Campbellford..... | 35.00 | Nepean & Bells Corners.... | 15.00 | Holland..... | 3.00 |
| Rock Lake..... | 17.00 | Leslieville..... | 40.00 | New Edinburgh..... | 10.00 |
| Stonewall..... | 1.00 | Monkton..... | 9.20 | Alnwick..... | 7.00 |
| Toronto, Erskine..... | 100.00 | Rochester ville..... | 37.8 | Beaver Creek..... | 5.00 |
| Cadurcis..... | 5.00 | Kingsbury..... | 4.00 | Annan..... | 55.25 |
| Sarnia..... | 125.00 | Scarboro, St. Andrews..... | 21.00 | Dunwich, Duff Ch..... | 30.00 |
| Calgary..... | 3.00 | Penetanguishene..... | 5.90 | Friend..... | 7.00 |
| Elkhorn..... | 15.00 | Perth, St. Andrews..... | 19.00 | Camden & Newburgh..... | 10.00 |
| Shoal Lake..... | 6.25 | Lower Windsor..... | 10.60 | Napanee..... | 5.00 |
| Oakburn..... | 5.00 | Blythe, St Andrew's..... | 25.00 | Niagara Falls South..... | 20.00 |
| Rosburn..... | 4.75 | | | Petrolia S S..... | 10.50 |
| Culross..... | 4.00 | | \$22,959.09 | St Sylvestre & Lower Leeds | 5.00 |
| Woodbridge..... | 5.00 | | | Hamilton, McNab St Ch... | 140.00 |
| Scarboro, Knox ch..... | 45.00 | | | Balderson & Drummond... | 30.00 |
| Middleville & Dalhousie... | 5.00 | | | Balderson & Drummond S S | 7.00 |
| Oneida..... | 22.00 | | | Seaforth, 1st Ch..... | 6.50 |
| Hagersville..... | 5.00 | | | A Friend, Debec..... | 9.00 |
| Lansdowne, Fairfax &c.... | 28.75 | | | Innisfil, 2nd Ch..... | 30.00 |
| Ratho..... | 17.25 | | | Brampton..... | 97.00 |
| Innerkip..... | 5.00 | | | Cambray..... | 2.50 |
| Sunnidale..... | 10.00 | | | Creemore..... | 4.00 |
| Clifford..... | 22.50 | | | E Nottawasaga..... | 1.00 |
| Enniskillen & Cartwright.. | 12.00 | | | Dunedin..... | 3.00 |
| Vankleek Hill..... | 20.00 | | | Dundee..... | 20.00 |
| St. Mary's 1st ch..... | 14.50 | | | Embro..... | 101.37 |
| Vaughan, St. Andrew's &c | 25.00 | | | Sand Hill..... | 10.00 |
| Cornwall, Knox..... | 50.00 | | | Carleton Place, St Andrews | |
| Woodstock, Chalmer's..... | 10.00 | | | & Franktown..... | 15.00 |
| Martintown, St. Andrews... | 21.00 | | | Teeswater, Zion Ch..... | 27.00 |
| Palmerston..... | 2.25 | | | Ottawa, St Paul's..... | 112.64 |
| Brockville, St. John's..... | 50.00 | | | Ottawa, St Paul's S S..... | 24.31 |
| Chinguacousy 1st ch..... | 20.00 | | | Hornings Mills..... | 12.00 |
| Belgrave..... | 25.89 | | | Honeywood..... | 12.00 |
| Kincardine, Chalmer's ch.. | 16.00 | | | Brussels, Knox Ch..... | 6.00 |
| Toronto, East ch..... | 60.00 | | | Berne..... | 15.00 |
| Belleville, St. Andrew's... | 100.00 | | | Stayner..... | 6.00 |
| Spencerville..... | 40.00 | | | Alvinston..... | 35.00 |
| Ventnor..... | 10.00 | | | Napier..... | 15.00 |
| Clinton, Willis ch..... | 92.70 | | | Jarvis..... | 20.00 |
| Mitchell Square..... | 6.08 | | | Peterborough, St Andrew's | 20.00 |
| Comber..... | 9.00 | | | Peterboro', St Andrew's S S | 7.00 |
| Ailsa Craig..... | 8.86 | | | Latona..... | 13.00 |
| Carlisle..... | 7.14 | | | Walpole..... | 10.00 |
| Roslin & Thurlow..... | 16.00 | | | Wellesley..... | 10.00 |
| Thamesville..... | 20.00 | | | J M Clarke, Smiths Falls, | |
| Ridgetown..... | 14.00 | | | under his father's will... | 100.00 |
| Thessalon..... | 25.00 | | | Dungannon & Port Albert | 16.00 |
| Day Mills..... | 2.25 | | | The late Jas Elliot, Central | |
| Mississauga..... | 1.63 | | | Ch, Galt..... | 50.00 |
| Duntroon..... | 10.00 | | | Galt, Central Ch..... | 100.00 |
| St. Andrews..... | 4.00 | | | Levis..... | 2.00 |
| West Brant..... | 1.00 | | | Rocky Saugeen..... | 4.00 |
| Mount Pleasant..... | 1.25 | | | Ottawa, Knox Ch..... | 50.00 |
| Kinlough..... | 9.00 | | | Molesworth..... | 15.00 |
| Kinloss..... | 1.00 | | | Milverton..... | 24.00 |
| Gananoque..... | 85.00 | | | Guelph, St Andrew's Ch In- | |
| Stirling..... | 10.00 | | | fant Class..... | 4.30 |
| Rock Lake..... | 17.00 | | | Campbellford..... | 50.00 |
| Sourisford..... | 7.00 | | | Stonewall S S..... | 1.00 |
| Collingwood..... | 8.00 | | | Strathroy..... | 135.00 |
| Wyoming..... | 9.50 | | | North Brant..... | 10.00 |
| Langside..... | 15.00 | | | Calgary..... | 3.35 |
| Flos, Knox ch..... | 10.00 | | | Woodbridge..... | 18.00 |
| Chinguacousy, 2nd ch..... | 20.00 | | | A D Ferrier, Fergus..... | 100.00 |
| Hampden..... | 13.70 | | | Middleville & Dalhousie... | 5.86 |
| Elgin..... | 15.00 | | | Onieda..... | 23.00 |
| Athelstane..... | 25.00 | | | Clifford..... | 10.00 |
| Montreal, Stanly st ch..... | 100.00 | | | Enniskillen & Cartwright.. | 12.00 |
| Montreal, St. Mathews..... | 35.00 | | | Harrington..... | 26.82 |
| " St Mark's Ch..... | 36.00 | | | Leaskdale..... | 10.00 |
| Three Rivers..... | 25.00 | | | Zephyr..... | 10.00 |
| Point Fortune & Grenville.. | 10.80 | | | Vankleek Hill..... | 31.00 |
| St. Louis de Gonzague..... | 27.00 | | | Vaughan, St Andrew's &c.. | 20.00 |
| Selkirk & Little Britain.... | 30.00 | | | Cornwall, Knox Ch..... | 15.00 |
| | | | | Chinguacousy, 1st Ch..... | 30.00 |

FOREIGN MISSION FUND.

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|-----------------------------|-------------|
| Received to 5th March | \$23,056.92 |
| Richmond Hill SS..... | 15.00 |
| Fergus, Melville Ch..... | 70.00 |
| Fergus, Melville Ch SS... | 10.00 |
| Columbus..... | 4.00 |
| Fenelon Falls..... | 4.00 |
| Somerville..... | 2.00 |
| Belwood St John's..... | 2.00 |
| Belwood, St John's SS..... | 1.00 |
| Bethesda..... | 11.00 |
| Baltimore..... | 53.00 |
| Colborne..... | 1.00 |
| Toronto, Chalmer's Ch..... | 163.00 |
| King St Andrew's..... | 30.00 |
| Unionville..... | 10.00 |
| Kenyon..... | 24.00 |
| Aurora SS..... | 20.00 |
| Dresden & Knox Ch..... | 16.85 |
| Buckingham..... | 10.00 |
| Bethany..... | 5.00 |
| Parry Sound..... | 6.00 |
| Guelph, Chalmer's Ch SS... | 20.00 |
| Avonton & Carlingford... | 34.00 |
| Campbell Settlement..... | 2.00 |
| Springfield S S..... | 6.00 |
| Ottawa, St Andrew's SS.... | 30.00 |
| D W Campbell, Hamilton.. | 1.00 |
| Trenton..... | 5.00 |
| Brighton..... | 4.00 |
| Port Hope, Mill St Ch..... | 0.50 |
| Thames Road S S..... | 27.00 |
| Kirkton..... | 20.00 |
| Chiselhurst S S..... | 16.50 |
| Halifax, St Andrew's S S... | 20.00 |
| Truro, St Andrew's S S..... | 10.00 |
| Whycomoh Happy Wrkrs..... | 40.00 |
| Camden 8th & Tamworth.. | 5.00 |
| Harriston, Knox Ch..... | 10.00 |
| Southampton..... | 22.00 |
| A Friend—Finch..... | 10.00 |
| Orono..... | 20.09 |
| Lakefield S S..... | 20.00 |
| Westwood..... | 25.00 |
| McGillivray..... | 5.30 |
| A D E..... | 10.00 |
| Lobo..... | 12.00 |
| Ottawa, St Andrew's..... | 250.00 |
| Holstein..... | 10.70 |
| C McQuarry..... | 1.00 |
| North Nissouri..... | 5.00 |
| Aldborough, Argyle Ch.... | 20.00 |
| Black's Corners..... | 10.00 |
| West Flamboro..... | 55.00 |
| Coulange..... | 17.00 |
| Glenallan..... | 14.00 |
| Esquesing, Boston Ch..... | 20.00 |
| Parkdale S S..... | 79.61 |
| Toronto, St John's Chapl SS | 20.00 |
| London, King St Ch..... | 10.00 |

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|------------------------------|--------|
| Belgrave..... | 17.50 |
| Napier..... | 6.00 |
| Lake Road..... | 13.00 |
| Alberton..... | 5.00 |
| Fordwich..... | 17.00 |
| Fordwich S S..... | 5.00 |
| Kincardine, Chalmer's Ch | 6.00 |
| Shelburne..... | 2.00 |
| Toronto, East Ch..... | 20.00 |
| Smithville..... | 5.00 |
| Clinton, Willis Ch..... | 12.00 |
| W R Sutherland, Glendale, | 4.00 |
| Gorrie..... | 9.00 |
| West Nottawasaga..... | 5.00 |
| John Smith, Oneida P.O.... | 30.00 |
| Dundas, Knox Ch S S..... | 50.00 |
| Botany..... | 3.25 |
| Ridgetown..... | 26.00 |
| Minesing..... | 5.00 |
| Craft..... | 1.00 |
| Day Mills..... | 1.00 |
| Duntroon..... | 5.00 |
| St Andrews..... | 4.00 |
| West Brant..... | 7.00 |
| Mount Pleasant..... | 14.25 |
| Burford..... | 3.00 |
| Kinlough..... | 6.25 |
| Madoc, St Paul's &c..... | 4.50 |
| Harrison, Guthrie Ch S S... | 8.00 |
| A little boy, Rock Lake..... | 0.65 |
| Moore, Burns' Ch..... | 28.50 |
| Moore, Burns' Ch S S..... | 24.90 |
| Almonte, St Andrew's..... | 46.00 |
| Wyoming..... | 35.50 |
| Langside..... | 3.00 |
| Chinguacousy, 2nd Ch..... | 30.00 |
| Sydenham, St. Paul's..... | 31.00 |
| Hampden..... | 7.00 |
| Montreal, Stanley st Ch.... | 15.90 |
| Montreal, St Mark's..... | 5.00 |
| Montreal, Calvin Ch S S.... | 60.00 |
| Montreal, Chalmer's Ch, Juv | |
| Mission Society..... | 55.00 |
| English River and Howick.. | 23.35 |
| Three Rivers..... | 5.00 |
| Leeds..... | 5.00 |
| St. Louis de Gonzague..... | 14.00 |
| Angus Loynacher, Lachute. | 5.00 |
| Lachute, Henry's Ch S S.... | 28.00 |
| A Friend, Vernon..... | 10.00 |
| Hawkesbury..... | 8.50 |
| L'Orignal..... | 10.50 |
| Hensall, Carmel Ch..... | 47.07 |
| Harriston Guthrie..... | 10.00 |
| Prescott..... | 21.00 |
| St Vincent, Knox Ch..... | 10.00 |
| Eden Mills..... | 6.50 |
| Caledon, Melville Ch..... | 5.00 |
| Late Elizabeth McCartney, | |
| Brockville..... | 700.00 |
| Yorkton..... | 4.05 |
| Pickering, St Andrew's..... | 20.00 |
| Per Rev W Burns, J Goforth | 5.00 |
| Tiverton..... | 15.00 |
| Point Edward..... | 10.80 |
| Anonymous, Port Dover.... | 4.00 |
| Vaughan, Knox Ch..... | 60.00 |
| Bolton, Caven Ch..... | 25.00 |
| West King, 9th Con..... | 9.00 |
| Late John A Davidson, Bur- | |
| lington..... | 25.00 |
| John Dickie, Hespeler..... | 100.00 |
| London, Park ave S S..... | 40.00 |
| Nelson..... | 4.00 |
| Dundas Street..... | 4.60 |
| St Ann's..... | 6.55 |
| Bayfield Road..... | 11.00 |
| Lake Road..... | 1.50 |
| Sunnidale..... | 2.00 |
| Nepean and Bell's Corners.. | 3.00 |
| Leslieville..... | 25.00 |
| Monkton..... | 10.85 |
| Rochesterville..... | 7.00 |
| Litchfield..... | 5.00 |
| Woodville..... | 66.00 |
| Perth, St Andrew's..... | 25.00 |
| Lanark..... | 20.00 |
| Anonymous, Killarney..... | 1.00 |
| Mosa, Burns' Ch..... | 38.00 |

Blyth, St Andrew's Ch.... 77.10

\$33,651.34

COLLEGE ORDINARY FUND.

Received to 5th March, \$2,897.44;
 Fergus, Melville Ch, 50; Fenelon
 Falls, 4; Somerville, 2; Belwood,
 St. John's, 2; Mount Pleasant, 7;
 Burford, 3; Baltimore, 15; To-
 ronto, Chalmer's Ch, 55; Bethany,
 2.50; Parry Sound, 1.25; Avonton
 and Carlingford, 10; Campbell Set-
 tlement, 1; Woodstock, Chalmer's
 Ch, 5; Camden and Tamworth, 1;
 Norwood, 10; Southampton, 23;
 Orono, 10; Orillia, 50; Kendal, 5;
 Ottawa, St Andrew's, 50; North
 Nissouri, 0.50; Aldborough Argyle,
 10; Bethesda, 2; Kintore, 6;
 Waterdown, 9; Hamilton, St John's
 Ch, 13; Garden Hill and Knoxville,
 2; Ottawa, Bank St Ch, 40; Berlin,
 8; New Edinburg, 5; Napanee, 4;
 Hamilton, McNabb st Ch, 100; Bal-
 derson and Drummond, 9; Balder-
 son and Drummond S S, 4; Cree-
 more, 2; East Nottawasaga, 1;
 Sand Hill, 5; Horning's Mills, 2;
 Honeywood, 2; Stayner, 3; Alvin-
 ston, 5; Napier, 5; Jarvis, 6; Peter-
 borough, St Andrew's, 15; Latona,
 10.15; Walpole, 5; Wellesley, 10;
 Galt, Central Ch, 125; Ottawa, Knox
 Ch, 30; Milverton, 7; Port Perry
 and Prince Albert, 10; Campbell-
 ford, 22; Strathroy, 16; Sarnia, 75;
 North Brant, 3; Woodbridge, 4;
 Middleville and Dalhousie, 4.12;
 Holland, 3.12; Harrington, 17.88;
 Leaskdale, 10; Zephyr, 4; Vankleek
 Hill, 10; Palmerston, 10; Belgrave,
 2; Lake Road, 2.50; Alberton, 2;
 Fordwich, 5; Toronto, East Ch, 40;
 Ridgetown, 18; Duntroon, 4; St
 Andrew's, 1; West Brant, 0.51;
 Gananoque, 40; Wyoming, 13;
 Langside, 4; Flos, Knox Ch, 5;
 Harriston, 8; Caledon, Melville, 9;
 Pickering, St Andrew's, 5; Tiver-
 ton, 24; Rocky Sangeen, 2.50;
 Vaughan, Knox Ch, 31.45; Nelson,
 2.50; Dundas Street, 2.50; Lake
 Road, 0.50; Sunnidale, 2; Nepean
 and Bell's Corners, 5; Monkton,
 0.85; Rochesterville, 8; Litchfield,
 2; Perth, St Andrew's, 9; Dun-
 edin, 2.00; total, \$4,085.27.

MANITOBA COLLEGE FUND.

Received to 5th March, \$2,728.37-
 Fergus, Melville Ch, 50; Columbus,
 8; Belwood, St John's, 0.50; Balti-
 more, 7.60; Toronto, Chalmer's Ch,
 35; Kenyon, 12; Kippen, 4.50;
 Avonton and Carlingford, 6; Strat-
 ford, St Andrew's, 15; Thames
 Road, 8.50; Kirkton, 9; Camden,
 8th and Tamworth, 1; Southampton
 8; Hill's Green, 1.75; Ottawa, St
 Andrew's, 50; West Flamboro, 6;
 Glenallan, 2; Esquesing, Boston Ch,
 6; Parkdale, 35; Bethesda, 2;
 Hamilton, St John's Ch, 5; Rivers-
 dale, 1; Garden Hill and Knoxville,
 1; Ottawa, Bank St Ch, 40; Berlin,
 3; Friend, 5; Hamilton, McNab st
 Ch, 30; Balderson and Drummond,
 3; Balderson and Drummond S S, 1;
 Seaforth, 1st Ch, 8.75; Creemore, 2;
 East Nottawasaga, 2; Dunedin,
 2; Dundee, 5; Stayner, 3; Alvin-
 ston, 5; Napier, 5; Wellesley, 5;
 J M Clark, Smith's Falls, under his
 father's will, 60; Glenarm, 5; Galt,
 Central Ch, 50; Levis, 2; Ottawa,
 Knox Ch, 23; Molesworth, 2; Camp-
 bellford, 10; St Andrews, 3; Wood-
 bridge, 2; Clifford, 5; Enniskillen

and Cartwright, 2; Leaskdale, 5;
 Zephyr, 3; Cornwall, Knox Ch, 15;
 Chinguacousy, 2nd Ch, 5; Belgrave,
 3; Toronto, East Ch, 25; Clinton,
 Willis Ch, 10; Parkinson, 1.76;
 Gananoque, 5; Chinguacousy, 2nd
 Ch, 5; Tiverton, 10; Cheltenham
 S S, 5; Greenwood Group, 5; Nepean
 and Bell's Corners, 2; Perth, St
 Andrew's, 10; Blyth, St Andrew's
 Ch, 9.00; Total—\$3,905.73.

MANITOBA COLLEGE DEBT.

Rev J R Craigie, \$5; Hy Taylor,
 Perth, 10.

KNOX COLLEGE ENDOWMENT FUND.

Rec'd to 5th March, \$10,835.10;
 Fergus, 21.00; J P Taylor, Esques-
 ing, 5.00; Thames Road, 17.00; John
 Gibb, Toronto, 13.00; Orillia,
 40.50; Chatsworth, 8.00; Carluke,
 23.00; Collingwood, 40.00; Ridge-
 town, 53.33; S Caldwell, Barrie,
 5.00; Jos Meighen, Fullarton,
 5.00; Mitchell, 144.00; Kintore, 83.00;
 Waterdown, 106.50; Mrs Butcher,
 Simcoe, 6.00; Berlin, 25.50; Embro,
 22.00; Don Paterson, Dunwich, 1.00;
 John Murdoch, Lucknow, 5.00;
 Windham, 29.25; Rev W A Hunter,
 Orangeville, 60.00; St Vincent, Knox
 Ch, 24.00; Goderich, 155.00; Wel-
 lesley, 5.00; Napier, 16.66; Alex
 Sangster, McIntosh, 5.00; North
 Mornington, 62.00; Clinton, 184.00;
 Milverton, 32.50; Dr H M Parsons,
 Toronto, 100.00; Woodbridge, 31.50;
 Ratho, 7.00; Innerkip, 8.00; Mea-
 ford, 99.50; Thornbury, 12.00;
 Heathcote, 15.00; Rev J Campbell,
 Collingwood, 5.50; J Woods, Barrie,
 5.00; Wm Smart, Beeton, 10.00;
 Embro, 5.00; F N Tennant, Toronto,
 33.00; Goderich, 110.00; Thos Craw-
 ford, Thedford, 5.00; Jas Tennant,
 Toronto, 25.00; Cheltenham and
 Mount Pleasant, 11.00; Woodville,
 35.33; Durham, 32.00; David Farish,
 St Helens, 4.00; Hyde Park, 5.50;
 Windham, 7.00; Monkton, 20.00;
 Beeton, 14.00; Total—\$12,633.67.

WIDOWS' AND ORPHANS' FUND.

Received to 5th March, \$3,141.73;
 Fenelon Falls, 3.00; Somerville,
 2.00; Belwood St John, 2.00; Beth-
 esda, 3.00; Baltimore, 10.00; Col-
 borne, 1.00; Woodlands & Osna-
 bruck, 12.00; Toronto, Chalmer's Ch,
 12.00; Kippen, 3.25; Parry Sound
 3.00; Winnipeg, St Andrew's, 40.00;
 Avonton and Carlingford, 5.00;
 Blytheswood, 1.00; Trenton, 5.00;
 Woodstock, Chalmer's Ch, 4.00;
 Stratford, St Andrew's, 10.00; Cam-
 den 8th & Tamworth, 1.00; South-
 ampton, 10.00; Hills Green, 1.50;
 Orono, 12.00; Orillia, 30.00; McGil-
 livray, 0.70; Lobo, 7.00; Kendal,
 3.00; Ottawa, St Andrew's, 55.00;
 North Nissouri, 2.00; Aldborough,
 Argyle Ch, 8.00; West Flamboro,
 10.00; Glenallan, 2.00; London,
 King St Ch, 2.00; Waterdown, 9.00;
 Simcoe, 4.51; Hamilton, St John's,
 5.00; Riversdale, 1; Garden Hill and
 Knoxville, 2.00; Greenwood Group,
 2.50; Ottawa, Bank St Ch, 15.00;
 Berlin, 6.00; New Edinburg, 5.00;
 Alnwick, 1.00; Napanee, 5.00; St
 Sylvester & Lower Leeds, 2.00;
 Prince Albert, St Paul's, 5.00; Bal-
 derson & Drummond, 4.00; Balder-
 son & Drummond S S, 1.00; Sea-
 forth, 1st Ch, 9.74; Innisfil, 2nd Ch,
 10.00; Creemore, 2.00; East Notta-
 wasaga, 1.00; Dunedin, 2.00; Horn-
 ing's Mills, 2.00; Honeywood, 2.00;

Stayner, 3.00; Boxborough, St Andrew's 10.00; Garden Hill & Knoxville, 2.00; Wellesley, 6.00; J M Clark, Smith's Falls, under his father's will, 70.00; Glenarm, 4.00; Galt, Central Ch, 20.00; Ottawa, Knox Ch, 20.00; Molesworth, 2.00; Campbellford, 10.00; Strathroy, 12.00; Sarnia, 20.00; North Brant, 3.00; Woodbridge, 4.00; Clifford, 6.00; Enniskillen and Cartwright, 2.00; New Lowell, 2.00; Angus, 2.00; Leaskdale, 3.00; Zephyr, 3.00; Vankleek Hill, 16.00; Cornwall, Knox Ch, 20.00; Chinguacousy, 1st Ch, 5.00; Belgrave, 5.00; Alberton, 2.00; Fordwich, 2.00; W R Sutherland, 2; Glendale, Cal, 2.00; Ridgetown, 8.00; Minnising, 1.28; West Brant, 1.00; Kinlough, 1.00; Gananoque, 12.00; Wyoming, 16.50; Langside, 3.00; Chinguacousy, 2nd Ch, 5.00; Montreal, Chalmers Ch Juv Mis Society, 10.00; English River & Howick, 5.00; Three Rivers, 3.00; Athelstane, 10.00; Harriston, Guthrie Ch, 5.00; Pickering, St Andrew's 6.00; Tiverton, 10.00; Nelson, 4.00; Dundas Street, 4.00; Sunnidale, 1.00; Nepean & Bell's Corners, 1.00; Leslieville, 10.00; Monkton, 2.35; Rochesterville, 0.65; Litchfield, 1.50; Woodville, 10.00; Perth, St Andrew's, 9.00; East Gloucester, 7.00; Blythe, St Andrew's, 13.50; Total—\$3,915.74.

WIDOWS' AND ORPHANS' FUND.

Ministers' Rates.

Received to 5th March, \$2,439.25; Rev Colin Fletcher, 8.00; R M Craig, 2 yrs, 16.00; D Currie, 8.00; A Leslie, 8.00; D G Cameron, 8.00; W T McMullen, 8.00; John Ross, 8.00; John Anderson, 8.00; Joseph White, 8.00; J W Penman, 8.00; Total—\$2,540.75.

AGED AND INFIRM MINISTERS FUND.

Received to 5th March, \$6,273.91; Fergus, Melville, 100.00; Fenelon Falls, 3.00; Somerville, 2.00; Bellwood, St. John's, 1.00; Bethesda, 5.00; Baltimore, 10.00; Colborne, 1; Woodland & Osnaburck, 15.00; Toronto, Chalmers Ch, 45.00; Kippen, 3.25; Buckingham, 3.00; Bethany, 5.00; Parry Sound, 3.25; Winnipeg, St. Andrew's, 50.00; Avonton & Carlingford, 5.00; Leamington, 65.00; Blytheswood, 2.00; Berne, 3.00; Woodstock, Chalmers Ch, 5.00; Stratford, St. Andrew's, 30.00; Norwood, 13.00; Southampton, 20.00; Hills Green, 1.50; Orono, 12.00; Westwood, 25.00; Orillia, 64.24; Lobo, 10.00; Kendal, 3.00; Smithville, 2.80; Ottawa, St. Andrews's, 45.00; Aldborough, Argyle Ch, 9.00; Winslow, 5.00; West Flamboro, 10.00; Glenallan, 3.00; Esquesing, Boston, Ch, 10.00; Parkdale, 25.00; London, King st Ch, 2; Bethesda, 3.00; Kintore, 10.00; Waterdown, 8.50; Simcoe, 3.16; Millbank, 7.00; Hamilton, St. John's, 5.00; Riversdale, 2.00; Garden Hill & Knoxville, 2.00; Greenwood Group, 2.75; Ottawa, Bank st Ch, 35.00; Berlin, 6.00; New Edinburgh, 5.50; Alnwick, 3.00; Napanee, 5.00; Niagara Falls, South, 4.00; St. Sylvestre & Lower Leeds, 2.00; Balderson & Drummond, 8.00; do SS, 2.00; Seaforth 1st Ch, 10.87; Innisfil 2nd Ch, 20; Cambray, 5.00; Lanark, 10.00; Creemore, 2.00; East Nottawasaga, 1.00; Dunedin,

2.00; Dundee, 12.00; Embro, 26.39; Carleton Place, St. Andrew & Franktown, 10.00; Stayner, 5.00; Alvinston, 7.00; Napier, 3.00; Jarvis, 7.75; Peterborough, St. Andrew's, 15.00; Walpole, 5.00; Wellesley, 6.00; J. M. Clark, Smith's Falls, under his Father's Will, 200.00; Galt Central Ch, 20.00; Levis, 2.00; Ottawa, Knox Ch, 20.00; Molesworth, 2.00; Milverton, 3.00; Port Perry & Prince Albert, 10.00; Walkerton, Knox Ch, 17.00; Campbellford, 12.43; Strathroy, 13.00; Sarnia, 50.00; North Brant, 4.00; Woodbridge, 4.00; A. D. Ferrier, Fergus, 100.00; Middleville & Dalhousie, 5.37; Enniskillen & Cartwright, 3.00; New Lowell, 2.00; Angus, 2.00; Leaskdale, 9.00; Zephyr, 6.75; Vankleek Hill, 15.00; Vaughan, St. Andrew & Fisherville, 15.00; Cornwall, Knox Ch, 20.00; Chinguacousy 1st Ch, 5.00; Belgrave, 5.00; Alberton, 2.00; Fordwich, 2.00; Kincardine Th Chalmers Ch, 3.00; Toronto East Ch, 30.00; Harwich, 10.00; Ailsa Craig, 5.92; Carlisle, 4.00; Ridgetown, 8.00; Minnising, 2.00; Duntroon, 2.00; St. Andrew's, 1.00; West Brant, 0.50; Kinlough, 2.00; Gananoque, 15.00; Almonte, St. Andrews, 20.00; Wyoming, 8.75; Langside, 3.00; Elgin, 5.00; Montreal Stanley st Ch, 10.00; Montreal, St. Mark's, 5.00; Montreal, Chalmers Ch, Juv. Miss. Soc, 10.00; English River & Howick, 5.00; Three Rivers, 3.00; Athelstane, 10.00; Hemmingford, 8.00; Harriston, Guthrie Ch, 4.00; Prescott 12.00; Pickering, St. Andrew's, 5.00; Tiverton, 13.00; Point Edward, 7.59; Rocky Saugeen, 2.00; London, Park Avenue S S, 23.00; Nelson, 4.00; Dundas Street, 4.00; St. Ann's, 1.45; Rev. Thos. Macpherson, Stratford, 25.00; Wroxeter, 6.00; Sunnidale, 2.27; Nepean & Bells Corners, 1.00; Leslieville, 10.00; Monkton, 12; Rochesterville, 1.00; Litchfield, 4.00; Woodville, 16.00; Wexland, 9.12; Perth, St. Andrew, 7.00; Rev John Dunbar, Toronto, 130.00; Blyth, St. Andrew's, 29.75; Total—\$3,133.62.

MINISTERS RATES.

Received to 5th March, \$1,462.78; Revs. Colin Fletcher, 4.50; D. Currie, 4.00; Robert Laird, 3.75; A. Leslie, 4.00; Jas. G. Stuart, 4 yrs, 15.00; Jas. Boyd, 4.00; K. MacLennan, 6.00; W. T. McMullen, 7.50; Alex. Russell, 2 yrs, 5.00; John Ross, 5.00; J. Becket, 4.50; J. M. Munroe, 4.00; John Anderson, 4.00; Joseph White, 5.00; J. W. Penman, 2.50; Alexander Bell, 6.00; James Ballantyne, 3 yrs, 13.00; Total—\$1,559.53.

KNOX COLLEGE ORDINARY FUND.

Bethesda, \$14.00; Unionville, 7.50; Leamington, 2.00; Thames Road, 20.00; Kirkton, 10.00; Lobo, 11.00; Glenallan, 5.00; Parkdale, 55.00; Goderich, Knox ch, 25.00; Alnwick, 7.00; Seaforth 1st ch, 24.86; Innisfil 2nd ch, 25.00; Molesworth, 3.00; Enniskillen & Cartwright, 6.00; Chinguacousy 1st ch, 13.00; Clinton, Willis ch, 50.00; Thamesville, 20.00; Turin, 2.67; Botany, 2.60; Chinguacousy 2nd ch, 10.00; Anonymous—Port Dover, 2.00; Bolton, Caven ch, 20.00; West King 9th con, 4.45;

Leslieville, 15.00; Total \$355.08.

KNOX COLLEGE BURSARY FUND.

Toronto, Knox ch, \$120.00; Galt, Knox ch, 50.00; Joseph Henderson, Cobourg, under Will of his father, the late Jas Henderson, Hamilton, 2000.00; J R Armstrong, Guelph, 50.00; Rev Dr Torrance, Guelph, 50.00; Total \$2270.00.

KNOX COLLEGE STUDENTS MISSIONARY SOCIETY.

Innisfil 2nd ch, \$15.00; Clinton, Willis ch, 14.00.

MURRIN COLLEGE FUND.

Levis..... \$3.00

WIDOWS & ORPHANS FUND—Church of Scotland.

Levis..... \$12.00

MONTREAL COLLEGE FUND.

Cornwall, Knox ch..... \$20.00

WALDENSIAN CHURCH & COLLEGE.

E C..... \$1.00

CHURCH & MANSE BUILDING FUND.

Dr Johnston, Fergus, \$30.00; Jas Argo, do, 25.00; W Castell, do, 5.00; John Beattie, do, 4.00; Wm Murray do, 4.00; Andrew Telfer, Toronto, 50.00; J M Clark, Smiths Falls, under his Fathers Will, 120.00; Alex Steele Orangeville, 16.00; Total \$254.00.

LUMBERMANS MISSION.

Ottawa, Knox ch, 15.00; Cornwall, Knox ch, 10.00.

PRINCE ALBERT SCHOOL.

Mr Chapman, \$1.50; R Greig, 1.00; H G Hopkins, 5.00; Miss L Hopkins 2.00; C J MacGregor, 1.00; Total \$10.50.

TRINIDAD.

Toronto, Erskine ch S S, for Rev Kenneth J Grants mis, 40.00; Ottawa, St Andrews S S, 23.82.

ERROMANGA.

Orono, native teacher, \$25.00; Toronto, Erskine ch S S, 25.00.

DAYSpring MISSION SCHOOLS.

Toronto, old St Andrews ch, Winchester st Mis School, 25.00.

JEWISH MISSION.

E C, \$2.00; Parkdale S S, 18.83; Vaughan, Knox ch S S, 20.00; A Friend, Belleville, 5.00.

ONTARIO SABBATH SCHOOLS.

Toronto, East ch..... \$5.00

CHINESE SUFFERERS, HONAN.

Cobourg Bible Class, \$28.37; Lucknow S S, 25.00.

CORRECTIONS—*Knox College Bursary Fund*—R Kilgour, St James Square Ch, Toronto, \$25.00—read 50.00.

In March number of RECORD, instead of *Norval*, read *Esquesing Union Ch*, Home Missions \$40.00; Knox college Fund 8.00; Manitoba College 4.43.

Received in March by Rev. P. M. Morrison, agent at Halifax, office in Chalmer's Hall, Duke St., P.O. Box 338.

FOREIGN MISSIONS.

| | |
|---|-------------|
| Previously acknowledged | \$10,678.38 |
| Y'ng Ladies' Helping Hand Society, James Ch, N G. | 40.00 |
| Missionary Assoc'n, James Ch, N G. | 14.00 |
| A follower of Jesus. | 5.00 |
| A Little Boy's Tithe Money | 0.10 |
| Boularderie | 4.00 |
| Westville and Middle River | 60.00 |
| Prince William | 30.00 |
| Bequest of late Jane McKenzie, West Bay, C B. | 5.00 |
| East River. | 67.17 |
| Ladies' Society, Springville | 14.23 |
| Ladies' Society, Middle Settlement. | 5.35 |
| Alexander Campbell. | 10.00 |
| Bedeque, P E I. | 100.00 |
| Quoddy. | 7.00 |
| S Rosborough | 5.00 |
| Bass River, N B. | 15.00 |
| St Anns & North Shore. | 25.00 |
| Dundas, P E I. | 5.00 |
| Western societies & Individ'ls | 195.00 |
| St David's, St John. | 130.00 |
| Kincairdine | 10.70 |
| J T B. | 8.00 |
| Milford & Gay's River. | 46.00 |
| St John's, Dalhousie. | 21.00 |
| Kentville. | 10.00 |
| A Friend, Pugwash. | 1.25 |
| St John's, Windsor. | 25.00 |
| St Stephen's Mission Band, Amherst. | 50.00 |
| Belfast, P E I. | 69.50 |
| Sydney Mines & Bras d'Or | 15.00 |
| Port Daniel. | 5.00 |
| Dalhousie, ad'l | 1.00 |
| Knox S S. Shediac. | 10.00 |
| Zion Church, Charlottetown | 60.00 |
| United Church, N G. | 515.00 |
| Ladies' Sewing Society | 30.00 |
| Geddie Memorial Fund. | 77.00 |
| Int James Milne. | 10.00 |
| Little Narrows. | 10.26 |
| Springside Sewing Circle. | 6.00 |
| Tryon and Bonshaw. | 5.00 |
| "Boy" Knox Ch, Pictou. | 6.00 |
| W M S, New Annan. | 25.00 |
| New Annan. | 21.00 |
| Carleton. | 14.00 |
| St Andrew's, St John. | 55.00 |
| Geo H Mosher, Sheet Harb'r | 5.00 |
| Ebenezer Ch, Saltsprings. | 33.40 |
| Princeton, P E I. | 200.00 |
| West River, Pictou. W F M S (for debt) | 37.00 |
| Murray Harbor. | 77.00 |
| Clifton and Granville. | 188.00 |
| Rev A Stirling | 25.00 |
| Blue Mountain | 4.00 |
| Grove Church, Richmond. | 30.00 |
| Souris, Grand River, and Bay Fortune. | 15.00 |
| | \$13,136.34 |

DAYSPRING AND MISSION SCHOOLS

Previously acknowle'gd \$2,739.90; Heron Island S S, 3.65; Black Land S S, New Mills congregation, 4.05; James Church S S, N G, 20.00; Juvenile Missionary Society, 12.00; East River, 10.00; Merigomish S S, 17.46; Bedeque, P E I, 15.00; Bass River, N B, 3.00; No name needed, 12.00; Maggie H Archibald, 2.00; Tide Head, Restigouche, 12.20; St Ann's & North Shore 3.00; Golden-ville, 11.00; Annapolis S S, 5.71; St Stephen's S S, St Stephen, 40.00; Western Societies & Individuals

(per Dr Reid), 444.00; Sherbrooke S S, 27.00; Kincairdine, 4.36; New Mills, Charlo & Jacquet River, 13.05; Vale Colliery & Sutherland's River, 20.00; Douglstown, 14.00; Little Harbor S S's, 8.02; St James' S S, Dartmouth, 32.00; Springside, 14.33; St John's S S, Windsor, 25.00; Elmsdale, 18.24; Nine Mile River, 8.90; Oldham, 5.20; Sussex & Union S S's, 33.75; East Little Harbor S S, 7.60; Shemogue, Port Elgin & Tidnish, 4.10; Cross Roads S S, LaHave, 49.00; Blue Mountain S S, 22.87; New Dublin, 2.00; St James & Union, 4.00; Total—\$3,674.08.

HOME MISSIONS.

| | |
|--------------------------------------|-----------|
| Previously acknowledged. | \$4610.34 |
| Orr Bennet. | 6.00 |
| Missionary Ass'n, James Ch, N G. | 7.00 |
| Presbyterian Ch of Ireland. | 242.77 |
| Boularderie. | 12.00 |
| Prince William. | 16.00 |
| Alexander Campbell. | 5.00 |
| Bedeque, P E I. | 50.00 |
| East River. | 10.00 |
| O P Q, Pictou. | 5.00 |
| Bass River, N.B. | 17.00 |
| St Ann's and North Shore. | 12.00 |
| St Stephen's, St Stephen. | 17.84 |
| St David's, St John. | 115.00 |
| Kincairdine. | 20.85 |
| J T B. | 2.00 |
| Kentville. | 10.00 |
| St John's, Windsor. | 30.00 |
| Sydney Mines & Bras d'Or. | 10.00 |
| Westchester. | 7.00 |
| Nelson. | 25.00 |
| Zion Ch, Charlottetown. | 35.00 |
| Int James Milne. | 8.00 |
| Little Narrows. | 5.28 |
| Boz, Knox Ch, Pictou. | 6.00 |
| New Annan. | 15.00 |
| St Andrew's, St John. | 50.00 |
| Shemogue, Port Elgin and Tidnish. | 6.90 |
| Carleton. | 9.00 |
| Princeton, P E I. | 67.00 |
| Blue Mountain. | 4.00 |
| St James and Union. | 6.00 |
| Souris, Grand River and Bay Fortune. | 12.75 |
| | \$5455.73 |

AUGMENTATION FUND.

| | |
|---------------------------------------|-----------|
| Previously acknowledged. | \$4270.72 |
| Cheboque. | 10.50 |
| Kennetcook. | 6.00 |
| Elmsdale. | 11.09 |
| Lunenburg. | 100.00 |
| Clifton, N.S. | 55.00 |
| St Andrew's, Halifax. | 112.00 |
| Prince William. | 41.00 |
| Earltown. | 13.50 |
| East River. | 60.00 |
| Bedeque, P E I. | 45.00 |
| St Stephen's, St John. | 112.00 |
| Black River, N.B. | 25.00 |
| Bass River, N.B. | 32.00 |
| Kentville. | 25.00 |
| St Ann's and North Shore. | 35.00 |
| Goldenville. | 10.00 |
| St Stephen's, St Stephen. | 54.09 |
| Port Hastings and River Inhabitants. | 26.00 |
| Annapolis. | 9.00 |
| Shubenacadie and Lower Stewiacke. | 75.00 |
| St John's, Windsor. | 100.00 |
| Vale Colliery and Sutherland's River. | 50.00 |
| Egmont Bay. | 6.50 |
| Loch Lomond and Framboise. | 15.00 |
| Kempt and Walton. | 18.00 |

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| St James Ch, Charlottetown | 70.00 |
| Earltown, ad'l | 2.50 |
| Lawrencetown. | 17.00 |
| Sydney Mines and Bras d'Or | 35.00 |
| Zion Ch, Charlottetown. | 63.00 |
| Antigonish. | 95.00 |
| Lakeville. | 9.06 |
| Sherbrooke. | 30.00 |
| St Andrew's, Campbelltown. | 41.00 |
| Little Narrows. | 14.00 |
| Baddeck and Forks. | 22.00 |
| Springside. | 40.00 |
| St Paul's, Truro. | 65.00 |
| New Annan. | 27.00 |
| Carleton. | 19.00 |
| Middle Musquodoboit. | 25.00 |
| Hampton, Hammond River and Rothesay. | 20.00 |
| Mabou. | 26.00 |
| St Andrew's, St John. | 146.00 |
| Georgetown and Montague. | 35.00 |
| Middle River, C.B. | 18.00 |
| Clyde River. | 13.50 |
| Shediac. | 18.00 |
| Shemogue, Port Elgin and Tidnish. | 18.00 |
| Orwell. | 20.00 |
| Whale Cove, Margaree. | 2.00 |
| Princeton, P E I. | 63.00 |
| Acadia Mines. | 30.00 |
| Murray Harbor. | 36.00 |
| Clifton and Granville. | 30.00 |
| Blue Mountain. | 4.00 |
| St James and Union. | 28.00 |
| Woodville, Caledonia and Sands. | 15.00 |
| Canard, Cornwallis. | 25.00 |
| Newcastle, N.B. | 50.00 |
| Souris, Bay Fortune and Grand River. | 22.50 |
| Carleton, Yarmouth Co. | 10.50 |

\$6524.28

COLLEGE FUND.

Previously acknowledged, \$8,651.32; Elmsdale, 10.45; Boularderie, 6.00; Bridgetown, 5.00; Fishers Grant, 3.00; Lunenburg, 40.00; Prince William, 10.00; East River, 10.00; Alex Campbell, 3.00; Bedeque P E I, 56.00; Bass River N B, 5.00; St Anns & North Shore, 4.00; St Stephens, St Stephen, 6.00; St David's, St John, 52.00; Kentville, 15.00; St Johns, Windsor, 10.00; Sydney Mines & Bras d'Or, 10.00; Int St Johns ch, Moncton, 285.00; Zion ch, Charlottetown, 30.00; Int Adam McKean, 60.00; Int James Milne, 10.00; Int W A Patterson, 93.44; Int R Sedgwick, 6.14; Knox Church Pictou, 17.50; Boz Knox ch, Pictou, 6.00; New Annan, 10.00; Carleton, 3.00; St Andrews, St John, 50.00; Princeton P E I, 44.00; Murray Harbor, 5.00; Shemogue & Port Elgin, 3.00; Little Harbor, 4.00; Souris Bay Fortune & G River, 5.00; Total \$9508.85.

AGED MINISTERS' FUND.

Previously acknowledged, \$2649.54; Missionary Assoc James ch N G, 5.00; Boularderie, 4.00; Rev J L George, Rates, 31.75; Int A C Barnaby, 37.50; East River, 8.00; Rev A McLean Sinclair, Rates, 4.25; Bedeque P E I, 8.00; Lake Ainslie, 3.50; Rev A Grant, Rate, 2.50; St Anns & North Shore, 6.00; Int J H Hall, 10.50; St Stephens, St Stephen, 15.00; St Davids, St John, 10.00; S. Johns, Windsor, 5.00; Sydney Mines & Bras d'Or, 5.00; Zion ch, Charlottetown, 10.00; New Annan, 4.00; Carleton, 4.00; St Andrews, St John, 15.00; St James & Union, 2.00; Little Harbor

1.00; Souris Grand River & Bay Fortune, 5.00; Total \$2,846.54.

BURSARY FUND.

Previously acknowledged, \$351.96; Lunenburg, 5.00; Alexander Campbell, 2.00; Bedeque, P. E. I., 3.00; S. Rosborough, 4.00; St. Ann's & North Shore, 2.00; St. John's Windsor, 5.00; Int. James Milne, 8.00; St. James & Union, 1.00; a member of St. James Church, New, Glasgow, 60.00. Total—\$443.96.

FRENCH EVANGELIZATION.

Received by Rev. Dr. Warden, Treasurer of the Board, 198 St. James St., Montreal, to 7th April 1888.

Already acknowledged... \$18,834.38
Amherst Island, St. Paul's... 5.00
A friend... 5.00
Berne Sab. Sch... 11.00
Janet Watt, Uxbridge... 5.00
Thames Road... 28.00
Do Sab. Sch... 10.00
Kirkton... 15 00
Winslow... 7.00
N. Nissouri... 5.00
West Flamboro... 20.00
Per Miss Gobeille... 50.00
Jos. Sheepy, Paisley... 3.00
Waterdown... 10.00
St. Sylvestre & L. Leeds... 3.00
Atheistane... 10.00
Exec, late Dd. Anderson, Kelso... 25.00
Dundee... 20.00
Cantley... 7.00
W. H. Harrington, Halifax... 20.00
Ormsdown... 2.00
Point Fortune & Grenville... 11.25
Lancaster 3d Con, Union S S Do a friend... 1.00
Balderson & Drummond... 12.00
Sandhill... 7.00
Baltimore S Sch... 9.00
A friend, Osgoode Cong, Vernon... 5.00
John Macphee, Cornwall... 10.00
Quebec, Chalmer's Ch... 90.00
National Bible Soc. Scotland... 121.39
Montreal, St. Mark's... 5.00
Quebec, St. Andrew's... 50.00
Ottawa, Bank st... 40.00
Hamilton, St. John's... 5.00
Do do S Sch... 20.00
Enniskillen & Cartwright... 12.00
Leaskdale... 7.55
Zephyr... 3.00
Belgrave, Knox... 12.00
Fordwich... 15.00
Do S Sch... 5.00
Gorrie... 5.00
Do Mrs Armstrong's Class... 1.00
Vankleek Hill... 32.00
Hampton... 4.00
Hon. D. Wark, Fredericton, N.B... 5.00
Hon. E. Leonard, London... 2.00
Thamesville... 10.00
Botany... 3.45
Turin... 2.17
Westwood... 25.00
Montreal, Crescent St. S Sch... 25.00
New Glasgow, N S, Jame's C... 50.79
Beverly... 20.00
Metis... 2.00
Rochesterville, Erskine Ch... 12.00
Do do S S... 7.00
Litchfield, St. Andrew's... 10.00
Jas. Dickson, Carleton Place... 5.00
Gravel Hill, S S... 2.40
Perth, St. Andrews... 18.00
G. D. Fergusson, Fergus... 200.00
Hugh Ross, Ripley... 20.00
Tiverton S Sch... 10.00

Quebec... 55.00
Arch. Ainslie, Coldsprings... 5.00
J. C.—Montreal... 1 00
Blyth, St. Andrews... 27.75
Tiverton... 23.00
Mrs Patton, Tiverton... 2.00
Wallacetown S S... 7.76
Hillsdale & Elmvale... 27.00
Jas Edmond, Marnoch... 60.00
Robt Anderson, Montreal... 50.00
Loan to Christ at His own interest... 100.00

Per Rev. Dr. Reid, Toronto:—

Fergus, Melville Ch... 50.00
Belwood, St John S S... 2.00
Bethesda... 17.00
Colborne... 1.00
Toronto, Chalmer's... 60.00
Aurora S S... 13.50
Parry Sound... 1.75
Avonton & Carlingford... 20.00
Blytheswood... 1.00
Brighton... 3.00
Bethany... 5.00
Woodstock, Chalmer's... 8.00
Stratford, St Andrew's... 20.00
Southampton... 22.00
Orono... 10.00
Orillia... 30.00
Lobo... 5.00
Kendal... 3.00
Ottawa, St Andrew's... 50.00
Holstein... 9.00
C McQuarrie... 1.00
Aldboro, Argyle Ch... 15.00
Glenallan... 7.00
Esquesing, Boston... 10.80
Parkdale... 54.10
S S... 15.90
London, King st... 5.00
Bethesda... 5.00
Kintore... 5.00
Simcoe... 10.00
A Friend, Port Elgin... 2.00
W—... 2.00
Garden Hill & Knoxville... 3.00
Berlin... 8.00
Holland... 6.00
New Edinburgh... 7.50
Alnwick... 8.00
Napanea... 5.00
Niagara Falls, South... 5.00
Toronto, Old St Andrew's, Winchester St S S... 25.00
Hamilton, McNab St... 110.00
Seaforth, 1st... 23.31
Innisfil, 2nd... 20.00
Brampton... 34.00
Cambray... 5.00
Oakwood... 2.26
Creemore... 3.00
East Nottawasaga... 2.00
Dunedin... 4.00
Embro... 54.22
Brussels, Knox Ch... 7.00
Stayner... 4.00
Alvinston... 10.00
Napier... 5.00
Jarvis... 10.00
Euphrasia... 10.00
Peterboro, St Andrew's... 10.00
Wellesley... 10.00
Walpole... 10.00
J M Clark, Smith's Falls, under his father's will... 100.00
Dungannon & Port Albert... 12.66
Galt, Central Ch... 75.00
Levis... 2.00
Ottawa, Knox... 20.00
Molesworth... 10.00
Milverton... 15.00
Port Perry & Prince Albert... 10.00
Stonewall S S... 1.00
North Brant... 6.00
Woodbridge... 8.00
Middleville & Dalhousie... 5.00
Harrington... 17.88

Vaughan, St Andrew's and Fisherville... 20.00
Cornwall, Knox... 15.00
Chinguacousey, 1st... 15.00
Kincardine T'ship, Chalmers... 5.00
Belgrave... 0.50
Toronto, East... 45.00
Minising... 3.00
Day Mills... 1.00
Wells... 0.58
Lefroy... 2.30
Ansonia... 1.32
Duntroon... 3.00
St Andrews... 1.00
West Brant... 0.50
Harriston, Guthrie S S... 6.00
Gananogue... 20.00
Wyoming... 18.00
Langside... 2.00
Chinguacousy, 2nd... 20.00
Ridgetown... 8.00
Harriston, Guthrie... 10.00
Caledon, Melville... 7.00
Rocky Saugeen... 2.50
Anonymous, Port Dover... 2.00
Vaughan, Knox... 30.00
Bolton, Caven... 12.00
West King, 9th Con... 5.00
Sunnidale... 1.00
Nepean & Bell's Corners... 4.00
Monkton... 4.60

Per Rev P M Morrison, Halifax:

Elmsdale S S... 6.00
Bridgetown... 2.00
Prince William... 5.00
East River... 15.00
Bedeque, P E I... 10.00
Moser River... 5.32
Bass River, N B... 1.67
St Ann's & North Shore... 13.00
St John, N B, St David's... 15.00
Kincardine... 1.00
Gay's River... 1.00
Sidney Mines & Bras d'Or... 5.00
Charlottetown, Zion Ch... 45.00
Little Narrows... 5.28
Tryon & Bonshaw... 4.00
"Boz," Knox Ch, Pictou... 6.00
New Annan... 4.00
Carleton... 4.00
St Johns, St Andrew's... 10.00
Murray Harbour... 5.00
Blue Mountain... 4.00
Souris, Bay Fortune and Grand River... 5.00

\$21,904.77

POINTE-AUX-TREMBLES SCHOOLS.

Rev. Dr. Warden, Montreal, Treas.
Previously acknowledged \$6,517.25
Lakefield S S... 25.00
Belmont S S... 10.00
Osgoode... 13 00
Lachine, St Andrew's S S... 50.00
Carluk S S... 11.00
A F Duclos, Duclos... 5.00
Kenmore... 21.00
Montreal, Chalmer's Juv Mis Soc... 25.00

POINT-AUX-TREMBLES SCHOOLS.

Extension of Buildings.

Already acknowledged... \$3054.56
Mrs Savery, Toronto... 5.00
Mr and Mrs M Christie, Thonet... 3.00
"G," Montreal... 1.00
W F M Union, Brule, N S, (girls)... 20.00
Proceeds of concert, Knox Ch, Montreal (girls)... 105.08
Friend West Ch, Toronto... 1.00
Hon D Wark, Fredericton, N B... 5.00
Rev D Paterson, St Andrews... 5.00
Montreal, Crescent st S S, (girls)... 30.00

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|-----------------------------|-------|
| South Ops B class | 5.50 |
| Masham | 10.00 |
| J Dickson, Carleton Place.. | 10.00 |
| A Sinclair, Toronto | 2.00 |
| Walkerton, Knox | 15.00 |
| American Presbyterian S S, | |
| Montreal (girls) | 50.00 |
| T Wilson, Clarence | 10.00 |
| J S Dingman, Ottawa | 1.00 |
| Anon | 2.00 |
| Anon | 1.00 |
| D Robertson, Walkerton.... | 2.00 |
| Do do (girls) | 2.00 |

\$3340.14

MANITOBA COLLEGE, THEOLOGICAL DEPARTMENT.

Rev. Dr. Bryce, Treasurer.

Already acknowledged, May, '87 to March, '88, \$2,165.35. Carman, 10; interest on Endowment (2nd half), 260; St Andrew's, Winnipeg, 108.40; Regina, 30; Selkirk, 17; Rev J Fotheringham, Grenfell, 5; G R Crowe, Winnipeg (add'l), 15; Chilliwhack, B C, 10; Elton, 10; Okanase, 7; Pilot Mound, 40; Killarney, 5.20; Lintrathen, 8; Donald, B C, 10; Calgary (in part), 4.25; Gladstone (add'l), 15; Kildonan (add'l), 51.70; total, \$2,781.90.

| | |
|--------------------------|-------|
| Balderson and Drummond.. | 4.00 |
| Do do S S | 7.00 |
| Vankleek Hill S S | 50.00 |
| Ross Bros, Leith | 2.00 |
| Avonbank | 25.00 |
| Oshawa S S | 12.50 |

| | |
|------------------------------|-------|
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| Exeter, Caven S S | 3.10 |
| Bobcaygeon S S | 10.00 |
| Thorold S S | 25.00 |
| Montreal, Knox S S | 50.00 |
| Robt McQueen, Beverly | 10.00 |
| Ross, St Andrew's S S | 25.00 |
| Clinton S S | 25.00 |
| Norwood S S | 25.00 |
| Galt, Central | 25.00 |
| Cheltenham S S | 4.00 |
| Robt Anderson, Montreal... | 50.00 |
| Newmarket | 12.00 |

\$7,092.35

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| | |
|---|--|
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| Cushing Rev Jas Fraser, 20.50; | |
| Huntingdon, Rev J B Muir, 12.00; | |
| Knox Ch, Winnipeg, Rev D M Gordon, 50.00; St John's, Cornwall, Rev Dr MacNish, 75.00; Levis, Rev C A Tanner, 12.00; Jarvis, 6.00; Walpole, 6.00, per Rev John Wells; Beechridge, Rev John Macdonald, 9.00; Stirling, Rev J M Gray, 11.00; Chalmer's Ch, Kingston, Rev M Gillivray, 30.80; Norwood, Rev Jas Carmichael, 12.00; Almonte, Rev Dr Bennett, 20.00. | |

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ORDINARY REVENUE.

| | |
|---|------------|
| Previously reported..... | \$ 539.50 |
| St Paul's, Montreal | 100.00 |
| The Colonial Committee of the Free Ch of Scotland | 484.44 |
| | \$1,123.94 |

PAYMENT OF DEBT.

| | |
|----------------------------|------------|
| Previously reported..... | \$4,297.00 |
| H K Wood, London, E..... | 24.20 |
| Rev A Crawford, Belfast... | 24.20 |
| John S Ewart, Winnipeg... | 50.00 |
| Jonathan Hodgson, Montr'l | 50.00 |
| S.R Parsons, Winnipeg.... | 25.00 |
| | \$4,470.40 |

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Maritime Provinces.

Rev George Patterson, D D, Secretary. Receipts from 29th February to 31st March. Collections and donations, West River, P E I, \$4; Gabarus, 1; Coldstream, 2; Middle River, C B, 2.79; Shubenacadie and L Stewiacke, 3; Richibucto, 3; Falmouth st, Sydney, 4; Bridgetown, 2; Prince William, 5; Bass River, N B, 3; St Ann's and North Shore, 3; St Stephen, N B, 11.45; St David's, St John N B, 1; Windsor, 5; Vale Colliery and Sutherland River, 1; Sydney Mines and Bras d'Or, 2; Zion Church, Charlottetown, P E I, 10; Souris, Bay Fortune, &c, 5; Total—\$68.24.

PRESBYTERY MEETINGS.

Toronto, St. Andrew's Ch., 30th April, 10 a.m.
St. John, St. John, 1st May.
Pictou, Westville, 1st May. 9.30 a.m.
Oitawa, Bank street, 1st May, 10 a.m.
Wallace, Wallace, 1st May, 11 a.m.
Brandon, Brandon, 1st May, 7.30 p.m.
Stratford, Milverton, 7th May, 7.30 p.m.
Huron, Clinton, 8th May, 11 a.m.
Maitland, Wingham, 8th May, 12.30 p.m.
Winnipeg, Knox Church, 14th May, 7.30 p.m.
Truro, Truro, 15th May, 10 a.m.
Guelph, St. Andrew's Ch., 15th May, 10.30 a.m.
Glengarry, Cornwall, 15th May, 11.30 a.m.
Hamilton, St. Paul's, 21st May, 10 a.m.
Quebec, Sherbrooke, 22nd May, 8 p.m.
Barrie, Barrie, 29th May.
Lanark & Renfrew, Carleton Place, 29th May.
Lindsay, Wick, 29th May, 10.30 a.m.
Owen Sound, Owen Sound, 26th June, 1.30 p.m.
Kingston, Cooke's Ch., 15th May, 11 a.m.
Brockville, Chesterville, 3rd July, 5 p.m.
Chatham, Chatham, 10th July.
Peterboro', Port Hope, 10th July, 9 a.m.
Saugeen, Harriston, 10th July, 10 a.m.
Sarnia, St. Andrew's Ch., 10th July, 10 a.m.
Montreal, College Hall, 10th July, 10 a.m.
Bruce, Tiverton, 10th July, 2 p.m.
Calgary, Calgary, 5th September.
Columbia, New Westminster, 11th Sept., 2 p.m.

SYNOD MEETINGS.

Toronto and Kingston, Owen Sound, 8th May, 7.30 p.m.
Manitoba and North-West, Brandon, 15th May, 7.30 p.m.

CORRECTION.

Under Aged and Infirm Ministers' Fund, Rev. Dr. Reid's, for Monkton, \$12.00, read \$1.20.

THE PROMINENT POINTS OF PRESBYTERIANISM. By Rev. Dr. A. W. McLeod, Thorburn, N.S. MCGREGOR & KNIGHT, Halifax, 1888. This little tractate contains some useful information respecting the order, government, and worship of the Presbyterian Church which it would be well that all our people should know. It is especially valuable to members of Kirk sessions who have not access to the larger standard works from which this is compiled.

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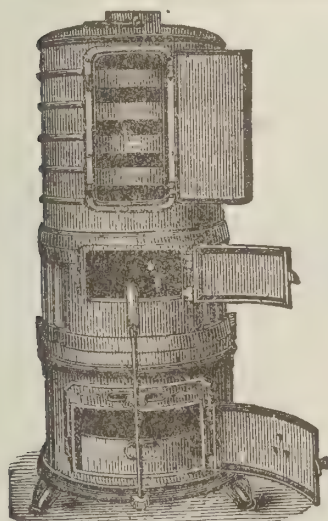
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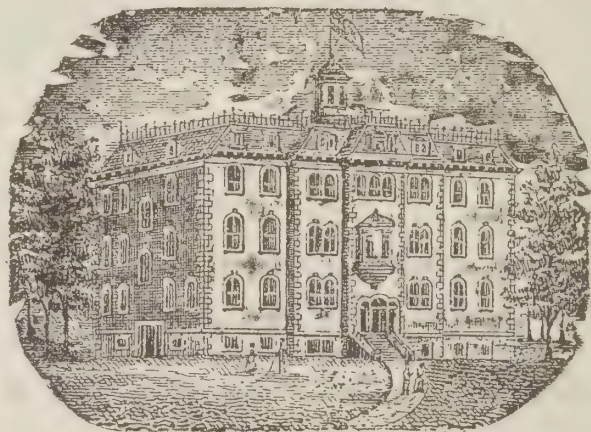
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THE

Presbyterian Record

FOR THE

DOMINION OF CANADA.



JUNE, 1888.

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THE PRESBYTERIAN RECORD

FOR THE
DOMINION OF CANADA.

VOL. XIII.

JUNE, 1888.

No. 6.

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The Lord's Day.

OF the "Ten Words" delivered by God to Moses, none is weightier or more explicit than that which enjoins the sacred observance of the Sabbath. The form of expression is full of meaning,—"*Remember the Sabbath Day,*" reminding us that the Sabbath is an institution coeval with the race, to be observed joyfully and perpetually in remembrance of the completion of God's Creation. "The Sabbath was made for man"—not for the Hebrews only, but for mankind in all countries and in every age. The fourth commandment did not institute the Sabbath. Neither did the coming of Christ do away with it. "Think not that I am come to destroy the law or the prophets: I am come not to destroy but to fulfil," are His own words, and we know how the Lord Himself recognized and honoured the day and purified it from the superstitions with which Jewish ceremonial had overlaid it.

Far be it from us to wish to see the Sabbath observed as a day of gloom, or to dictate to any one how it is to be observed. Enough that we insist on the right of every human being to enjoy the privilege of resting one whole day in seven from ordinary occupation, and having the opportunity of spending that day in the way that com-

mends itself to an enlightened conscience. Many of us know what a Continental Sabbath is. We do not want that in Canada. We enter a protest against Sunday newspapers, Sunday railway traffic, and steamboat excursions; Sunday delivery of letters from the post office, Sunday theatricals and balls, pleasure parties and kindred "pastimes;" against the opening of museums and art galleries—which are the thin entering edge of the wedge; against Sunday parades and Sunday funerals; against every kind of unnecessary Sunday work that makes one man toil for the recreation of another, and this because we believe such things to be a desecration of the Lord's Day and inimical to the physical and spiritual welfare of man. Nature demands rest one day in seven, and nature's God commands it.

We notice with pleasure the steps taken at Ottawa, a short time ago, to give expression to the opinion of representatives of all the Christian Churches of Canada in this behalf—senators and members of Parliament joining with ministers and elders in favour of Sabbath observance. Rev. Dr. Armstrong, the Convener of the Assembly's Committee on Sabbath Observance, was in the right place when he put himself at the head of this movement. Rev. Dr. Moore made a good point when he said:—"We are not striving to force Sabbath observance upon any man. We are simply contending

that no man shall be forced to work upon the Sabbath Day." Mr. John Charlton, M.P., was right when he said that the most powerful argument in favour of Sabbath observance was the condition of the Christian nations of the earth compared with other nations. Archdeacon Lauder, representing the Anglican Church, very cordially and emphatically endorsed the object in view. "Take away the Lord's Day," said he, "and you may bid good-bye to the whole Christian religion." Thanks to the vigilance of our Churches, we believe there are few countries in which the Lord's Day is more decorously observed than in Canada, and yet there is need for continual watchfulness and co-operation, and for all the influence that can be exerted by the pulpit and the press to educate and strengthen public opinion in regard to this matter.

Missionary Cabinet.

MRS. MARY GEDDIE MATHESON.

THE number of Canadian women who have consecrated themselves to the cause of foreign missions is remarkably large. A considerable number of these have already entered upon their everlasting rest and reward; more still remain and occupy spheres of usefulness, teaching by precept and example, and helping others to teach and preach the Gospel. *Miss Frame* of Shubenacadie, N.S., is engaged in preparing biographic sketches of some who have laboured or are still labouring in the foreign field. The subject of one of these sketches we have now the pleasure of laying before the readers of the RECORD.

Mrs. Matheson was born at Pictou, N.S., in October, 1837. She was the daughter of Mr. James Johnston of that place. Her mother was a daughter of Mr. John Geddie and sister of the late Dr. Geddie of Aneityum—a woman of deep personal piety and greatly interested in the work of foreign missions, of which her only brother was the Canadian pioneer. Mary was ten years of age when her uncle bade them good-bye; she was taught to remember him in her prayers and to pray for the conversion of the heathen, and from his letters she learned the wants and the woes of the savages who inhabited the New Hebrides. She was of a sweet and amiable disposition, and rapidly acquir-

ed and retained knowledge, secular and religious. At sixteen, she taught a private school; two years later, she professed her faith in Christ and united with the Church as a communicant. As a teacher, her tact and ready sympathy endeared her to young and old. Three years of earnest work were followed by a severe illness, which confined her for months to her room; but the summer of 1857 brought her a measure of restored health. In October of that year she was married to Rev. J. W. Matheson, and accompanied him in his visits to the churches previous to their departure. On the 22nd of November they sailed from Halifax for Liverpool. They arrived at Sydney, N.S.W., on the 3rd of March, and reached Aneityum in July. Her husband, never robust, had been very ill on the voyage. At Sydney the physicians pronounced his lungs affected and forbade him to preach, while the missionaries hesitated to let him go to a new station; but go he would, and was settled on Tanna, at a point fourteen miles distant from the stations occupied by Messrs. Paton and Copeland on that island. Mrs. Matheson immediately began house-keeping, learning the language, and teaching, but when spring came, her husband was so ill that Messrs. Geddie and Inglis came in the mission vessel "John Knox" and took them back to Aneityum, where his health improved. Soon after this they went to Eromanga, spent four months with the Gordons, and then returned to their former station on Tanna. A new house was built and set in order; her girls return, and new ones come in; she learns Tannese, and teaches them to read; she also teaches them to thread a needle and to sew. Meanwhile Mr. Matheson is better and very busy, and the time passes pleasantly. Suddenly, a succession of violent hurricanes, accompanied by drenching rain, causes serious damage to fences and buildings, to food, clothing and bedding—even the boat is ruined; the earth is covered with ashes from the active volcano, though it is twenty miles distant; all around are wretched, helpless heathen, dying of measles, and howling savages threatening death to the white men, who they believe have brought this plague upon them,—death by famine—for the misguided natives have resolved to starve them out! Mr. Paton sends five men through the bush with a pot of flour, and while the

missionaries are consulting whether to eat the last morsel or keep it till to-morrow, the natives are heard to shout "Sail ho!" The vessel proved to be from Sydney, stored with fresh provisions; their wants were supplied and the Tannese were convinced that their teacher's God is one who can send His people food, and that the teacher is seeking only their welfare. This is but a sample of the trials they endured among these excitable savages. On the 21st of November, 1861, a little daughter was born. She lived only eight weeks. While the mother watched her dying babe, another fearful hurricane swept over the island. Famine now stared the natives in the face, and incited them to war with one another. Mr. Paton's station was first attacked, and his church burned; then that of the Mathesons, when a vessel was again seen off the harbour, in which the missionaries made good their escape to Aneityum. But the shock had proved too much for Mrs. Matheson in her delicate state of health. She gradually grew weaker, and on the 11th of March, 1862, she gently fell asleep—to awake with Jesus. "She died," said Dr. Geddie, "rejoicing in the Saviour whom it was her delight to serve." Her husband survived only three months, when he too sank into an early grave, and no white face was left on Tanna—only the dust of Mrs. Paton and her baby-boy, of the Rev. S. F. Johnston, and baby Matheson remained hostages for the return of the heralds of the Cross. Surely if anything is wanted to awaken our sympathy in behalf of those who, not counting their lives dear to them, leave the comforts of home and the society of friends that the perishing heathen may know the way of salvation, it is to be found in the perusal of such a touching memorial as this.

The Church of Geneva.

THE FREE EVANGELICAL CHURCH.

PART IV.

FOR some time after the death of Calvin, things went on very well under the leadership of his accomplished successor, Theodore Beza. After his death, skepticism and rationalism began to appear, and soon made rapid strides. In the beginning of the XIXth century, Geneva was saturated with the infidel views of Rousseau and Vol-

taire. In 1817, Robert Haldane arrived from Scotland, and was the means of effecting an awakening. His lectures were greatly relished and, altogether, his work in Geneva was eminently successful. Haldane's work was followed up by *Cesar Malan* and *Dr. Gaussen*. Both preached with great power. The city ministers became alarmed. A resolution was passed by the company of pastors, nominally in defence of religion, but really to close the pulpits of the canton against these evangelicals. This led to the formation of a students' association and the organization of an independent congregation. In 1824, Malan formed another congregation on strictly Calvinistic lines, under the name of "the Church of the Testimony." Numbers were drawn towards these new churches. Trouble arose. Malan and Gaussen were frequently molested. The worst came in 1825, when a violent diatribe was delivered by one of the city pastors against the "dissenters," which fanned the popular excitement. Then there commenced a long and severe struggle, which ended in the deposition of Gaussen, a man of grand intellect, a preacher and theologian of the first order; but it also led to another important event—the establishment, in 1832, of the "Evangelical Society of Geneva," which was destined to exert a powerful influence not only in Geneva, but also in France.

This society immediately founded a third congregation and, in the next year, a theological college. The first three professors of the college were already famous men—Dr. Gaussen, Dr. Merle D'Aubigny, and Antoine Gallard. The results of this new departure were a great awakening in Geneva and the erection of a large church—*The Oratoire*—with offices and class-rooms attached to it, which has ever since been the headquarters of the evangelical movement. Out of this grew the FREE EVANGELICAL CHURCH, formed in 1848 by a union of these three "dissenting" congregations, along with a few others which were already at one with them in regard to essentials. This Church adopted a creed of seventeen articles and a constitution defining the duties of pastors, elders, and deacons. The first "Presbytery" was constituted 14th January, 1849. As they could not, in the nature of things, proceed by imposition of hands themselves, they convened a meeting of the "General Assembly," which was composed of all the

members of the Church. At this meeting, when the Confession of Faith had been read,—the elders or presbyters standing—the entire Assembly, through its President, “implored on them the imposition of the hands of the Lord.” In 1883 the Evangelical Church entered on a new epoch. The constitution was revised. Instead of the First Confession of Faith was substituted the Apostles’ Creed, with a brief preface and appendix. The preface declares the Scriptures of the Old and New Testaments to be the inspired Word of God, and the only infallible rule of faith; it acknowledges the doctrines of the fall of man, and of salvation through the redemption of Jesus Christ. The appendix is in these words:—

In the person of all its members, the Church renders homage and consecrates itself to the thrice-holy God; to the Father who has loved us; to the Son, who by His sacrifice has redeemed us from eternal condemnation; to the Holy Spirit, who regenerates and sanctifies the believer. To whom be glory for ever and ever. Amen

Whosoever assents to this creed becomes, at his own request, a member of the Church. No further questions are asked. “The judgment of hearts is left with God, who only knows them that are His.” In respect to baptism, liberty is accorded to the members as to the time and mode of administering it. All the members, male and female, have the right to nominate candidates for the offices of pastors, elders and deacons, but the *election* of such rests with the male members eighteen years of age and over. The pastors are elected *ad vitam aut culpam*, the elders retire in rotation and are eligible for re-election. Pastors, elders and deacons are alike ordained by imposition of hands. The elders may join in the laying on of hands at the ordination of pastors; they may preside, if so elected, as moderators of presbyteries, and they may even preach, *if they can*. The statistics of this truly evangelical and active little Church for 1887 were as follows—

| | |
|--|-----|
| Pastors in active service..... | 4 |
| Ordained missionaries and evangelists | 3 |
| Pastors Emeritus..... | 4 |
| Elders..... | 10 |
| Deacons..... | 8 |
| Communicants (nearly three-fourths being females)..... | 500 |
| Sunday-school teachers (female, 70; male, 20)..... | 90 |
| Sunday-school scholars..... | 945 |

Home Missions.

MUSKOKA, PARRY SOUND, AND ALGOMA,
THROUGH the reports that have been submitted from time to time and published more or less fully in the RECORD, our readers are so far familiar with this field as to know that it is a very large and interesting one, and has been for many years under the fostering care of the Home Mission Committee of the General Assembly. Comparatively few, however, know any thing about the indefatigable missionary upon whom has devolved the duty of superintending the work in these remote districts, and whom we now beg to introduce to our readers,



REV. ALLAN FINDLAY.

Mr. Findlay is a son of the manse, born at Princetown, N.Y., in 1841, and came to Canada in 1846 with his father, Rev. James Findlay, who became minister of the congregation of Waterdown, and who died there in 1863. Mr. Findlay studied for the ministry at Knox College, Toronto, was licensed in 1865 and inducted into the charge of Granton, 31st January, 1867. In 1875 the Presbytery of Barrie, in conjunction with the Assembly’s Home Mission Committee, secured Mr. Findlay’s services to take oversight of the work in the districts of Parry Sound and Muskoka, giving him a

general commission to open new stations in the needy and destitute parts of the country, his headquarters in the meantime being at Bracebridge. The country was new and rough. In many places the settlers had got beyond the roads; still, the work of visiting these new settlements became a source of pleasure which more than compensated the missionary for the fatigues and hardships incident to the work.

After seven years continuous labour in this field, Mr. Findlay found it necessary to relinquish the work for a time. But in 1884 he was re-appointed, with the oversight of all the mission work in connection with our Church in the districts of Muskoka, Parry Sound, Nipissing, and Algoma, as far west on the Canadian Pacific Railway as White River, and to the Sault, at the foot of Lake Superior. Mr. Findlay's work consists in visiting the mission stations, exploring *terra incognita*, where new stations may be planted, and stirring up those for whom so much is being done to do for themselves and others all that they can. The result is seen in the fact that while last year the grants from the Home Mission Committee were reduced by about \$1000, this year the contributions from the field to the Home Mission Fund are considerably over \$1000. The extent and importance of this field will be appreciated, when it is stated that about fifty missionaries will be employed during the present summer in making known the glad tidings of salvation.

Household Words.

THE TIME OF CONVERSION

IS an occasion well worthy of remembrance. Whether we can point to the moment or the circumstances matters little. If the change has been a genuine one, there will be associated with it memories that never can be forgotten. You were going onward towards the bar of the Eternal-guilty, impenitent, and hell-deserving; unprepared for and reckless of future wrath reserved against unpardoned souls. Then Omnipotent grace took compassion on you, followed you with overtures of love, arrested you by loud calls of providence and grace, and finally made you a captive to His sovereign will. You who have undergone such a change cannot doubt its reality, or the efficient cause. Like many others, the world was your idol; tangible and perishing delights engrossed your mind; you had no interest whatever in anything appertaining to the spirit-

ual or unseen. Nothing short of a divine power was able to arouse you from this sinful apathy, and make you think of the necessity of salvation. But divine constraint was exercised on your behalf, and now you stand in the liberty of the sons of God, adopted into His family, and heirs of an eternal inheritance. And ever since that happy moment, what manifold causes you have had for erecting memorial stones all along life's highway! When oppressed with doubts and fears, God has dispelled them and imparted full assurance. When beset by temptation, he has enabled you to resist. When backsliding, He has gone after you, and led you back to the fold. From time to time you have also enjoyed unusual revelations of the glory to come, and foretastes of the higher felicities of the heavenly world. At the sacramental table, in the closet, around the family altar, and upon heights of vision you have been carried far beyond and above this lower plane, and gazed upon what mortal eye has never seen, and mortal ear never heard. Each day has brought with it new and better tokens of His favour. The lines have fallen unto you in pleasant places, and yours is a goodly heritage. The cup overflows with mercies, and life is radiant with the light of God's countenance!

Does not all this demand a memorial stone! We may not, like Samuel, erect a material pillar, but surely in our inmost hearts we shall record the loving-kindness of the Lord.—*Dr. Cochrane, Brantford.*

DOING THE WILL OF GOD.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." From these words there can be no appeal. Christ came to seek and to save the lost, to die, the just for the unjust, to bring us to God; those whom he excluded from heaven can have no hope of entering there. The position of the words in this discourse, and the menaces with which they are confirmed, invest them with great solemnity. The striking imagery in which our Lord proceeds to contrast the destiny of the men who keep his commandments with the destiny of the men who fail to keep them, deepens the solemnity and makes it appalling. We must *do* the will of God, if we hope to enter at last the kingdom of heaven. Christ's words are clear. We are none the better for knowing the will of God; we must obey it. Reading the Bible is a good thing in itself; listening to sermons is a good thing in itself; but if our conduct during the day is not governed by what we read in the Bible in the morning, and our conduct during the week is not governed by what we heard on Sunday in the sermon, we shall not be suffered to enter into the kingdom of heaven. We must *do* the will of God, if we want to enter into God's kingdom. It is not enough that we are very sorry that we have *not* done the will of

God, are ashamed, are stung with self-reproach because we have not done it. Doing God's will is one thing, being sorry for not doing it is a different thing altogether. Sorrow for wrong-doing is admirable if it stops the wrong-doing; but to suppose that sorrow cancels sin is one of the most common and malignant and yet shallow forms of self-deception by which men ruin themselves in this world and condemn themselves to eternal death in the next. But suppose we resolve to do better—is not this satisfactory? Satisfactory? No; not unless we actually *do* better as the result of our good resolutions. Christ does not say that the man who resolves to do the will of God will enter the kingdom of heaven, but the man who does it; and between good resolutions and good deeds there is apt to be a very precarious connection. When a man comes to find comfort and satisfaction in his good resolutions, he is getting into the hands of the devil.—*Rev. R. W. Dale.*

NOW IS THE ACCEPTED TIME.

The day will come when you and I will have to quit this life. We may be stalwart to-day, we may not have an ache or a pain, we may be exuberant in our physical health, but our common sense tells us that there will have to come a time when we will put our head to the pillow and die. Oh! if in that hour you hear the upbraidings of conscience, and the reverberations of a broken law, and the thunders of God's anathemas, you will wish you had never been born. Why not come out to-night and have this matter gloriously settled? If there be anything in Christ, and a bright hope of heaven, why not come and get it? It is yours if you will have it. In the name of my Lord Jesus Christ, I plainly offer it. Pardon for all your sins. Comfort for all your trouble. Help for all your burdens. The Gospel that I preach is not one of destruction, but a Gospel of salvation.

Partinax heard one night pounding at his palace door, some messengers who wanted to get in. He said to himself: "They have come to take my life," and trembled, and he refused to open the door. They kept on pounding and pounding away until he almost fainted with fright; but after a while, plucking up courage and girding on his sword, and putting his hand on his hilt, he had the door opened, when lo! the messengers had come to offer him a crown. They said: "The king died one hour ago of apoplexy, and you have been chosen to be his successor, and we have come to offer you the crown." Oh! I thought how much like that is our rejection of the Gospel, as though it were a matter of overthrow, when it is a matter of coronation. Not to slay, but to enthrone. If, this moment, by giving up your sin fairly and squarely—I do not take the responsibility of saying what your sin is, I do not know—if you would honestly and before God this moment give up your sin and take

Christ, the news would fly heavenward, and would strike seraphic harps, and angels bending in the sky, and ministering spirits flying on errands of salvation, would join wing to wing, and wing to wing, while they cried: "Behold! he prays!"—*Talmage.*

BEGIN A NEW LIFE.

They tell us that on a certain dangerous seashore there is a man who lives in a queer house built entirely of wrecks. The floors are made of a ship's deck, the kitchen out of an old ship's galley, and the walls are the cabin panels of wrecked packets and steamers. The whole structure is composed of the smashed remnant of better things. Such are the lives and characters of thousands of unconverted souls; such may yours be, my impenitent friend. One part of your character is made up of broken promises to your Saviour that you would repent and serve him. The whole fabric shows broken commandments of God in every wall. Your heart-house cannot stand inspection, and God will put it to the flames. Move out! Now is a good time to begin a new structure that will be storm-proof and fire-proof, and will be a habitation of Jesus Christ to dwell in with you. Dig deep; lay your foundation on the Rock. The first thing you do to please conscience and Christ will be the first material put into the structure. Don't lose an hour; don't stop with wishing and praying to do better; put prayer into practice, and in God's strength begin a new life. Christ is ready to come unto you; are you ready for him?—*Cuyler.*

GROW IN GRACE.

In every description of life, while it is healthy, there must be progress. Does any one inquire how high attainments in the life divine are to be made? I answer: "By growth." The child of God, like the natural offspring, may be born in a moment; but, like the child, he must achieve spiritual manhood by the process of growth. True Christian growth may be more or less rapid, according to watchfulness, study of Scripture, diligence, sacrifice, prayer; but, however rapid, it will still be growth. The Scriptures tell of thousands converted in a day; but high attainments are never, so far as I know, represented as being thus made, but always as something gradually obtained. The church groweth into a holy temple of the Lord; individual Christians are said to grow up into Christ; the Christian babes need the sincere milk of the Word, that they may grow thereby; the faith of Christians is said to grow exceedingly; the kingdom of God is like leaven which a woman took and hid in three measures of meal until the whole was leavened. It spread gradually, and thus operated like a growth. Indeed, necessarily, growth is the soul and the meaning of the progress of any and every form of

life, and the Christian who does not grow holier will never on earth be holier. By means of this growth the child of God may vie in holiness with the apostles and martyrs of past ages. But he will never reach the point where he can refuse to pray, "Forgive us our trespasses;" where he can refuse to join in the confession of the sacramental service, "We acknowledge and bewail our manifold sins;" where he can stand before the most holy law of God, and say that he is without sin. But we may reach a point, not merely of high faith, but of deep saintly humility, when we will feel that we are less than the least of all saints, and at the same time feel that we are complete in Christ, that his grace fills us with holy, perfect love; when his service will be perfect freedom and joy; and when his atonement—sinful though we be before the holy law—will secure us perpetual pardon and redemption.—*B. H. Nadal, D.D.*

VALUE OF MINUTES.

Pacing the deck of his vessel, which was bearing up the Bristol Channel with all canvas spread, the captain strode the deck in a state of great anxiety. His ship had to round a certain headland, and it must needs be done before the turn of the tide. The captain strode rapidly up and down the deck, marking the time by his watch, while he gave his commands to the man at the helm. Presently came a sigh of relief.

Said one of the passengers to him, "Captain, what has been the matter? What has agitated you so?"

"You see," he replied, "we have just rounded that headland, and if we had been five minutes later, we should have been lost; the tide would have turned and drifted us back into the bay, and we should have been lost."

Five minutes later! How precious minutes are sometimes! Reader, while you read this, some have only a few minutes to live. "Now" is ours; but "now" is ever going from us. If you are yet unforgiven, come at once to Jesus. "Seek ye the Lord while He may be found; call ye upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."—*Sel.*

Eastern Turkey.

LETTER FROM REV. ROBT. CHAMBERS.

Erzingan, Jan. 24, 1888.

DEAR RECORD,—This city, where with my family I am spending the winter, is about 100 miles to the south-west of Erzroom. It was the seat of the worship of Annahid (Diana); and here Gregory the Enlightener withstood Tiridates, refusing to present the king's offering to the goddess, and for that reason was subjected to the celebrated ten tortures. The Turk has

replaced Tiridates, and Protestantism, the Enlightener; and so the conflict continues, and will continue until Tiridates, Turk and Tenfel are beaten "all round about the town." Four years ago a howling mob of about 100 men with guns and clubs surrounded the newly-purchased missionary house, tore down an outside wall, beat some of the brethren, and vowed to clear the land of the pestilential Protestants. The colporteur was beaten repeatedly in the streets and his books cast into privies. The missionary house was often stoned, and the preacher's wife, with her two little ones, and shortly expecting a third, used to barricade the doors as best she could, commit herself to God and then await the return of her husband from his daily visits to comfort the brethren and preach in the market. To-day we are everywhere received with honour (except by the ecclesiastics) and gladly listened to. The Protestants all told are about 100 in number; but ten times that number are Protestants in heart. There are groups of Bible readers in various parts of the town, and the priests themselves confess that the church needs reform. The national spirit, however, is so strong and every "withdrawal from the nation," as a change of religion is called, is so bitterly resented and persecuted that few have courage to join us openly. That is of course a matter of indifference to us, so long as we have the privilege of preaching and distributing the Scriptures. We lately started a "Blue-ribbon Society" among the Gregorians. Already there are twelve members, all of whom were hard drinkers. With what joy they and their families received our preacher and colporteur in their rounds on Christmas Day! One poor woman could not contain her joy. She every day prays for and blesses all who have had a hand in reforming her husband. Her husband scarcely believes his senses now. Before this change he used to return home half-drunk to a cold room, poorly cooked meal and sour-faced wife. Now, on his sober return every evening directly from his shop, he finds a cheery-faced wife, clean, warm room, a delicious dinner and an extra cushion to recline on. And yet scarcely one of these dare to attend chapel. Already it is bruited abroad that this is only one of the underhanded methods of these pesky Protestants to gain converts! But let the leaders of the "nation" curse us, so long as one poor woman finds it in the depth of her heart to bless the "pesky Protestants."

Meantime things political are growing worse and worse. One young man (a Christian) was killed the other day by a soldier. A householder standing at his gate was struck at and slightly wounded by another soldier. The Christian religion is cursed daily and the curses received in silence. Murders of Christians in the provinces are of frequent and pitiless occurrence. When the weekly mail reached this town last Wednesday, the Turks all received their letters and papers, but the Christians' mail was seized and taken to the Government House for examination. R. C.

Jesus Crucified.

JUNE 3. A.D. 30. MATT. XXVII. : 33-50.

Golden Text, Phil. 2 : 8.

OMP. Mark 15 : 24-37; Luke 23 : 18-46; John 19 : 18-30. Although the Jewish Council had sentenced Jesus to death for blasphemy, ch. 26 : 66; the priests had not the right to carry out the sentence, John 18 : 31. Early in the morning they bound him, and took him to Pilate, the Roman governor of Judæa, ch. 27 : 1-2. They charged him with "perverting the nation and forbidding to pay tribute to Cæsar," Luke 23 : 2; a false accusation, Matt. 22-21. When Pilate found that Jesus was from Galilee, he sent him to Herod, the King of Galilee, who was then in Jerusalem. Herod grossly insulted him and sent him back to Pilate, Luke 23 : 6-12. Pilate, although convinced of the innocence of Jesus, feared the Jews, and after having had him scourged, delivered him to be crucified. This was on Friday, the 7th of April, A.D. 30. V. 33. *Golgotha*—also called Calvary in Luke 23 : 33, both words meaning "the place of a skull," probably because it was the usual place of executions. It was outside of Jerusalem, Heb. 13 : 11. V. 34. *Vinegar*—mingled with gall, or myrrh, a stupefying drink, that made the condemned insensible to pain. This is why Jesus refused to drink it. V. 35. *Crucified*—nailed to the cross, through his hands and feet. The cross was then raised, and the sufferer was left to die slowly of exhaustion, hunger and thirst. It was the punishment of slaves and murderers. *Parted his garments*—in such cases the clothes were given to the executioners, see John 19 : 23. *That it might be fulfilled*—Psalms 22 : 18. V. 36. *Watched him*—so that his friends should not take him down and carry him away. V. 37. *His accusation*—Pilate wrote it, John 19 : 19. It was in Hebrew, Greek and Latin. This accounts for the slight difference in the wording, as given by the four evangelists. V. 38. *Two thieves—robbers*. V. 39. *Reviled him*—abused him, Ps. 109 : 25. V. 40. *Destroyed the temple*—another false charge, see John 2 : 19-21. V. 42. *He saved others*—Ps. 35 : 15-16; 3 : 2. V. 44. *The thieves also*—one of them repented, Luke 23 : 39-41. *In his teeth*—reproached him. V. 45. *Darkness*—from 12 o'clock noon to 3 p.m. the sun was darkened, Luke 23 : 45, as if Nature mourned over the Saviour's death. V. 46. *Eli! Eli!* etc.—Syro-Chaldaic words, quoted from Ps. 22-1. V. 47. *Elias, Elijah*. V. 50. *Yielded up the ghost*—died, expired. Thus Jesus, the innocent Lamb of God, was offered a Sacrifice for the sins of men, the Just for the unjust, that he might bring us to God, 1 Pet. 3 : 18. What return can we give him for such great love? Believe in him, John 14 : 1. Love him, 1 Cor. 16 : 22. Serve him, John 14 : 15-21. And confess him before men, Rom. 10 : 9.

Jesus Risen.

JUNE 10. A.D. 30. MATT. XXVIII. : 1-15.

Golden Text, 1 Cor. 15 : 20.

OMP. Mark 16 : 1-8; Luke 24 : 1-11; John 20 : 1-2. After the death of Jesus on the cross, Joseph of Arimathea, a wealthy disciple, obtained leave from Pilate to take his body and bury it. It was intended to embalm the corpse, but as the following day was the Sabbath, and it was already late, this was put off till the first day of the week. In the meantime, Jesus was put in Joseph's new tomb, which was hewn out of the rock. A great stone was rolled to the door to make all secure. The priests pretending to believe that the disciples intended to steal him away, and then say that he had risen from the dead, put a watch over the sepulchre, and sealed the stone at its entrance, Matt. 27 : 57-66. V. 1. *The end of the Sabbath*—in the night following the Sabbath. *As it began to dawn*—just before the sunrise. John says: "It was yet dark" (20 : 1). *The first day of the week*—our Christian Sabbath. Hence that day came to be called the Lord's Day, Rev. 1 : 10. *Magdalene*—from whom Jesus had cast out seven devils, Luke 8 : 2. *The other Mary*—the mother of James and Joses, Matt. 27 : 56-57. There were also two other women, not mentioned by Matthew; Salome, Mark 16 : 1, and Joanna, Luke 24 : 10. These four women came with sweet spices, to anoint the Saviour's body. V. 2. *There was—for, "there had been,"* for the sepulchre was open and empty when the women came, John 20 : 1-2. *The angel of the Lord*—a special messenger from Heaven, sent to release Jesus from the prison of the grave. V. 4. *For fear*—Even saints cannot bear to look at the splendour of Heaven, much less sinners, see Dan. 9 : 17-27; Luke 5 : 8. V. 5. *Fear not ye*—Friends of Jesus have nothing to fear from angels who love them, Heb. 1 : 14. They are sent to them for good, Acts 12 : 7. *Ye seek Jesus*—it is still when we seek the Lord, that we find blessings. V. 6. *He is risen, as he said*—Matt. 12 : 40; 16 : 21. *In Galilee*—Ch. 26 : 32, 1 Cor. 15 : 6. V. 9. *Jesus met them*. He had first appeared to Mary Magdalene when alone, John 20 : 14. *All hail!*—a joyful greeting. *Held him by the feet*—prostrated themselves at his feet to worship him, 2 Kings 4 : 37. V. 10. *My brethren*—see Heb. 2 : 12, Rom. 8 : 29. V. 12. *Large money*—large sums of money. Matthew is the only Evangelist who mentions this bribery of the watch. V. 15. *Until this day*—when Matthew wrote his Gospel, about thirty years after the resurrection. Mark that if the Jews had really believed what they said, they would have had the disciples severely punished, which they never did. Many witnesses, intimately connected with Jesus, constantly declared that he had risen indeed, 1 Cor. 15 : 4-8, Luke 24 : 34. Since Christ died to save us from our sins we should give our hearts to Him.

The Great Commission.

JUNE 17. A.D. 30. MATT. XXVIII. 16-20.
Golden Text, Ps. 68 : 11.

A few days passed after the resurrection, before the disciples could go to Galilee, as he had commanded them, Ch. 28 : 7, and in fulfilment of the promise given, Ch. 26 : 32. During this time, Jesus showed himself to Peter, 1 Cor. 15 : 5, to the two disciples as they were going to Emmaus, Luke 24 : 13-32, to the apostles in the absence of Thomas, Luke 24 : 36, and again to them when Thomas was present, John 20 : 24-29.

It is not known whereabouts in Galilee, Jesus met his disciples. We know by John 21 : 1-14 that he appeared to Peter, Thomas, Nathaniel, James, John and two others at the sea of Tiberias, but the place he had appointed was, as we see here, v. 16, a mountain. Some have thought this was the occasion referred to by Paul in 1 Cor. 15 : 6. Altogether, Jesus remained on earth forty days, and finally ascended up to Heaven from the Mount of Olives, near Bethany, Luke 24 : 50, Acts 1 : 12. V. 16. *The eleven*—Judas had killed himself, Ch. 27 : 5. V. 17. *They worshipped him*—as the Son of God, the Messiah. *Some doubted*—as Thomas had done, John 20 : 25. This slowness to believe an apparently incredible fact, shows their honesty and candour. V. 18. *All power is given unto me*—authority over all things, Phil. 2 : 6-11, as Mediator between God and men, King and Head of the Church, he redeemed with his own blood, Eph. 1 : 20-23. V. 19. *Teach all nations*—R.V., make disciples of all nations. The Gentiles now, as well as the Jews, were to share the benefits of Christ's Redemption, Acts 10 : 45. *Baptizing them*—with water, a symbol of the new birth, showing the cleansing efficacy of the blood of Christ, and being a token that henceforth the baptized have Christ for their Master. *In the name of*—R.V., into the name not only "by the authority of," but into covenant relations with Father, Son and Holy Spirit. The three Persons of the Trinity are here mentioned, a proof of their equality. V. 20. *Whatsoever I have commanded*—the teachers are limited to the teachings of the Gospel. They must not add to them, they dare not take away from them, Rev. 22 : 18-19, Mark 16 : 15. *I am with you always*—at all times, everywhere. Therefore Jesus is Divine, for none but God could do this. To the end of time, Christ will help, guide and protect his disciples. *Amen*—the R. V. omits this word here. If spoken by the Lord Jesus, it is a solemn confirmation of the promise just given; if by the Evangelist, it is a prayer, meaning "So be it." See Rev. 3 : 14; 22 : 20. All cannot engage in the work of "teaching the nations," but all can help by their liberality to missions, and by their prayers for the advancement of Christ's Kingdom.

God's Covenant with Israel.

JULY 1. B.C. 1491. EXOD. XXIV, 1-12.
Golden Text, Heb. 8 : 10.

AT this time the Israelites were camped at the foot of Mount Sinai, a mountain situated in the southern part of the peninsula between the two arms of the Red Sea. It was about three months after their departure from Egypt, Exod. 19 : 1. God had given Moses a number of laws on Mount Sinai. We find them in Ex. 20 : 22 to 23 : 33. They include the Ten Commandments. They formed the "book of the Covenant," which was read to the people, and to which they promised obedience. V. 1. *Come up*—on the mountain. God revealed himself at the top, amid thick clouds, smoke, thunders and lightnings, Ex. 19 : 9, 20 : 18. *Aaron*—the brother of Moses. *Nadab and Abihu*—the two elder sons of Aaron, Ex. 6 : 23. *Elders*—chiefmen of the tribes of Israel, Ex. 3 : 16. They were to be witnesses of the glory of God, and of the favour he showed to Moses, so that their testimony might confirm the people's faith. V. 2. *Moses alone*—In this, a type of Christ, our Mediator, through whom alone we can have access to the throne of grace, Heb. 4 : 14-16. V. 3. *Told the people all the words*—Nothing was kept back, God's words are all profitable, 2 Tim. 3 : 16-17. The people, if they entered into covenant with God, must do it with their eyes open, add to faith, knowledge, 2 Pet. 1 : 5. V. 4. *An altar*—a symbol of Jehovah. *Twelve pillars*—types of the twelve tribes, Moses acting as mediator between God and them. V. 5. *Burnt offerings and peace offerings*—in expiation for sin. V. 6. *He sprinkled the altar*—with the blood of the sacrifices. Without blood, there is no remission of sin, Heb. 9 : 22, 1 John 1 : 7. This was a symbol of Jesus offering his blood in ransom for sinners. V. 8. *Sprinkled on the people*—or on the pillars that represented the people. It would remind the elders how, three months before, the blood of a lamb protected their first-born, Ex. 12 : 22-23. *Blood of the Covenant*—A token that God will be your God and you will be his people. Christ probably alluded to this in Matt. 26 : 28, when he speaks of the "blood of the New Testament," com. Heb. 9 : 19-20. V. 10. *The God of Israel*—they had some glimpse of his glory in light and fire, but saw no manner of similitude of which an image or picture could be made, Deut. 4 : 12-15. No man hath seen God at any time, John 1 : 18. *Sapphire*—a clear blue gem. V. 11. *He held not his hand*—he spared them, strengthening them, so that they could bear the sight of his glory. *Did eat and drink*—feasted upon the sacrifice, as the custom was when covenants were made. Believers also eat and drink with Christ at his table, Luke 22 : 30. We are here taught to reverence the Word of God, to read it carefully, and to make it the guide of our conduct. The blood of Jesus Christ cleanseth from all sin. 1 John 1 : 7

Ecclesiastical News.

SCOTLAND.—A memorial from all lands, amounting to \$5,000, with a suitable address, has been presented by Sir Wm. Muir, President of Edinburgh University, to Dr. Horatius Bonar—a small recognition of his great services as a Hymn Writer and Author, on his retirement from the work of the ministry. There are few names better known, than that of Dr Bonar, and it is very remarkable that three brothers should have held such prominent places and for such a length of time in the Church of Christ. . . . Dr. Walter C. Smith, preacher and poet, received a gift of \$1,250 from his congregation on the eve of his departure for a sojourn in America. He calls it a “retaining fee,” so that he may be the better able to resist the blandishments of the Transatlantic cousins. Among the notables who supply his pulpit are, Principals Caird and Cairns, and Dr. Cameron Lees—a little example of the Doctor’s Catholic spirit, and a remarkable sign of the times. . . . An article in the *F. C. Record* calls attention to the allotment of University Degrees. Apart from Professors there are 100 “D.D’s.” in the Established Church; and in the Free Church only 30, twenty of whom are pre-disruption ministers, over 70 years of age! . . . The income of the U. P. Church for the year amounts to \$500,000. A very fine total, and showing an increase of \$15,000. This revenue includes nearly \$85,000 of special contributions towards clearing away the debt of \$100,000 on the Foreign Mission Fund. The Stipend Augmentation Fund has so decreased, however, as to cause a reduction in the minimum from \$1,000 to \$900 . . . The increase in Church of Scotland Mission Funds in \$46,000; of which \$25,000 were from Legacies. . . . Mr. Spurgeon is to retire from the London Baptist Association. . . . In Glasgow there are 126,000 one-roomed houses! Imagine the indecencies and immoralities, even, necessarily included in such a state of things. Yet many buildings thus rented are said to belong to Syndicates of men of means and respectability, who must lose sight of the sources whence their incomes proceed, and look mainly to the fact that the interest is paid; while women receive *nine cents* as their full pay for making twelve articles of dress! The terrible results of the *Cheapness* of our mercantile exploits. . . . Dr. Moxey retires from the charge of the Scottish Evangelistic Association, and is succeeded by Mr. Copplestone of Bishop Hannington’s African Mission. . . . There is gold mining in Sutherlandshire; but the Government claims all the gold. . . . The U. P. Divinity Hall closed with an address by the Rev. J. B. Smith, on “Student Life in the Hall forty years ago.” He claimed that the chief reason of their “existence as a separate organization, is their voluntarism. From the beginning they have been a Missionary Church” . . . There has passed away James H.

Stoddart, LL.D., for many years the able editor of the *Glasgow Herald*. . . . Rev. James McCaul, formerly of Montreal, has been called, we understand, to Birmingham. He has done valuable work in and around Glasgow. Matthew Arnold, poet and critic has passed away . . . The Glasgow International Exhibition will contain, among other curiosities: 1. The Bible of the martyred Captain Paton, “which he gave to his wife from off the scaffold, when he was executed for the cause of Christ at Edinburgh, May, 1684.” 2. A covenanter’s flag, made of white cloth, and stained with what appears to have been blood. In the centre of the flag is the motto, “Phinigh for God and country, and covenanted work of Reformation.” (*Phinigh* stands for *Fenwick*. 3. A printed copy of the Solemn League and Covenant with autograph subscriptions to it. 4. A sword carried by Matthew Craig, at the battle of Bothwell Bridge. 5. A bonnet and cockade worn by Prince Charlie. 6. A copy of the *Glasgow Courant*, containing a description of the battle of Culloden. 7. The Brooch of Lorne, by far the most important relic of Scoto-Scandinavian art existing in the country. It is said to have been worn by Robert the Bruce at the battle of Methven, where he suffered defeat; and in his retreat he was compelled to abandon his plaid together with the brooch which fastened it, to rid himself of the grasp of a wounded assailant. These will be placed in the Bishop’s Palace, among a collection of curiosities such as Scotland only can produce, and which now for the first time, are being brought together for exhibition.

D.

ENGLAND.—The New York *Independent*, in announcing that Mr. Spurgeon has resolved to resume his relations with the Baptist Union, characterizes his secession as a hasty and ill-considered act. “In a burst of impatience, due more to the lax expressions of individuals of other denominations, he said things of his own brethren which he could not prove and which he could hardly justify in his cooler moments. The course of the discussion since Mr. Spurgeon’s withdrawal has clearly shewn that the Union would never yield to his peremptory demand that it take up the task of examining and excluding members not in accord with the Tabernacle type of theology.” The whole affair only shows that the eminent London divine is a man subject to like passions with other men of sanguine temperament, and now his withdrawal from the hostile attitude he had assumed toward his brethren in the ministry will be hailed with joy by his friends and admirers, who are to be found in every part of the world and in all denominations. The possible breaking up of a Church that has so good and honourable a record as the Baptist Union were a calamity too serious to be regarded with indifference by Christians of the nineteenth century, and we may well

rejoice that the division has been healed.... Active preparations are going on in the metropolis for the great ecclesiastical and missionary Councils and Conferences which are shortly to take place, and which are sure to draw crowds of delegates and visitors from the United States and Canada. It cannot be doubted that these meetings will have the effect of drawing closer the bonds of Christian brotherhood, and be helpful in promoting united and vigorous efforts for the speedy evangelization of the world. Since the above reference to Mr. Spurgeon was penned, later news, alas! contradict the report of the reconciliation.

IRELAND.—The colleges, that in Belfast which is purely a theological school, and that in Londonderry which has a department of science and art, as well of theology, closed their sessions during the first week of April. The closing exercises were of the usual character. In both the work done was of a most encouraging nature. In Belfast, Professor Martin gave a most elaborate and erudite closing lecture, in which some of the most profound problems of Ethical science were discussed. In Londonderry Professor Witherow discussed education, especially in reference to supposed changes which the Government has in view. As the closing exercises were on successive days the Moderator of Assembly was able to be at both, and in his official capacity spoke to both professors and students. Five brethren received the Honorary Degree of Doctor of Divinity. Three of the five are professors, two in Belfast, the third in Londonderry. The other two are ex-Moderators. Dr. Whigham presided in the ecclesiastical year of 1885-6, and Dr. Ross in that of 1886-7. Two were already Doctors of Literature, namely, Professors Pettigrew and Leitch. The fifth is Professor Robinson, who has just completed his second session in the chair that Dr. Cooke so long filled. Speaking of Dr. Cooke, this is the centenary of his birth, and arrangements have been made to celebrate it in a becoming manner. A great meeting will be held in the Ulster Hall and several orators are preparing to treat the several phases of the life, character and services of the great man. The Religious Tract Society has just issued a Tract on his biography from the pen of Dr. T. Hamilton, and the Rev. Dr. Porter is bringing out a Centenary Edition of the Life which he wrote a number of years ago. The Sustentation Fund has had the most successful year it has had for some time. The zeal, wisdom and perseverance of the new Convener, Dr. Whigham, have borne good fruit. The result is that the equal dividend is this year two pounds in advance of what it was last. Thus, in the midst of much that is trying and discouraging, one of the trying things being a decrease of population through emigration, the Church holds on its way with marks of Divine favour manifest.

H.

THE PRESBYTERIAN COUNCIL.—The Fourth General Council of the Alliance will be held in London, England, and continue in session from the 3rd to the 12th of July, 1888. The Council will assemble in Regent Square Church, on the morning of July 3rd, and be opened with public worship, when a sermon will be preached by the Rev. J. Oswald Dykes, D. D., London. The opening business meeting will be held immediately afterwards in the same place. A reception to the delegates to the Council by the Presbyterians of London, will be held in the evening, at Argyll Lodge, Camden Hill, Kensington, the residence of the Duke of Argyll, who will give an address of welcome. The ordinary meetings of the Council will be held in Exeter Hall, Strand, W. C., commencing each forenoon at 11 o'clock, a. m. The office of the Council will be in the "Presbyterian College," Guilford street, Russell Square, W. C., London, to which address, letters for the delegates may be forwarded.

CANADA.—The whole country mourns the loss it has sustained by the death of the Hon. Thomas White, Minister of the Interior, which took place on the 21st of April last, in his 58th year. The highest compliment that can be paid to his memory is simply this, that few public men ever attain the confidence and respect of so large a number of their fellow citizens, of all ranks and shades of politics, as were enjoyed by Mr. White during the entire course of his administration. He was a good churchman, too, as well as an able and accomplished statesman.... The Methodist Church has to lament the early death of another of its foremost ministers, Dr. Samuel J. Hunter, who died after a very short and severe illness at Hamilton, last month. He was well known both in Montreal and Toronto as a preacher of great power and eloquence.... Rev. Malcolm MacVicar, brother of the Principal of the Presbyterian College, Montreal, has been elected the first Chancellor of the new McMaster University, Toronto. He is an alumnus of Knox College, Toronto, and was ordained to the ministry in the Baptist Church, in 1856. The new Chancellor has for many years occupied a very distinguished position as an educationist.... The session of the Montreal Wesleyan College was brought to a close on the 1st of May. The number of students (thirty-two) is larger than in any former year. The newly acquired power of conferring degrees in divinity has necessitated the forming of a new curriculum and a general enlargement of the educational work of the institution. The Montreal Methodist Conference and the Congregational Union meet in Montreal, early this month.... Dr. Courtney has been consecrated as Bishop of Nova Scotia. The Methodist Conference of the Lower Provinces meets in Halifax, about the same time as the Presbyterian General Assembly. It is proposed to open a Methodist Theological College in Winnipeg next autumn.

UNITED STATES.—The one hundredth General Assembly of the Presbyterian Church (North) met in Philadelphia on the 15th of May, and the Southern Assembly at the same time in Baltimore. At the date of going to press we can only conjecture that the Foreign Mission Board were able to report the receipt of a round million of dollars, and the committee for the relief of aged and infirm ministers, a like sum. It will not be surprising to hear that the union of the churches has been postponed to "a more convenient season," for Rev. Dr. Dabney, who is a typical representative of Southern Presbyterianism has already announced, "that he is prepared for immediate action if such an event is accomplished, and assures all staunch Southern Presbyterians that their church shall continue to exist, if with diminished numbers, with increased purity and moral power." In the face of such a declaration it were worse than useless to seek to force a union the time for which has, unfortunately, not yet come.

TEMPERANCE NOTES.—The report that no less than seven counties of Ontario in one day voted for the repeal of the Scott Act by overwhelming majorities has, without doubt, dealt a serious blow to local option in that province and shaken the confidence of many earnest advocates of prohibitory legislation in other parts of the country. It is fair to assume that either the Act in question has been fairly tried in these seven counties for three years and, having been found wanting, has been deliberately abandoned, or that the Act is so radically defective in some of its provisions as to be inoperative. If it can neither be amended nor administered, the sooner it is removed from the statute book, and something else substituted for it, the better. The indiscriminate sale of intoxicating liquors in bar-rooms and saloons, groceries and taverns, all over the country, cannot be defended upon any sound principle as being either a physical necessity or conducive to public morals, and if the inhabitants of a given district, or a majority of them, are desirous of seeing the evils arising from intemperance ameliorated, there ought to be *some way* of affording them relief, and a grave responsibility rests upon those who put needless obstacles in the way of constitutional reform in this regard. Another lively discussion has taken place in the Presbytery of Toronto on this question, the chief point of contention being as to the right of the Church "to recommend to the earnest consideration and active sympathy of its members, or to the State, any specific legislation that may seem to it at the time most likely to accomplish the end in view." The Presbytery by a vote of 22 to 7 recognized the right of the Church to make such recommendations.

Our own Church.

THE TREASURERS of the missionary schemes of the Church will be able to exhibit a clean balance-sheet at the General Assembly, with the possible exception of the Stipend Augmentation Fund for the Western Section. Why that fund should be the only one to fall into arrears, can only be explained on the supposition that a false modesty has prevented the ministers from advocating it so strenuously as they might have done. Certainly, it is not the least deserving of support. It does not look to be the right thing to support foreign missions at *the expense* of a mission that lies very near our own doors. Our eastern friends seem to understand this matter better than we do, and they are ahead of us in this department. The contributions for Home Missions—east and west—are \$52,241.32; for Stipend Augmentation, \$34,316.81; for Foreign Missions, \$76,907.72, to which may be added for our share of running expenses of the mission vessel, "Dayspring," \$4026.48. Compared with last year, there has been an advance all along the line, and we shall enter upon the new ecclesiastical year free from debt.

PERSONAL: *Sir Donald A. Smith*, of Montreal, has signified his intention of supplementing his already princely gift by a donation of \$250,000 for the establishment and endowment of a college for the higher education of young women, to be located in Montreal, under the name of the Royal Victoria College. It was only the other day that the same gentleman gave \$150,000 for similar purposes. *Rev. John Wilkie* and *Mrs. Wilkie*, of Indore, Central India, have arrived in Ontario. *Rev. Robert Chambers*, of Erzroom, Eastern Turkey, hoped to be in Edinburgh at Assembly time and to attend the Presbyterian Council in London, and also to visit Canada later on. *Mr. W. J. Mackenzie*, of the Presbyterian College, Halifax, has gone to Labrador to engage in missionary work during the summer months. *Rev. C. A. Doudiet* has entered upon his duties as agent for the Board of French Evangelization. *Rev. Louis L. Jordan*, of Erskine Church, Montreal, has gone to Europe with

four months leave of absence. Application will be made to the General Assembly in behalf of the following to be received into the ministry of our Church:—Rev. Messrs. Mousseau, Henry Goddard of Milton, N.S., and L. R. Gloag of Rotherham, England—ministers of the Congregational Church; Rev. Mark Scott of the Free Church of Scotland; Rev. W. McGregor of the Baptist Church, and the Rev. John Wilson of the Church of Scotland.

DELEGATES TO THE PRESBYTERIAN COUNCIL.—The following are the names of the delegates from our church who are expected to go to London: Rev. R. F. Burns, D. D., Rev. D. H. MacVicar, D. D., LL.D., Rev. William Caven, D. D., Rev. William Cochrane, D. D., Rev. G. D. Mathews, D. D., Rev. William Maclaren, D. D., Rev. Robert H. Warden, D. D., and Rev. Neil MacNish, LL.D. The Elders are: Hon. Chief Justice Taylor, Messrs. John Charlton, M. P., W. B. MacMurrich, James Maclellan, Q. C. David Morrice, J. K. Munnis, Geo. Hay, and Dr. Fraser, of London, Ont.

HOW TO RUN A CHURCH.—A well-known elder of the Church, who has reached the top of his profession, and enjoys his *otium cum dignitate* in the suburbs of one of our rising western cities, has given us the following interesting account of *his* Church and how it is run:—"It is in a growing part of the city for residences. Thirty houses went up last year, and, as we are two miles from the nearest city church, I thought it would be a wise thing to secure a site, and have a small church built. It is the day of small things with us yet, but we have an average attendance of about sixty on Sabbath and about twenty at the prayer meeting. Our church when seated will accommodate 200; at present we have only some chairs, and it is so built that it can easily be enlarged to hold 400. It is run cheaply. My wife has charge of the singing, one of my girls plays the organ, another sweeps out the church; some of my boys kindle the stoves and light the lamps. I am trustee of the property, and until a few weeks ago was sole board of management. Most of the people are in humble circumstances, so we will have to content ourselves with a student, waiting until our numbers increase for a minister of our own. We are hopeful, and God has been blessing our effort. At our Communion we had five new communicants from the Bible Class, and we have got some to attend church who were going nowhere."

NEW HEBRIDES.—The *Dayspring* was to leave Sydney, Australia, for the islands on the 29th March. Our missionaries Mr. and Mrs. Mackenzie were prepared to return to their island home both largely benefited in health by their

brief stay in Australia. Mr. Mackenzie leaves three children at school in Australia. Mr. Mackenzie expresses great gratification at the retirement of the French. Regular steam communication between Australia and the New Hebrides is now established, and letters may be sent at any time, addressed direct to the islands. Rev. C. Murray has resigned his connection with the Mission, on account of his severe and prolonged illness. Mr. Mackenzie had news of the sudden death of one of his best pupils—a boy of 16, who had been nine years at school, and who helped to translate "Peep of Day."

INDUCTIONS AND ORDINATIONS.

BRUSSELS, Maitland:—Rev. G. B. Howie was inducted into Knox Church on the 7th of May.

MONTREAL:—Mr. Frederick H. Larkin was ordained by the Presbytery of Montreal, with a view to his induction as minister of the Westminster congregation at Lowell, Mass, U.S.

DEMARESTVILLE, Kingston:—Mr. John A. Snodgrass, son of Rev. Dr. Snodgrass, of Canobie, Scotland, was ordained on the first of May, and appointed missionary at this place for a year.

MISSOURI, Stratford:—Mr. D. Perrie was ordained and inducted on the 29th of May.

OSNABRUCK, Glengarry:—The Induction of Rev. John J. Cameron, of Pickering, was to take place on the 29th of May.

BELFAST, P. E. Island:—Rev. A. McLean Sinclair, formerly of East River, Pictou, was inducted on the 16th of May.

CALLS.—Rev. F. A. Maclellan of Dunvegan, Glengarry, to South Kinloss, Maitland, accepted. Rev. J. A. Anderson, of Whitechurch, Maitland, to Knox Church, Goderich, accepted. Rev. C. H. Cooke, of Baltimore, U. S., to St. Andrew's Church, Smith's Falls, accepted. Rev. J. C. Smith, son of Dr. J. K. Smith, of Galt, has received a call to Huron St. Church, San Francisco. Rev. A. McLean Sinclair, of East River, Pictou, N. S., to Belfast, P. E. I., accepted. Mr. A. McWilliams, B. A., of Montreal College, to Heckston and South Mountain.

Rev. A. Givan of L'Amable, Kingston, to St. Andrew's Church, Williamstown. Mr. Thomas Corbett to West Cape, P. E. Island. Rev. W. A. McKenzie of Grafton to First Presbyterian Church, Brockville.

DEMISSIONS.—Rev. John Fairlie, of L'Orignal and Hawkesbury, Ottawa. Rev. J. K. Smith, D. D., of Galt, under call to St. John's Church, San Francisco. Rev. W. C. Calder, of Woodstock, N. B., Rev. J. Ross, of South Richmond, N. B.

LICENSURES.—By the Presbytery of Montreal, Messrs. Joseph Higgins, B. A., Andrew MacWilliam, B. A., John C. Martin, B. A., Frederick H. Larkin, James A. Macfarlane, B. A., Joseph F. Langton, B. A., and Andrew S. Grant, B. D. By the Presbytery of Halifax, Mr. Thomas Corbett. By the Presbytery of Stratford, Mr. Robt. Henderson.

The Colleges.

PRESBYTERIAN COLLEGE, HALIFAX.

The session closed on Wednesday, April 25, the closing exercises being held in Chalmer's Church, in presence of a large audience. Twenty-seven students attended during the session; 2, boarded in the institution. Five complete their curriculum, namely, A. L. Geggie, J. D. McFarlane, David Sutherland, F. C. Simpson and Thomas Corbett. The degree of B.D. was conferred upon Rev. D. Macdonald, of Port Hastings, Cape Breton, after a full and very satisfactory examination. Dr. Currie stated that 82 of the ministers at present in charge within the maritime synod have passed through the college since 1871. The students were addressed by Rev. A. Falconer, Pictou, Rev. J. M. Robinson, Springfield, and Rev. D. M. Gordon, Halifax. At a meeting of the College Board on Thursday it was found that the receipts for the year were about \$9,600, and the expenditures about \$1,000 less, so that there is now a prospect of liquidating the accumulated arrears of the past eight or nine years. If all the congregations would but pay as many do there would be no debt. The contributions from congregations this year amounted to over \$3,000. The Bursary Committee of the Board were authorized to continue their efforts. Students living in the college will be charged only \$2 a week for board. The Alumni Association contribute to secure teaching in elocution in the college.

M.

QUEEN'S UNIVERSITY.—The usual preliminary convocation was held on April 24th, when validictories were read, in Theology by M. McKinnon, B.A., in Arts by W. J. Patterson (gold medalist in mathematics), and in Medicine by E. H. Horsey for the Royal College, and Miss A. Lawyer for the Woman's Medical College. Meetings of the University Council and of the Endowment Association were held, and in the evening the annual convocation of the Missionary Association took place, being also a farewell to their first missionaries to China. Rev. J. F. Smith, M.D., and Mrs. Smith. On Wednesday, 25th, the closing convocation took place, the hall being packed by some hundreds more than its seating capacity. Regrets were expressed for the absence of the Principal, but the proceedings were ably conducted by the Chancellor, Mr. S. Fleming, C.E., LL.D., C.M.G., who opened with a thought-inspiring address. Honours, medals and scholarships were awarded as the results of many a keen contest. The laurea-tion of graduates then took place, 35 B.A.'s (five having been granted at the opening of the session, making 40 for the year), 4 M.A.'s, and one B.D. (W. J. Fowler, M.A.), 44 M.D.'s, of whom 30 were students of the Royal, 5 of the Women's and 9 of Trinity College. No honorary degrees were conferred this year.

The session in Theology has been a successful one. The Principal was able to lecture only a small part of the session, but valuable assistance was given by lecturers, Dr. Thompson on Homiletics and Pastoral Theology, Mr. Carmichael on Church History and Mr. Houston on Bible Geography and History, with extra work by Prof. Ross. The students who have completed their divinity course are: William J. Drummond, B.A., William J. Fowler, M.A., David J. Hyland, George R. Lang, B.A., James W. H. Milne, B.A., Donald Munro, Malcolm McKinnon, B.A., and John McNeil. Rev. James F. Smith completed his divinity course a year ago, and obtained his M.D. and C.M. degrees at this time. He has devoted considerable time to special lines of medical and surgical practice, dentistry, etc., and goes out well equipped as a medical missionary.

G. B.

DALHOUSIE COLLEGE AND UNIVERSITY.—The Presbyterian College is affiliated with Dalhousie University, and the Board pays \$3,000 a year towards the support of Professors in the Arts Course. The Presbyterian Church has thus been interested in Dalhousie College since 1863. The University is now newly housed in a very commodious building, costing over \$70,000. The church has taken a deep interest in the prosperity of this institution. One of her ministers is President, and many of her ministers are Dalhousie alumni, while her members have been the principal benefactors of the University. Faculties of law and medicine are connected with the University.

MANITOBA COLLEGE.—The Theological department of this college concluded its work for the season on the 19th of April. Messrs. T.C. Court and A. Macleod completed their curriculum and received their diplomas. Rev. Principal King spoke hopefully of the prospects of the college. Rev. James Douglas addressed the students, and the proceedings were brought to a close with addresses from Rev. J. C. Quinn, of Emerson, and Rev. J. Farquharson.

MEETINGS OF SYNODS.

MONTREAL AND OTTAWA :—This Synod met in Ottawa on the 17th of April, and was attended by nearly one hundred members. Rev. Dr. Warden preached the opening sermon, and in his stead Rev. Dr. Armstrong of St. Paul's Church was elected Moderator for the ensuing year. There was not much done beyond the ordinary routine of synodical meetings—hearing and discussing reports to be sent to the Assembly on the State of Religion, Temperance, Sabbath Observance, and the different forms of Christian liberality and activity. Mr. J. K. Macdonald of Toronto made a telling appeal on behalf of the proposal to raise an endowment of \$100,000 for the Aged and Infirm

Ministers' Fund. An overture from the Presbytery of Montreal on coöperation with other Churches in the more sparsely settled districts was approved and a committee appointed, Prof. Scrimger convener, to give practical effect to the overture. The report of Prof. Scrimger on Protestant Education in the Province of Quebec gave rise to an interesting discussion, in which reference was made to the desirability of utilizing the Ladies' College, Ottawa, in the interests of French Evangelization by conducting it so as to give a good French and English training to young ladies of both nationalities, thereby removing the inducement to send Protestant youth to Roman Catholic conventual schools. Next meeting was appointed to be held in Quebec on the third Tuesday of April, 1889.

HAMILTON AND LONDON:—This Synod met in London on the 30th of April, with a fair attendance. Rev. W. S. Ball preached the opening sermon, and Rev. Dr. James of Walkerton was chosen as his successor in the Moderator's chair for the coming year. It was overtured by the Presbytery of Paris to make it compulsory for students for the ministry to pursue their studies under the supervision of Presbytery. Dr. Laidlaw introduced an overture to obviate the evils arising from prolonged vacancies, which met the approval of the Synod. Mr. J. K. McDonald addressed this Court also on the subject which he has taken up so enthusiastically—the endowment of the Aged and Infirm Ministers' Fund. The report of Brantford Ladies' College shewed sixty students in attendance. The report on the State of Religion was very encouraging, as were also those on Sabbath Observance and Sunday-schools. The report on Temperance given in by Rev. W. A. Mackay of Woodstock was in the main of a hopeful character, shewing that the pulpit, the Sunday-school, the Women's Societies and the Scott Act had all been useful in restraining and removing the evils of intemperance, at the same time admitting that much yet remained to be done.

TORONTO AND KINGSTON.—The Synod met at Owen Sound on the 8th of May, and was largely attended. Rev. John Somerville preached the opening sermon, and Rev. D. D. Macleod, of Barrie, was elected Moderator in his stead for the current year. Rev. T. S. Chambers gave in the report on Sabbath observance, which contained many excellent suggestions for protecting the Lord's Day from desecration. Dr. McTavish, of Lindsay, presented an encouraging report on the Sunday-schools within the bounds. The report on the State of Religion given in by Rev. J. A. R. Dickson, was very full, and was the subject of earnest discussion before a large audience at an evening sederunt. An animated discussion took place in regard to the report on Temperance, presented by Rev. Robt. Wallace, various shades of opinion being strongly expressed as to the means that should be employed by the church for suppressing the sin of intemperance. Mr. J. K. Madonald's

eloquent advocacy of the Aged and Infirm Minister's Fund elicited the hearty sympathy of the Synod, and resulted in the appointment of an influential committee.

WOMAN'S WORK.

The twelfth annual meeting of the Woman's Foreign Mission Society of the Presbyterian Church in Canada (West) was held in Knox Church, Guelph, in April. A large number of delegates were present, and the proceedings were of a very interesting kind. Reports were presented on Foreign Work by Mrs. Macdonnell; Home Work, by Mrs. Campbell; Finance, by Mrs. Maclellan, and for the Board of Management by Mrs. McMurchy. The number of mission bands is 124, with members 3829; auxiliary societies, 351, embracing 9025 members, and of life-members, 247. The number of Presbyterian societies is twenty-one, and the total membership, 12,854. The total contributions for the year were \$25,657.54. A large and enthusiastic public meeting was held on a week evening, Dr. Wardrope, Convener of the Assembly's Foreign Mission Committee, presiding. Stimulating addresses were given by Prof. Maclaren, Dr. Parsons, Dr. James Robertson, Superintendent of Missions in the North-West, and by Dr. Griffin of the Methodist Church, who referred to the pleasing fact that Presbyterians and Methodists were already uniting in work, and might before long be still more closely united. The Presbyterians, he thought, were becoming more disposed to Methodist doctrine, and the Methodists to Presbyterian polity. Mrs. Ewart was elected President for the ensuing year; Mrs. H. Campbell, Home Secretary; Mrs. J. Harvie, Foreign Secretary, and Mrs. J. Maclellan, Treasurer. The bulk of the money was voted to the Assembly's Foreign Mission Committee.

The W. F. M. S. of the Presbytery of Halifax held its annual meeting in Chalmers' Hall, Halifax, on the 24th April. Most of the auxiliaries were represented; \$857 had been paid over to the Treasurer. The officers for the ensuing year were elected as follows:—President, Mrs. Layton, Elmsdale; Vice-Presidents—Mrs. E. S. Bayne, Mrs. Glendinneng, Mrs. Henry, Mrs. Rogers, Mrs. D. M. Gordon; Treasurer, Mrs. R. Laing, Halifax; Secretary, Miss Fleming, Halifax. The Presbytery having heard the report of the Society, passed a resolution very cordially commending the work.

MONTREAL WOMAN'S MISSIONARY SOCIETY.—We are requested to state that the printed annual report of this society is now ready, and that copies can be had on application to Mrs. Walter Paul, 100 Metcalfe street, Montreal. The report contains lists in full of all contributions received for the extension of the girls' school at Pointe-aux-Trembles. About \$2000 of the required \$5000 have thus far been received, and it is hoped that the balance may soon be forthcoming. Contributions should be sent to Mrs. Paul, to the above address.

Obituary.

REV. ROBERT DOBIE of Milton died there on the 28th of April in the 62nd year of his age. Mr. Dobie was a native of Stirling, Scotland, was educated at the University of Glasgow and St. Mary's College, St. Andrew's, and came to Canada in 1852 as assistant to Dr. Mathieson of St. Andrew's Church, Montreal, having previously been assistant to Principal Haldane of St. Andrew's, Scotland. In October, 1853, he was ordained minister of Osnabruck, in the Presbytery of Glengarry. In 1868 he was translated to Lindsay, and in 1872 to Milton. A few years ago he was compelled on account of ill-health to retire from the active duties of the ministry, and since that time he has gradually declined. He was one of the few ministers who did not enter into the union of 1875, and who, indeed, took a prominent part in opposing it. He was a man, nevertheless, possessing many excellent qualities of head and heart. He has left a family of three sons and three daughters. Mrs. Dobie, who was a daughter of the late Mr. Wm. Cline of Cornwall, predeceased her husband a number of years ago.

REV. WILLIAM DUFF, one of the beloved and revered Fathers of the Church, died at Lunenburg, Nova Scotia, on the 5th May. Mr. Duff was a native of Perthshire, Scotland, and came to Nova Scotia in 1843. He was settled at Lunenburg, and for many years was the only Presbyterian minister in that county. His charge embraced a field now occupied by five ministers. He laboured with great diligence, and the condition of Presbyterianism in the country to-day is largely the fruit of his labours. He was Clerk of the Free Church Synod from 1846 till the Union of 1860, when Rev. Dr. McGregor became clerk of the united body. He took a leading part in moulding the policy of the Free Church, and was always a very cordial friend of Presbyterian union. His field was a hard one, and involved much travel and exposure, and the support given by the people was in these days very meagre; but Mr. Duff was never known to complain either of hardship or of poor pay. A more tender-hearted, pure-minded, devout, self-sacrificing and faithful man never adorned the ministry of our Church. His influence

in the community in which he lived was very great. All respected him; the good loved him, and evil-doers feared him. He was a most faithful and liberal friend of students and young ministers. Owing to failing health, Mr. Duff retired several years ago from the active duties of the ministry; but though very frail, and rarely seen in public, he continued to be revered and loved by the community. He was about 80 years of age.

MR. ALEXANDER PATERSON, of Kennetcook, N.S., died on April 21st, in his 86th year. He was very kind to the poor, and a liberal contributor to the schemes of the church. He believed in being his own executor and gave away the most of his property in his life-time.

MR. JAMES WILSON, Senior Elder of Camden and Newburgh, Ont., died on the 2nd of April, aged 72. He was a resident of Camden township for nearly half a century—a man of noble qualities.

MR. DUNCAN McDONALD, Elder of St. Matthew's Church, Wallace, N. S., died at Stake Road, on the 2nd of April, aged 73. He was a native of Sutherlandshire, Scotland, and came to Nova Scotia in 1820. He was an earnest Christian, and an active Sunday-school teacher, and by his exemplary life, liberal Christian views, and freedom from bigotry, won the respect and confidence of every denomination.

MR. ALEXANDER MACALISTER, for thirty years a faithful elder of Chalmer's Church, Kingston, has been recently taken away by death in the midst of a career of great usefulness. In every good work, whether as a churchman or a citizen, he held a foremost place. For many years he led the service of praise, and for ten years was superintendent of the Sabbath-school. He was born in Scotland, and while he joined the Free Church movement in 1843, none sympathized more heartily with the Union of 1875.

Home Missions.

IN THE LOWER PROVINCES.

THERE are forty-two student-catechists now at work within the bounds of the Maritime Synod. One has been sent to the bleak and stormy coast of Labrador, and his whole support has been guaranteed by the Theological students; one has been sent to the Bay of Islands, west coast of Newfoundland, a most lonely and isolated district, where in recent years Presbyterians have formed a small settlement. There are other very needy districts in Newfoundland, but they do not seem to have any special claims upon the Presbyterian Church. Labrador and Newfoundland are, in the sum-

mer season, resorted to by very many Presbyterians from Nova Scotia and elsewhere. It is found that catechists and colporteurs are usually sure of a cordial welcome from our sailors and fishermen amid the mists and tempests of fishing regions. Religious papers, tracts and books are likely to be read far from home, even if at home they had been treated with neglect. In Cape Breton, three student-catechists are labouring. There is room enough for several more; and Gaelic-speaking men would be specially welcome. In Pictou Presbytery, there are five working in sparsely settled and isolated districts. In Prince Edward Island there are but two. Five labour within the bounds of Truro Presbytery. Halifax has nine; Lunenburg and Shelburne one; St. John eight, and Miramichi seven. Twenty of the forty-two are from the Presbyterian College, Halifax, and five are undergraduates of Dalhousie College. Five licentiates enter the field this season from the college. Several of the catechists are from Scotland, young men who intend to complete their college course here. In many cases, the labour of catechists have resulted in the formation of congregations; in not a few cases, they toil in districts where there is no immediate prospect of forming strong stations, but where Gospel preaching is rare and is eagerly sought.

AUGMENTATION.—In the Eastern Section, the Augmentation Scheme is again successful. The full amount asked by the General Assembly and the Synod has been realized within a few dollars. Several congregations, which hitherto received grants, are able this year to dispense with external aid. New congregations are qualifying themselves to get the benefit of the fund. At a meeting of the Committee, grants were made amounting to \$6000 for the ensuing year. Some cases are still under consideration, awaiting further information.

Formosa.

LETTER FROM DR. G. L. MACKAY.

TAMSUI, 1st February, 1888.

TO REV. DR. WARDROP:—(On the 5th of January I left this place on a steam launch about noon, accompanied by Rev. Giâm Cheng Hôa and one student. We passed by the *Sen-khân* chapel at 5 p.m., and arrived at *Tsin-tng-kha* after dark. The night we spent on board,

and had great trouble with rats that were bold enough to bite our fingers. Before dawn on Friday, 6th, we were on the march, and arrived at *Kelung* in good time to visit Palm Island and the mission house there. On our return, we had a good meeting. Saturday, 7th, we made another early start, and arrived at *Ling-Siang-khoe*, where we have a new stone chapel roofed with grass. Soon after our arrival, a Dr. Warburg, from Hamburg, came up also from Kelung. He is a young naturalist, collecting specimens for his college. In the evening, the building was packed full, and the Doctor was intensely interested with the services, &c. Sunday, 8th, very early, myself and A Hôa left for *Sin-sia*; but on the way he pushed on to another village. I, on arrival, immediately addressed the people, then went on to *Tai-li-kan* and preached at once; then on to *Pak-koan*, where I spoke for nearly an hour; then we pressed on to *Ta-ma-ien*, and soon assembled for worship. The chapel was full of earnest hearers. About midnight we went into an open fishing boat, and, after getting drenched wet several times, got to *Steep Island* at daybreak Monday morning. I at once began to extract teeth and preach. There are several hundred people (Chinese) living on one side of the island. There is only one spring of fresh water. One side of the island has sulphur springs and boiling water. The inhabitants were delighted with our visit. We secured a house as chapel, and now there is a preacher and wife there. We were back again to *Lam-ma-ien* about the middle of the afternoon, and set off in another direction. Passed by *Hoan-sia-thau*, preached; then on to *Sa-kiet-a-koe*, the largest city in the plain. Upwards of 300 assembled. A Hôa being unwell, I addressed them for upwards of an hour. Tuesday, 10th, we marched to *A-li-sai*, *Cheng-kûi-sia* and *Pat-li-sa*—the entire valley being called *Toa-ô*. Upwards of thirty tattooed savages from the mountains were there. Dr. Warburg took a photo. of them. Rain came on in torrents, and we made for *A-li-sai* again, and had a glorious meeting. Early in the morning we were off. Passed through *Lô-tong* and preached; through *Ta-na-bi* and spoke; *Chin-tsu-li-kan* and had worship; *So-o* (So-bay) and extracted teeth, followed by singing and speaking in our chapel. Then took a boat and crossed over to *Lam-hong-o*, where we had another grand evening meeting. Thursday, 12.—Back again to So-bay, then on to *Ki-bu-lai* and preached; *Lau-lau-a* and spoke; *Ka-le-a-oan* and held a meeting in the chapel; then went to *Pho-lo-sin-a-oan* and remained over night, having a delightful evening meeting. Friday, 13.—We had a very hot day. Called first at *Sau-hut*, and passed on to *Ki-liap-pau* and spoke in the chapel. There, for the last time, I met Dr. Warburg, for he did not follow us all round. He said that he saw sixteen chapels and people worshipping God in them, and native preachers amongst them, and that he never saw anything like it since he was born. He said if

people only *saw* as he did, very many would change their views about mission work, as he himself certainly did. We returned to *Sau-hut*, and were delighted to see that our converts painted the chapel so prettily themselves. We had a jammed house after dark. Saturday, 14th.—Under heavy rain, we started, and passed through *Sa-Kiet-a-koe* again, and hurried to *Sin-a-hau* (Wilson Chapel) and spent the night there. Large meeting in the evening.

Sunday, 15th.—Still raining; 173 members met in the new chapel, and we commemorated the dying love of Jesus standing up, as we had not benches enough for all. Then we went to *Bu-loan* and spoke; to *Ki-lu-lan* and preached; to *Ta-khoe* and addressed an immense crowd in and outside the chapel. We spoke also at *Ki-liap-tau* and remained over night at *Toa-tek-ui*, where preachers also met for a final meeting. Monday, 16th.—Left early, and extracted teeth and preached at *Thau-Sia*; then on to *Tai-li-kau* and had a large meeting at night. Gave medicines to many suffering ones. Indeed, at one chapel I found *nineteen* down with malarial fever. Tuesday, 17th.—We again passed through *Sin-Sia*, and remained over night at *Ling-Siang-Khoe*, where many assembled in the evening. Wednesday, 18th.—Arrived at *Kelung* towards evening. Extracted many teeth and preached. Thursday, 19th.—Hurried back to *Bang-kah*, on account of a letter received several days previous about some troubles at one station. Called on my old mandarin friend at night, and talked over matters with him. Friday, 20th.—Still in *Bang-kah*, and Saturday, 21st, came out to *Tamsui*. At a meeting of us four pastors, we agreed that whoever visited stations at any time should baptize converts, &c., if satisfied about their standing, &c., &c. So, making this trip, A Hôa and myself baptized 117 (*one hundred and seventeen*); ordained eleven elders and fifteen deacons.

The converts at these numerous stations may still have many faults; but the *solid, real* and *genuine* progress made since I planted the first chapel in their midst, is to my mind very *marked*. There is indeed cause for profound gratitude to the Lord our Redeemer, who alone can sustain and bless.

G. L. M.

New Hebrides

LETTER FROM REV. HUGH A. ROBERTSON.

Eromanga, Feb. 4, 188.

WE are all well. Our mission work prospers. We have had for several months past the largest class of children attending a special class for them here that we have ever had. There are between 30 and 40 boys and girls in daily attendance, and are recruits from all parts of the island. Our Communion was dispensed at Cook's Bay in September, and

again here on the 1st day of January of this year. We have now 35 teachers. Two of our best teachers have died within the last two months, and a third teacher died last October. There was much sickness amongst our natives last year, and alas, many deaths. For about a month there has been less sickness, and we are in hopes the worst is past for a time. Our Christian natives—that is the better ones, for we have many Christians here who are like logs, *dead*—contributed 3,300 lbs. of arrow-root last year, towards the cost of printing and binding the N. T. when it is ready. This is their largest contribution in one year by 900 lbs. The mission cause prospers at nearly all the stations. The Annands are on *Santo*, the Landels are on *Malo*, and the Mortons and Leggatts are on *Malikulu*. I was three months of last year absent from Eromanga, attending the meeting on Ambrim, and thereafter in assisting with Messrs. McKenzie, Fraser and Murray, in the building of Messrs. Annand's and Landel's houses. We got a very pretty spot for Mr. Annand's house, and they have excellent anchorage for the *Dayspring*, so near them—just in the sheet of water that divides the little isle of Tangoa from the mainland of Santo. The Landels are only seven miles from the Annands. Excuse a brief note; a labour vessel is at anchor here and is just sailing. Kind regards to all the good friends in Montreal.

H. A. R.

REDEMPTION DRAWETH NIGH.

Hitherto missionaries, and all faithful Christians who have realized the actual condition of the heathen, have felt as the devoted Judson felt when this groan ascended from his deepest soul—"Will the Christian world ever awake? Will means ever be used adequate to the necessities of the heathen world? O Lord, send help! Our waiting eyes are unto Thee!" Such cries have pierced the heavens. Therefore the Christian Churches will not slumber on. And surely the man must be blind who cannot discern the signs of the times, who does not see that great things are at hand. To the question—"What may happen?" the best rejoinder is—"What may *not* happen?" Let us lift up our heads in the hope that "*Redemption draweth nigh*," yea "*the time of the restitution of all things*."

In the providence of God, the end often comes unexpectedly, even when a silent preparation has been going on long before. The fruit has been hanging on the tree, and little change has been from day to day perceptible; the ingathering has seemed scarcely

drawing nearer. But the splendour of summer passes into the mellow magnificence of autumn, and then is "the fulness of the times," the fitness of the time. A great wind shakes the tree, and suddenly the ripened fruit can be gathered all around. The heart of the Church is being warmed and enlarged; the Lord in many ways is stirring it, and probably movements both among the Jews and in Heathendom are at hand which will fill the languid world with astonishment. Let the heavens rejoice and let the earth be glad; for those "scenes surpassing fable," on which the eyes of the seers of Israel delighted from afar to gaze, may ere long be scenes of accomplished bliss. Therefore, let every Christian be full of prayer and hope. Let him say, in those words of Milton, which rise almost to the sublimity of Holy Writ:—"Come forth out of Thy royal chambers, O Prince of all the kings of the earth! Put on the robes of Thine imperial majesty! Take up that unlimited sceptre which Thine Almighty Father hath bequeathed Thee! *For now the voice of Thy Bride doth call Thee, and all creatures sigh to be renewed.*—Dr. Murray Mitchell.

THE BIBLE.

1. Consisting of sixty-six different portions, by forty different writers, living in different places, and embracing a period of sixteen hundred years, in one book,—has a perfect unity—and therefore it claims to be Divine.

2. It alone, of all books, is suited to man as a moral being who has sinned, and needs a Saviour, and therefore it claims to be Divine.

3. It was not written by scientists, yet it is in harmony with science—no scientific fact affecting its truth; all the changes of science taking place beneath the level on which it is written, and therefore it claims to be Divine.

4. It was not written by philosophers, yet it is consistent with philosophy; and philosophers who have borrowed from its light have reached a higher point than philosophers of greater mental power, but without light, ever reached; and therefore it claims to be Divine.

5. It was not written by moralists, yet it contains the purest morality, the most sublime doctrines, bringing about the most beneficial results; and therefore it claims to be Divine.

6. The forty writers, though living in different places and in different eras, followed one plan, proving that all were presided over by one Mind; and therefore it claims to be Divine.

7. The cathedral of Cologne was above six hundred years in building. Many hands were

employed in its erection, and though the works were frequently interrupted, yet at last it was completed in perfect harmony. How was this possible? One mind drew the plan and specifications, and the builders were instruments carrying out the plan of the architect. The Bible was one thousand six hundred years in being written, and, though forty different hands were employed, and at different intervals, yet at last it was completed in perfect harmony. How was this possible? One Mind drew the plan and gave the inspiration, and the writers were instruments carrying out the plan of Jehovah.

8. The first part of the Old Testament was written before the death of Moses, and others before the death of Malachi. The first part of the New Testament was written twenty-five years after the crucifixion, the others before the death of John.

9. The Old Testament was entrusted to the Jews. The first part of it was publicly read from the age in which it was written. "Moses read it in the audience of the people," gave directions that "at the end of every seven years it should be read in the hearing of all Israel," and that "the king should write a copy of the law, and read therein all the days of his life."

10. The command given to Joshua was that the "book of the law should not depart out of his mouth, but he should meditate therein day and night." "He read all the words of the law before the congregation," and just before he died he assembled all Israel, and recounted the miracles God wrought before them in the days of Moses; and there were thousands present who could have contradicted him if his statements had not been true.

11. The days of the Judges were the most troublous days of Israel, yet in their history we find reference to the books of Moses and Joshua, and the miracles in the wilderness.

OUR DEBT TO FOREIGN MISSIONS.

The "*Church at Home and Abroad*" remarks that our debt to foreign missions has been gathering interest for more than a thousand years. If men filled with the Holy Ghost had not left the comforts of a civilized land to carry the gospel to our barbarian ancestors, we should not stand here to day, heirs of God through centuries of Christian ancestors. We cannot give to the heathen the blessings that we enjoy. The Christian ages that lie behind us are not ours to give; but it is our high privilege to convey to the nations the knowledge of Christ, and, as never before in the history of the world, they stand waiting to receive it.

BUDDHISM, Sir Monier Williams is the highest living authority on the religions and the civilization of India. He has been chosen to deliver the Duff Lectures in the Free College, Edinburgh. In a recent lecture he exploded some of the deeply ingrained fallacies current

on Buddhism. It is entirely false to say that Buddhism is the religion of the majority of the human race, for Christianity now stands even numerically at the head of all the creeds of the world. It is doubtful whether, if a trustworthy census were possible, it would give even 150 millions of Buddhists as against 450 millions of Christians in the world's population of 1500 millions. Sir Monier Williams said the Buddhist priests of to-day are conspicuous for their apathy and mental inertness, a vacancy of countenance which almost amounts to idiocy.

MOHAMMEDANISM seems to be the only notable false religion which is making steady progress. The doctrine of One God, held with emphatic earnestness, is the great strength of this faith.

CONGO. The Congo valley is the scene of much mission work with a very hopeful beginning. There is reason to fear however that France is to take possession of the whole "Congo Free State." This immense region has been under the guidance and management of the King of Belgium who is not wealthy, and who is said to be weary of the expense and worry of his enterprise. He is ready (so it is said) to sell out to France. If France gets possession of the Congo, the Jesuits will have a fine field for their mission enterprise.

In 1793, Carey, the first English-speaking missionary, went out to India; now there are more than half a million native Christians in that country, and perhaps no fewer than 600 missionaries have been laid to sleep in Indian soil.

India has five times the population of the United States. The number of Christians in that country rapidly increases, and at the present rate of growth there will be two millions of Christians in 1910.

In 1807, Morrison went to Canton. In seven years he had but one convert, but he had translated the Bible. In 1858, the treaty of Tientsin opened the door for the Gospel to one-third of the human race. These Chinese, the "Oriental Yankees," when converted, will be missionaries to the whole world.

Africa is still a great dark continent. As Stanley travelled from the east to the west of that country, some 7000 miles, "he saw neither a Christian disciple nor a man who had even heard the Gospel message."

It is reckoned that there are perhaps two-and-a-quarter millions of converts in Pagan and Moslem lands. The heathen are dying at the rate of thirty millions a year, and as many are born every year. If the whole field were divided among the present number of labourers, each one would have 100,000 souls to care for.

"We have the comforting assurance that no race is so spiritually dead that by the good news it cannot rise to newness of life—no tongue so barbarian that it will not admit of a

translation of the Bible—no heathen soul so sunk that he cannot become a new creature in Christ Jesus."

The Moravian missionary ship *Harmony* has called at Granton on her 26th annual voyage to Labrador with a party of missionaries who purpose settling in that country. This is the 118th annual voyage to Labrador by a vessel on the business of the mission. On the invitation of Councillor Maclaren, 300 ladies and gentlemen visited the *Harmony* and held a religious service on deck.

Whosoever stands erect is safe. The devil can not force him—he can not touch him. He can only say to him "Cast thyself down." Only those who cast themselves down to the devil are now in the power of the devil.

—A wasted existence, alike for this world and the next, is an awful catastrophe. It utterly fails to realize any of the moral purposes for which it was given. Of him who thus wastes his life it may be truly said: "Good were it for that man if he had never been born."

Daily ought we to renew our purposes and to stir up ourselves to greater fervour and say, "Help me, my God, in this my good purpose and in thy holy service, and grant that I may now this day begin perfectly."—*Thomas a Kempis*.

The substance of the quaint prayer of old Thomas Fuller was: "Lord grant me one suit, which is this: Deny me all suits which are bad for me.... Rather let me fast than have quails given me with intent that I should be choked in eating them."

The Presbyterian Record.

MONTREAL: JUNE, 1888.

JAMES CROIL,
ROBERT MURRAY, } Editors.

Price: 25 cts. per annum, in *Parcels* to one address. *Single copies* 50 cts. per annum.

PAYMENT IN ADVANCE.

ARTICLES intended for insertion must be sent to the Office of Publication by the tenth of the month at latest.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415, Post Office, Montreal.

IF the July number is a little behind time, our agents will understand that the delay is owing to the intervention of the General Assembly, and our desire to have a summary of the proceedings embodied in that number. All subscriptions for the RECORD should be for the calendar year, ending with December. New subscribers, commencing with July, will be supplied for the remain-

ing six months of this year at the nominal price of *ten cents—in parcels of not less than ten to one address.* This is a fine opportunity for Kirk-sessions to make a good investment. It will pay them over and over again to put a copy into every family.

Official Notices.

THE GENERAL ASSEMBLY:—The fourteenth Session will be opened in the city of Halifax, and within St. Matthew's Church there, on Wednesday, 13th June next, at 7.30 p.m. Presbytery clerks will please forward *lists of Commissioners*, so as to be in the hands of the Clerks of the General Assembly at least eight days before the meeting. Reports of ordinations, inductions, licensures, deaths, demissions, depositions, within the several Synods, and all other official documents, should be sent so as to be in the hands of the Clerks of Assembly at least eight days before the meeting. Special attention is called to this. The Conveners of Standing Committees should have their reports ready to hand to the Committee on Bills and Overtures at the second sederunt of the General Assembly. Lists of commissioners and other documents should be addressed to Rev. Dr. Reid, Toronto. The Committee on Business, consisting of the Clerks of Assembly, together with those of Synods and Presbyteries who may be Commissioners, will meet in St. Matthew's Church, Halifax, on Wednesday, the 13th June, at 4.30 p.m. WM. REID, D.D., } Clerks of
W. FRASER, D.D., } General Assembly.

Certificates will be sent to Clerks of Presbyteries for the Commissioners of their Presbytery. If more are required in any case, application should be made at once to Dr. Reid, Toronto,—and if more certificates are received than are required, those remaining over should be returned to Dr. Reid. Rates of travelling will be made known as soon as possible. *Commissioners* are requested to send their names to MR. ROBERT BAXTER, Gas Works, Halifax, intimating when they are likely to arrive, and stating with whom they expect to stay, or if they wish accommodation provided for them.

Literature.

THE EVANGELIZATION OF THE WORLD, by B. Broomhall, *Secretary of the China Inland Mission*. Fifteenth Thousand. London: Morgan & Scott. New York: R. Wilder, 50 East 70th street. A royal volume of 250 pages, with fine maps and illustrations, containing gems of thought from some of the best writers on missions; an account of "the Missionary Band"—the seven university Christian athletes who left London in February, 1835, to join the China Inland Mission; to which is added a

notice of missionary books, missionary societies, and mission fields. It is a mine of missionary intelligence, and an ornament fit for any drawing-room table. *Price*, only \$1.00. DAYS OF BLESSING IN INLAND CHINA, by the same publishers; *price*, 50 cents; being an account of meetings held in the Province of Shansi, with general reflections that will be appreciated by all who are imbued with the spirit of missions.

FOREIGN MISSIONS OF THE PROTESTANT CHURCHES, by Rev. J. Murray Mitchell, LL.D.; James Nisbet & Co., London; *price*, by post, 30 cents. An admirable survey of methods, difficulties and triumphs in different countries, with suggestions for the successful prosecution of the missionary enterprise, the more valuable since the accomplished author speaks from full knowledge gained by a long personal experience in the mission field. It is rare to meet so satisfactory and instructive a treatise on missions in so small a compass.

THE HIGHER CRITICISM; or, Modern Critical Theories as to the Origin and Contents of the Literature and Religion found in the Holy Scriptures, by Rev. F. A. Beattie, D.D., pastor of First Presbyterian Church, Brantford, Ont. In this treatise, Dr. Beattie has brought earnest Christian scholarship to bear upon a subject that is attracting much attention at present under the caption of "Higher Criticism," another name for *Rationalistic Criticism*. The subject is treated dispassionately, and the conclusion reached is that the case which the Higher Critics seek to make out is *not proven*. People who undertake to dispute the authority and inspiration of the Bible imagine a vain thing.

THE PEARL OF DAYS, W. B. Ketcham, 71 Bible House, New York; \$1.00 per annum; an excellent monthly, which is worthily filling its special mission by furnishing a bright array of thoughts all bearing on the right observance of the Sabbath. It deserves a wide circulation. From the same publishers, THE SUCCESS OF THE GOSPEL AND THE FAILURE OF THE NEW THEOLOGIES, by Bishop Hurst; *price*, 10 cents. A masterly vindication of the title of the sermon.

PRESBYTERY MEETINGS.

Owen Sound, Owen Sound, 26th June, 1.30 p.m.
Brockville, Chesterville, 3rd July 5, p.m.
Chatham, Chatham, 10th July.
Peterboro, Port Hope, 10th July, 9 a.m.
Saugeen, Harriston, 10th July, 10 a.m.
Sarnia, St. Andrew's Church, 10th July 10, a.m.
Montreal, College Hall, 10 July, 10 a.m.
Bruce, Tiverton, 10th July, 2 p.m.
Calgary, Calgary, 5th September.
Columbia, New Westminster, 11th Sept., 2 p.m.
Paris, Ingersoll, 10th July, 12 noon.
Miramichi, Kingston, N.B., 17th July, 6 p.m.
Kingston, Belleville, 2nd July, 7.30 p.m.
London, 1st Presbyterian Ch., 10th July, 11a.m.
Ottawa, St. Andrew's Church, 7th Aug., 10 a.m.

Page for the Young.

TO-DAY.

LORD, for to-morrow and its needs
I do not pray;
Keep me, my God, from stain of sin
Just for to-day.

Let me both diligently work
And always pray;
Let me be kind in word and deed
Just for to-day.

Let me be slow to do my will,
Prompt to obey;
Help me to sacrifice myself
Just for to-day.

Let me no wrong or idle word
Unthinking say;
Set Thou a seal upon my lips
Just for to-day.

DOING AND BEING.

A young girl had been trying to do something very good, and had not succeeded very well; her friend hearing her complain, said:

"God gives us many things to do; but don't you think he gives us something to be, just as well?"

"O dear! tell me about *being*," said Marion, looking up. "I will think about *being*, if you will help me."

Her friend answered:

"God says:

"Be kindly affectioned one to another.

"Be ye also patient.

"Be ye thankful.

"Be ye not conformed to this world.

"Be courteous.

"Be not wise in your own conceit

"Be not overcome of evil."

Marion listened, but made no reply.

Twilight grew into darkness.

The tea-bell sounded, bringing Marion to her feet. In the fire-light Elizabeth could see that she was very serious.

"I'll have a better day to-morrow. I see that doing grows out of being."

"We cannot be what God loves without doing what he commands. It is easier to do with a rush, than to be patient or unselfish, or humble, or just, or watchful."

"I think it is," returned Marion.

A BOY'S RELIGION.

If a boy is a lover of Jesus, he can't be a church officer, or a preacher, but he can be a godly boy, in a boy's way and in a boy's place. He ought not to be too solemn or too quiet for a boy. He need not cease to be a boy because he is a Christian. He ought to play like a real

boy. But in all he ought to show the spirit of Christ, and be free from vulgarity and profanity. He ought to eschew tobacco and intoxicating drinks. He ought to be peaceable, gentle, merciful and generous. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution, to deceit. He ought to show his colours. He need not always be interrupting a game to say he is a Christian; but he ought not to be ashamed to say that he refuses to do something because it is wrong and wicked, or because he fears God or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for the things of God he feels the deepest reverence.

THE HAPPIEST BOY.

Once, there was a king who had a little boy whom he loved.

He gave him beautiful rooms to live in, and pictures and toys and books. He gave him a pony to ride, and a row-boat on a lake, and servants. He provided teachers who were to give him knowledge that would make him good and great.

But, for all this, the young prince was not happy. He wore a frown wherever he went, and was always wishing for something he did not have.

At length, one day a magician came to court. He saw the boy, and said to the king:

"I can make your son happy. But you must pay me a great price for telling the secret."

"Well," said the king, "what you ask I will give."

So the price was paid. Then the magician took the boy into a private room. He wrote something with a white substance on a piece of paper. Next he gave the boy a candle, and told him to light it and hold it under the paper, and then see what he could read. Then he went away.

The boy did as he had been told, and the white letters on the paper turned into a beautiful blue.

They formed these words:

"Do a kindness to some one every day."

The prince made use of the secret, and became the happiest boy in the kingdom.

SPEAK KIND WORDS.

"Oh!" said a little girl bursting into tears on hearing of the death of a playmate, "I did not know that was the last time I had to speak kindly to Amy." The last time they were together she had spoken unkindly to her, and the thoughts of those last unkind words now lay heavy on her heart.

Speak kindly to your father, mother, sisters, brothers, playmate, teacher, to every one you come in contact with. Cross words are very, very sorrowful to think of.

Acknowledgments.

Received by Rev. Dr. Reid, Agent
of the church at Toronto, office
15 Toronto St., Post Office Drawer
2607.

ASSEMBLY FUND.

Received to 5th April, \$2,754.20. Elora Chalmers' Ch, \$9; Puslinch Duff Ch, 9.00; Belmore, 2.00; McIntosh, 2.00; Priceville St Columba, 3.00; Hillsdale & Elmsdale, 4.00; Sydenham St Paul, 3.00; Bromley, 3.00; Bradford, 2.00; Fingal, 10.00; Frederickton St Paul, 15.00; Ramsay, 2.00; Quebec St Andrews, 10.00; Ventnor, 5.00; Brookdale, 2.00; Grand Bend, 2.00; Norval, 5.00; Georgetown, 3.00; Limehouse, 2.00; Ancaster, 3.35; Caistor, &c, 0.80; Hamilton St Johns, 17.35; Jarvis & Walpole, 9.15; St Catherines Knox Ch, 8.00; Thorold, 5.30; Burlington, 5.20; St Anns & Smithville, 5.30; W Guillimbury St Johns, 2.00; Esquiquing Boston Ch, 6.00; Paris, Dumfries St Ch, 15.00; Millbank, 7.50; Burlington, 5.00; Arnprior, 9.00; Kingston Cooke Ch, 6.00; Indian Lands, 4.00; Feversham, 1.00; Upper Litchfield, 2.00; Coulonge, 2.00; Camilla St Andrews, 3.00; Windsor St Andrews, 10.00; Aurora, 2.75; Rosemont & Mansfield, 4.00; Alliston, 4.00; Carlisle, 3.50; Mat-tawa, 2.00; East Normanby, 1.40; Maple Valley, 2.00; Nichol, 1.36; Carman, 4.50; Toronto St Andrews, 31.76; Scarboro Knox Ch, 10.00; Weston, 2.00; Heathcote, 2.00; Strathroy, 6.00; Woodville, 8.00; Markham Melville Ch, 3.40; Cart-wright, 2.00; London Knox Ch, 4.26; Renfrew St Andrews, 10.00; Essa W Burns Ch, 1.00; Brantford, 1st Ch, 5.00; Toronto St James Sq'r Ch, 19.20; Hyde Park, 1.70; Bervie, 4.50; Toronto Central Ch, 10.00; Windsor Mills & Lower Windsor, 1.00; Pakenham, 2.26; Dracon, 1.80; Essa 1st Ch, 3.00; Petrolea, 4.00; West Winchester, 4.00; Chesterfield, 5.00; Mitchell, 1.55; Pine River, 4.00; Durham, 8.00; Norwood, 6.00; Dunns Ch, 2.00; N. Glasgow James Ch, 5.00; Belleville St Andrews, 10.00; Fishers Grant, 2.00; Bridge-town, 2.00; Prince William, 5.00; Bedeque, 5.00; Truro 1st Ch, 5.00; St Ann's & North Shore, 2.00; St Stephen St Stephen's, 6.00; St John St David's, 14.00; Vale Colliery & Sutherland River, 2.00; Charlotte-town Zion Ch, 5.00; Little Narrows, 1.82; Windsor St John's, 3.00; New Annan, 2.00; Carleton, 2.00; St John St Andrews, 10.00; New Rich-mond, 5.00; St John St Stephen's, 15.00; Grand River &c, C B, 2.00; Bathurst St Luke's, 5.00; Tryon & Bonshaw, 3.00; Halifax St Andrews, 4.50; Truro St Pauls, 5.00; Acadia, 5.00; Sydney St Andrews, 7.00; Moncton, 5.00; Georgetown & Mon-tague, 4.00; Maitland, 5.00; Middle Musquodoboit, 3.00; Wolfville, 2.00; Ottawa Bank St Ch, 12.00; Mont-real St Gabriel Ch, 18.00; Kilbride, 0.25; Keene, 10.00; Stratford Knox Ch, 25.00; Total—\$3,380.66.

HOME MISSION FUND.

| | |
|-----------------------------|-------------|
| Received to 5th April..... | \$42,002.40 |
| Puslinch Duff Ch..... | 88.00 |
| Gladstone..... | 35.00 |
| Priceville, St Columba..... | 3.00 |
| Hillsdale & Elmvale..... | 36.00 |
| Bradford..... | 70.00 |

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|---|--------|--|---------------|
| Fingal | 25.00 | Renfrew, St Andrews | 125.00 |
| Teeswater, Westminster Ch | 7.30 | Essa W, Burns Ch | 2.00 |
| Richmond, B C | 50.00 | Brantford, Ist Ch and SS | 50.00 |
| Ottawa, St Andrews | 4.70 | John Connell, Bervie | 5.09 |
| Ramsay | 18.57 | Bervie | 5.00 |
| Meaford | 11.23 | Salem | 6.00 |
| Kildonan | 15.00 | McKillop | 15.00 |
| McTavish | 10.00 | Packenham | 10.00 |
| Ottawa, Bank St Ch. S.S. | 49.05 | Molesworth | 9.50 |
| Solsgrith | 2.00 | Gienboro—Cypress | 7.50 |
| Marringhurst, &c | 8.56 | Chippawa SS | 5.00 |
| Quebec, St Andrews | 18.00 | Essa, Ist Ch | 8.00 |
| Broadview | 10.00 | Newcastle | 12.75 |
| Beulah | 8.00 | West Winchester | 20.00 |
| Melbourne, Guthrie Ch | 33.00 | Ex | 5.00 |
| Home Mis'n Box, Guelph | 7.00 | Chesterfield | 98.00 |
| A Dying Friend, Guelph | 15.00 | Osgoode | 9.50 |
| C C M | 4.30 | Manilla | 2.00 |
| Richmond, Que | 15.09 | Bayerton | 5.64 |
| Ivy | 12.00 | Kitley | 5.00 |
| Wick | 46.00 | Erin | 1.00 |
| Brooksdale | 24.00 | Renfrew, St Andrews | 20.00 |
| Belleville, St Andrews | 20.00 | Port Arthur | 25.00 |
| Cedarville & Esplin | 2.00 | Rapid City | 20.00 |
| Queensville | 10.35 | Thanks Station | 6.00 |
| Ravenhoe | 2.65 | Mitchell | 8.95 |
| Caradoc, Cook Ch | 10.00 | Kamloops | 15.00 |
| W Guillimbury, St Johns | 20.00 | Richmond Hill | 35.25 |
| Dorchester | 9.00 | Thornhill and do. SS | 20.00 |
| D L, Cobden | 15.00 | Amos | 25.00 |
| Dugald & Annabella Mc- Lean, Kintyre | 5.00 | Dennis Ch | 4.00 |
| Hampstead | 22.05 | Chiselhurst | 7.00 |
| Burlington | 39.55 | Montreal, Am Pres Ch S.S. | 25.00 |
| A Friend, Hopeville | 5.00 | Millbrook & Plympton | 38.00 |
| Arnprior | 110.00 | Winnipeg, Knox Ch B Class A member of Augustine Ch, Winnipeg | 44.00 5.00 |
| Pembroke, Calvin Ch | 40.00 | Gamebridge | 3.68 |
| Thos Taylor, Chatham | 20.00 | Thomas A Fraser | 2.00 |
| Robt A Somerville, Vaughan | 5.00 | Montreal, St Gabriel Ch | 31.60 |
| Gilbert Jaffray | 5.00 | Stratford, Knox Ch | 150.00 |
| Robert Taylor | 5.00 | Kilbride | 2.60 |
| Samuel Rutherford | 1.00 | Battleford, L M Society | 2.90 |
| Indian Lands | 8.00 | Paisley, St Andrew's SS | 5.00 |
| Feversham | 10.00 | | |
| Carluka | 42.50 | | \$45,561.40 |
| Battleford | 19.05 | STIPEND AUGMENTATION FUND. Received to 5th April | \$22,959.09 |
| Brockville, Ist Ch | 30.90 | Winsdor Mills | 18.05 |
| Windsoir, St Andrews | 65.00 | Gladstone | 35.00 |
| Merriton SS | 1.70 | Ottawa, St Andrews | 100.00 |
| Jas McKnight, La Salette | 100.00 | Priceville, St Columba | 10.00 |
| Scott & Uxbridge | 13.00 | Bradford | 10.00 |
| Montreal, Crescent St Ch S S | 100.00 | Fingal | 25.00 |
| " Knox Ch SS | 60.00 | Richmond (B C) | 22.00 |
| " St Gabriel Ch | 30.00 | Ramsay | 15.00 |
| " Chalmer's Ch Juv | | Meaford | 6.81 |
| Mis Soc | 25.00 | Kildonan | 5.00 |
| Lake Megantic | 5.00 | McTavish | 5.00 |
| Westmeath | 6.65 | Springville | 15.00 |
| Jas Dickson, Carleton Place | 5.00 | Solsgrith | 1.00 |
| Cobourg | 19.75 | Marringhurst &c | 13.19 |
| Paris, Dumfries Ch | 200.00 | Quebec, St Andrews | 100.00 |
| Alliston | 20.00 | Broadview | 5.00 |
| Carluka | 5.15 | Beulah | 3.00 |
| Nassagaweya | 20.00 | Richmond (Que.) | 20.00 |
| Mattawa | 15.00 | Ivy | 13.00 |
| Blackheath SS | 2.00 | Brooksdale | 3.00 |
| The Ch of Scotland | 242.44 | Cedarville & Esplin | 5.00 |
| Judge Bell, Chatham | 20.00 | D L—Caledon | 15.00 |
| Preseott SS | 10.00 | Harwich | 20.00 |
| Nichol | 3.00 | Greenbank | 20.00 |
| Maple Valley | 4.50 | North Brant | 3.00 |
| Fergus, St Andrews | 59.40 | Rev D Duff | 2.00 |
| Mrs H R Craigie, Parkdale | 15.00 | Paris, Dumfries Ch | 50.00 |
| Weston | 20.00 | Fullarton | 10.00 |
| Almonte & Appleton | 60.00 | Arnprior | 150.00 |
| Heathcote | 4.00 | Pembroke, Calvin Ch | 39.00 |
| Proof Line | 28.40 | Blythfield | 21.00 |
| Botany | 9.69 | Indian Lands | 5.00 |
| Brigden | 10.00 | Brockville, Ist Ch | 65.51 |
| Roslin & Thurlow | 2.00 | Windsor, St Andrews | 75.00 |
| Bluevale S S | 5.00 | Scott & Uxbridge | 13.00 |
| Cartwright | 10.00 | Aurora | 4.25 |
| Kingston, St Andrews | 200.00 | Lake Megantic | 7.00 |
| Oshawa | 75.00 | Eganville | 12.50 |
| Tilsonburg | 46.19 | Cobourg | 19.75 |
| London, Knox Ch | 25.00 | Alliston | 10.00 |
| B class | 10.00 | Carluka | 5.00 |
| Huntsville | 10.00 | | |
| East King | 10.00 | | |

| | | | | | |
|-----------------------------|--------|-----------------------------|-------------|--|-------------|
| Nassagaweya..... | 5.00 | Stratford, Knox Ch..... | 135.00 | John Connell, Bervie..... | 20.00 |
| Mattawa..... | 10.00 | Mono Centre..... | 2.00 | Camachie..... | 3.78 |
| Keene..... | 16.00 | East Lancaster..... | 20.00 | McKillop, Duff Ch..... | 12.00 |
| Oneida..... | 3.00 | Nepean & Bell's Corners... | 10.25 | Millbrook SS..... | 12.00 |
| Hagersville..... | 2.55 | | | Millbrook..... | 40.00 |
| Belgrave..... | 2.00 | | \$26,300.73 | Centreville..... | 40.00 |
| Nichol..... | 1.00 | FOREIGN MISSION FUND. | | North Derby..... | 3.00 |
| Westwood..... | 8.00 | Received to 5th April..... | \$33,625.34 | Pakenham..... | 10.00 |
| Maple Valley..... | 4.00 | Puslinch, Duff Ch..... | 25.00 | Molesworth..... | 22.50 |
| Rev P Straith, Holstein... | 5.00 | Delaware, St Andrews SS.. | 4.00 | Glenboro—Cypress..... | 15.00 |
| Mrs H R Craigie, Parkdale. | 10.00 | Gladstone..... | 15.00 | Essa, 1st Ch..... | 8.00 |
| Weston..... | 10.00 | Priceville, St Columba..... | 20.15 | West Winchester..... | 20.00 |
| Almonte & Appleton..... | 60.00 | Hillsdale & Elmvale..... | 14.00 | Kilsyth..... | 5.00 |
| Pittsburg, St Johns..... | 7.00 | Bradford..... | 20.00 | Chesterfield..... | 30.00 |
| Botany..... | 13.00 | Fingal..... | 20.00 | Manilla..... | 4.00 |
| North Dawn & Caven Ch... | 8.00 | Teeswater, Westminster Ch | 70.30 | Blyth, St Andrews..... | 13.90 |
| Brigden..... | 3.00 | Mrs Kellie, Skye, Honan... | 35.00 | Blyth, St Andrews & S..... | 15.00 |
| Roslin & Thurlow..... | 4.00 | Meaford..... | 9.09 | Osgoode..... | 9.50 |
| Cartwright..... | 10.00 | Kildonan..... | 10.00 | Kitley..... | 5.00 |
| Vaughan, Knox Ch..... | 11.00 | Solsgirth..... | 2.00 | Port Arthur..... | 13.52 |
| Bolton Caven Ch..... | 14.00 | Dunnsville SS..... | 2.10 | Winslow..... | 7.00 |
| Kingston, St Andrews..... | 250.00 | Ayr, Knox Ch..... | 107.00 | Mitchell..... | 10.36 |
| Oshawa..... | 45.00 | Manitowaning Field..... | 4.00 | Kamloops..... | 10.00 |
| H M Fowlds, Hastings..... | 5.00 | Quebec, St Andrews..... | 35.00 | Richmond Hill..... | 15.00 |
| Mrs William, Cobourg..... | 5.00 | Home Mis'n Box, Guelph. | 4.00 | Thornhill..... | 15.00 |
| Huntsville..... | 8.62 | Ventnor..... | 6.00 | Thornhill SS..... | 5.00 |
| East King..... | 5.75 | C C M..... | 10.00 | Moore Line..... | 48.51 |
| Renfrew, St Andrews..... | 155.00 | Richmond..... | 15.00 | Ross & Cobden..... | 15.00 |
| Essa W, Burns Ch..... | 2.00 | Wick..... | 62.00 | Dunn's Church..... | 4.00 |
| Brantford, 1st Ch..... | 15.00 | Brookdale..... | 14.00 | Chiselhurst..... | 4.75 |
| Bervie..... | 5.00 | Grand Bend..... | 3.00 | Mrs J P LeGrand, Paspebiac | 9.50 |
| Camachie..... | 3.00 | Euphrasia..... | 3.00 | Scarboro, St And'ws Ladies | |
| McKillop..... | 4.00 | Knox College Alumni As'n, | | Miss'n Soc..... | 51.00 |
| Toronto, Central Ch..... | 100.00 | Rev J Goforth's outfit.... | 300.00 | Toronto, West Ch SS..... | 4.00 |
| Centreville..... | 6.50 | Belleville, St Andrews..... | 30.00 | New Annan, W M Soc..... | 25.00 |
| Millbrook..... | 1.85 | Cedarville & Esplin..... | 3.00 | Spring Hill, W F M Soc... | 100.00 |
| Ayr, Stanley St Ch..... | 64.95 | W Guilimbury, St Johns. | 15.00 | A Friend..... | 5.00 |
| Parry Sound SS..... | 2.73 | Helmsdale Farm, Ont..... | 3.15 | Montreal, St Gabriel Ch... | 15.75 |
| North Derby..... | 5.00 | A Friend, St Thomas..... | 5.00 | do do do SS..... | 14.00 |
| Pakenham..... | 18.00 | Ailsa Craig..... | 26.10 | Stratford, Knox Ch..... | 120.00 |
| Molesworth..... | 8.00 | Carlisle..... | 17.73 | Kilbride..... | 4.35 |
| Glenboro—Cypress..... | 10.00 | D and A McLean, Kintyre. | 5.00 | Mono Centre..... | 3.10 |
| Springfield..... | 5.00 | Hampstead..... | 23.35 | Paisley, St Andrews SS.... | 5.00 |
| Essa, 1st..... | 6.00 | Cadureis..... | 5.00 | Mosa, Burns Ch..... | 5.06 |
| Avonbank..... | 6.00 | Friend, Binbrook, Zenana | 5.00 | | |
| Metis..... | 5.00 | Aberarder..... | 5.00 | | \$59,684.99 |
| West Winchester..... | 10.00 | Burlington..... | 20.00 | COLLEGE ORDINARY FUND. | |
| Ex..... | 5.00 | Arnprior..... | 85.00 | Received to 5th April, \$4,085.27; | |
| Kilsyth..... | 5.00 | Dominionville SS..... | 10.00 | Puslinch, Duff Ch, 25.00; Hillsdale | |
| Chesterfield..... | 47.00 | Feversham..... | 9.01 | & Elmvale, 14.00; Ramsay, 5.00; | |
| Manilla..... | 1.00 | Camilla, St Andrews..... | 6.00 | Meaford, 3.18; Brookdale, 2.00; | |
| Beaverton..... | 5.64 | Carlisle..... | 27.50 | Euphrasia, 4.00; Main Road, 5.00; | |
| Erin..... | 2.00 | Brockville, 1st Ch..... | 24.40 | Peterborough, St Paul's, 100.00; | |
| Cruikshanks..... | 4.00 | Windsor, St Andrews..... | 40.00 | Peabody, 4.00; Arnprior, 40.00; | |
| Port Arthur..... | 25.00 | Toronto, St Andrews..... | 200.00 | Windsor, St Andrew's, 25.00; Paris, | |
| Kingston, Chalmers Ch.... | 109.85 | London, King st Ch, Ladies | | Dumfries st Ch, 25.00; Nichol, 1.00; | |
| Mitchell..... | 3.00 | B Class..... | 4.00 | Watford, 10.00; Maple Valley, 2.00; | |
| Parry Sound..... | 17.25 | Montreal, Crescent St Ch SS | 120.00 | Mrs Helen R Craigie, Parkdale, | |
| Richmond Hill..... | 15.00 | " Knox Ch SS..... | 50.00 | 5.00; Weston, 6.00; Heathcote, 2.00; | |
| Thornhill..... | 10.00 | Newdale..... | 5.00 | Brigden, 7.00; Cartwright, 6.00; | |
| Strathroy, St Andrews..... | 18.55 | McTavish..... | 5.00 | Oshawa, 8.00; London, Knox Ch, | |
| Dunn's Ch..... | 3.00 | Paris, Dumfries St Ch..... | 125.00 | 10.00; Essa W, Burns' Ch, 1.00; | |
| Metcalfe..... | 18.00 | Alliston..... | 12.00 | Millbrook, 10.00; Centreville, 10.00; | |
| Russell..... | 15.41 | Carlisle..... | 5.00 | Pakenham, 5.00; Essa, 1st Ch, 6.00; | |
| Warden King, Montreal... | 75.00 | Nassagaweya..... | 20.00 | West Winchester, 10.00; Chester- | |
| Rev R H Warden, D.D., M't'l | 50.00 | Mattawa..... | 5.00 | field, 20.00; Manilla, 1.00; Erin, 8.00; | |
| Rev L H Jordan, Montreal. | 50.00 | Oneida..... | 3.00 | Mitchell, 1.50; Richmond Hill, | |
| Robert Anderson, "..... | 50.00 | Jessie, Ottawa..... | 3.00 | 10.00; Thornhill, 4.10; Dunn's Ch, | |
| T A Dawes, "..... | 50.00 | Women's F'n Mis Soc, (of | | 4.00; Belleville, St Andrew's, 25.00; | |
| Cash, "..... | 50.00 | which \$1,200 is for Trin- | | West Flamboro, 30.00; Kilbride, | |
| J Stirling, "..... | 50.00 | idad)..... | 23,093.71 | 1.00; Blythe, St Andrew's, 26.00; | |
| R B Angus, "..... | 50.00 | Nichol..... | 4.00 | Total—\$4,568.05. | |
| James Slessor, "..... | 50.00 | Lieut. Shore, R.N, England. | 14.35 | | |
| Jonathan Hodgson, "..... | 50.00 | Maple Valley..... | 4.00 | MANITOBA COLLEGE FUND. | |
| D McFarlane, "..... | 25.00 | Carman..... | 2.20 | Received to 5th April, \$3,905.73; | |
| J McD Hains, "..... | 25.00 | Mrs H R Craigie, Parkdale. | 15.00 | Elora, Chalmer's Ch, 4.00; Puslinch, | |
| A Ewan, "..... | 10.00 | Weston..... | 14.05 | Duff Ch, 14.00; Bradford, 5.00; Ram- | |
| A Friend, "..... | 10.00 | Heathcote..... | 4.00 | say, 5.00; Meaford, 2.27; Kildonan, | |
| Synodical H. M. Com, Man, | | Brigden..... | 7.00 | 10.00; Ivy, 2.27; Brookdale, 2.00; | |
| & N. W., returned..... | 125.68 | Cartwright..... | 15.00 | W Guilimbury, St John's, 3.00; | |
| Winnipeg, Knox Ch SS.... | 25.00 | Kingston, St Andrews..... | 100.00 | Hampstead, 2.10; Arnprior, 20.00; | |
| Millbrook & Plympton..... | 20.00 | Oshawa..... | 20.00 | Feversham, 2.00; Camilla, St An- | |
| Meadow Lea..... | 13.00 | London, Knox Ch..... | 7.00 | drew's, 4.00; Windsor, St Andrew's, | |
| Collingwood..... | 5.00 | do do B Class... | 7.00 | 15.00; The Church of Scotland, £50, | |
| Per Rev Dr Robertson, Win | 60.00 | do do SS..... | 21.00 | 242.45; Nichol, 1.25; Weston, 2.00; | |
| Gamebridge..... | 4.00 | East King..... | 7.00 | Brigden, 3.00; Oshawa, 15.00; Lon- | |
| Montreal, St Gabriel Ch... | 55.00 | Renfrew, St Andrews..... | 150.00 | don, Knox Ch, 5.00; Renfrew, St | |
| Montreal, St Gabriel Ch SS. | 20.00 | Essa W, Burns Ch..... | 1.00 | Andrew's, 25.00; Essa W, Burns' | |
| Glencoe..... | 20.00 | Brantford, 1st Ch and SS... | 50.00 | Ch, 1.25; Scott & Uxbridge, 3.00; | |

Pakenham, 5.00; Essa 1st Ch, 2.00; West Winchester, 4.00; Richmond Hill, 10.00; Thornhill, 3.10; Dunn's Ch, 2.00; Stratford, Knox Ch, 80.00; Kilbride, 0.25; Total—\$4,400.40.

KNOX COLLEGE ENDOWMENT FUND.
Received to 5th April, \$12,633.76; Elora, Chalmer's Ch, 30.00; A H Stephens, Meaford, 6.00; J A Mather, New Lowel, 100.00; Alex Kintry, 1.00; Fingal, 11.00; Erin, 7.50; Mrs H McKinnon, Caledon, 2.00; Jas Carmichael, Proof Line, 10.00; Wick, 40.00; Weston, 14.50; Tottenham, 16.00; Toronto, 61.00; Belmont, 5.00; J T Monteath, Paris, 5.00; Elora, Knox Ch, 5.00; Sutton West, 9.00; Rev Thos Ritchie, Belleville, 66.66; The late Rev H Rose, Elora, 5.00; Acton, 17.66; Georgetown, 36.69; Rev John Mackay, Agincourt, 12.00; Andrew Tossack, Almonte, 5.00; Harriston, 27.50; Malton, 14.00; Brampton, 31.00; Alex Nelson, Highland Creek, 5.00; Chatsworth, 22.00; Wm Thompson, Granton, 4.00; Clinton, 9.00; D G McKenzie, Hyde Park, 15.00; John Morrow, Camlachie, 1.00; Rev John Neil, Toronto, 30.00; F H Chrysler, Ottawa, 25.00; Gananoque, 34.00; E H Fogarty, Cobourg, 8.00; Stratford, 50.00; Mount Forest, 37.00; Hibbert, 27.00; Peterborough, 400.00; Tilbury East, 8.00; Harriston, Knox Ch, 11.00; Jas M Hamilton, Blyth, Ingersoll, St Andrews, 70.00; James MacLaren, Buckingham, 10,000.00; Total—\$23,938.18.

WIDOWS AND ORPHANS' FUND.
Received to 5th April, \$3,912.71; Puslinch, Duff Ch, 7.16; Gladstone, 3.00; Priceville, St Columba, 3.00; Hillsdale & Elmvale, 7.00; Bradford, 3.00; Fingal, 5.00; Ramsay, 8.00; Meaford, 2.27; Kildonan, 2.70; Springville, 10.00; Quebec, St Andrews, 25.00; Ventnor, 6.10; Wm Alexander, South Barbara, Cal, 20.00; Richmond, 6.00; Brookdale, 2.00; W Guillimbury, St John's, 3.00; Grand Bend, 2.00; Paris, Dumfries St Ch, 15.00; Burlington, 5.00; Peabody, 4.30; Indian Lands, 8.00; Brockville 1st Ch, 3.50; Windsor, St Andrew's, 15.00; Alliston, 10.00; Cariuke, 5.00; Nichol, 1.00; Carman, 1.50; Mrs Helen R Craigie, Parkdale, 5.00; Weston, 5.00; Binscarth, 14.00; Heathcote, 2.00; Kingston, St Andrews, 40.00; Oshawa, 10.00; London, Knox Ch, 6.00; Essa W, Burns' Ch, 1.00; Brantford 1st Ch, 5.00; Bervie, 2.00; Camlachie, 5.00; Millbrook, 6.50; Centreville, 5.25; Pakenham, 4.00; Molesworth, 3.00; Essa 1st Ch, 2.00; West Winchester, 10.00; Chesterfield, 5.00; Manilla, 1.00; Kitley, 3.00; Erin, 9.00; Brucefield, 10.00; Mitchell, 3.90; Ross & Cobden, 3.00; Dunn's Ch, 2.00; Kilbride, 1.05; Total—\$4,259.84.

AGED AND INFIRM MINISTERS' FUND.
Received to 5th April, \$8,133.62; Puslinch, Duff Ch, 10.00; Gladstone, 3.00; Priceville, St Columba, 3.00; Hillsdale & Elmvale, 7.00; Bradford, 5.00; Fingal, 10.00; Teeswater, Westminster Ch, 10.87; Selkirk & Little Britain, 2.00; Ramsay, 8.00; Meaford, 3.63; Kildonan, 5.00; Springville, 6.00; Glammis, 5.00; Manitowaning Field, 4.00; Quebec, St Andrew's, 12.00; Ventnor, 6.00; Richmond, 5.00; Brookdale, 2.00; Grand Bend, 2.00; Belleville, St

Andrew's, 20.00; Cedarville & Esplan, 1.00; W Guillimbury, St Johns, 5.00; Kingston, Chalmer's Ch, 29.80; Paris, Dumfries St Ch, 15.00; Burlington, 5.00; Peabody, 3.00; Arnprior, 15.00; Indian Lands, 5.00; Camilla, St Andrew's, 3.00; Windsor, St Andrew's, 15.00; King, St Andrew's, 12.00; Dalhousie Mills & Cote St George, 10.00; Alliston 10.00; Carluke, 5.00; Nichol, 1.00; Carman 5.00; Mrs Helen R Craigie, Parkdale, 10.00; Weston, 5.10; Heathcote, 2.00; Kingston, St Andrew's, 25.00; Oshawa, 40.00; London, Knox Ch, 16.00; Renfrew, St Andrew's, 10.00; Brantford 1st Ch, 15.00; Essa W, Burns' Ch, 1.00; Bervie, 5.00; Camlachie, 7.00; McKillop, Duff Ch 2.00; Millbrook, 10.00; Centreville, 8.00; Scott & Uxbridge, 15.00; Pakenham, 3.00; Molesworth, 3.55; Essa 1st Ch, 6.50; West Winchester, 15.00; Kilsyth, 4.00; Chesterfield, 15.00; Kitley, 4.00; Erin, 7.00; Port Arthur, 15.00; Mitchell, 2.60; Rev Jas McKutcheon, 1.00; Richmond Hill, 10.85; Thornhill, 5.00; Ross & Cobden, 2.00; Dunn's Ch, 4.00; Pakenham SS, 5.00; Montreal, St Gabriel's Ch, 10.00; Kilbride, 0.50; Total—\$8,688.02.

WIDOWS AND ORPHANS' FUND.

Ministers' Rates.

Received to 5th April, \$2,527.25; Rev Wm Allan, 8.00; Thos Scoular, 8.00; Robert Moodie, 8.00; Thomas Wilson, 8.00; John McArthur, 10.00; Jas Ferguson, 17.50; D L McRae, 8.00; A Henderson, 8.00; Jas Cameron, 8.00; A McD Haig, 8.00; A McLean, 8.00; J L Murray, 2 yrs, 16.00; Wm Bennett, 8.00; A Stewart, 8.00; Jas Hastie, 8.00; Dr Proudfoot, 8.00; Arch Henderson, Ireland, 40.00; R Whillans, 8.00; Dr Reid, 8.00; Total—\$2,830.75.

AGED AND INFIRM MINISTERS' FUND.

Ministers' Rates.

Received to 5th April, \$1,559.53; Rev Evan McAulay, 3.00; Jas Halley, 3.75; D Cameron, 3.50; Wm Allan, 3.75; Robt Moodie, 3.75; George Crow, 3.75; F A MacLennan, 3.75; Jas Ferguson, 2.50; D L McRae, 6.00; J Bennett, DD, 5.00; Jas Cameron, 4.50; Wm Forlong, 18.50; A McD Haig, 4.50; Dr Wardrope, 7.00; A McLean, 5.00; Thos Scoular, 44.00; J L Murray, 2 yrs, 13.00; Wm Bennett, 4.00; A Stewart, 5.50; C B Pitblado, 25.00; Jas Sieveright, 3.75; A Y Hartley, 15.00; Jas Hastie 2 yrs, 10.00; Dr Robt Campbell, 9.00; J A Murray, 10.00; Dr Proudfoot, 7.00; Dr Reid, 10.00; R Whillans, 3.50; Total—\$1,797.53.

KNOX COLLEGE ORDINARY FUND.

Bradford, \$50.00; Hampstead, 1.50; Burlington, 10.00; Alliston, 10.00; Carluke, 5.00; Nassagaweya, 10.00; Toronto, Bloor St Ch, 153.60; Oshawa, 16.00; Brantford 1st Ch, 10.00; McKillop, Duff Ch, 2.00; Scott & Uxbridge, 10.00; Molesworth, 3.00; Stratford, Knox Ch, 60.00; Total—\$341.10.

KNOX COLLEGE BURSARY FUND.

Donald Mackay, Toronto....\$40.00
Rev Dr Caven, Toronto..... 10.00

KNOX COLLEGE ALUMNI ASSOCIATION

Rev A B Baird, Winnipeg....\$5 00

MONTREAL COLLEGE FUND.
Brantford 1st Ch.....\$5.00

QUEEN'S COLLEGE FUND.
Kingston, St Andrews.....\$125.00
The Church of Scotland, £50
for Queen's Col Students 242.45

CHURCH AND MANSE BUILDING FUND.
D Hunter, Toronto.....\$ 33.00
Mrs Jas Mitchell, Whitby... 15.00
Mrs D McLellan, Hamilton 25.00
Kingston, St Andrew's Ch.. 55.00

TRINIDAD.
Montreal, Crescent St Ch SS \$25.00

EROMANGA.
Ottawa, Bank St SS.....\$ 35.69

NEW HEBRIDES—DAY SPRING.
Ottawa, Bank st Ch SS Inf Cl \$18.72

BIBLE SOCIETY.
Hampstead.....\$1.00

PRINCE ALBERT ACADEMY.
Hamilton, Knox Ch SS.....\$ 2.60
Ingersoll, Knox Ch SS 11.00

CHINESE SUFFERERS—HONAN.
Rev W Graham.....\$ 1.00
Lynedoch Branch L M Soc... 50.70
Mrs Gessett 2.00
Molesworth Y P M Assoc'n.. 25.00

CONTRIBUTIONS UNAPPORTIONED.
Toronto Central Ch, \$100.00; Manitick, 100.00; Toronto, Knox Ch, 808.00; Brussels, Melville Ch, 62.00; Brussels, Melville Ch SS, 3.00; Egmondville, 14.00; Port Stanley (1888-9), 21.00; Newtonville, 7.45; Dundas, Knox Ch, 72.03.

Received in April by Rev P. M. Morrison, Agent at Halifax, office in Chalmer's Hall, P.O. Box 338.

FOREIGN MISSIONS.
Previously acknowledged, \$13,136.34
O P Q, Pictou..... 5.00
Pugwash & Oxford..... 6.00
W F M S, Spring Hill..... 100.00
Middle Stewiacke..... 14.00
A O B Johnston..... 2.00
Rocks..... 4.00
La Have..... 25.00
St Stephens, St John..... 80.00
Grand River, &c, CB..... 11.00
Fort Massey..... 50.00
Brookfield, Truro Pres..... 10.00
Lower Caledonia & Smith'd..... 20.00
Wentworth..... 6.00
St Luke's, Bathurst..... 5.00
St Andrew's, Truro..... 107.22
Bequest of late Benj Tupper..... 20.00
Carleton, St John (ad'l).... 2.00
Geddie Memorial Fund int..... 1.07
Middle Musquodoboit..... 16.82
St Paul's, Truro..... 41.00
Bequest of late Thos Fulton..... 7.00
St Andrew's, Halifax..... 100.00
A Friend, Mabou..... 8.00
Acadia..... 30.00
Joseph Howard, Moncton... 5.00
Red Bank & Whitneyville... 12.00
J D Murray, Red Bank.... 1.00
St Andrew's, Sydney..... 25.00
Erromanga, in support of one of Mr Robertson's teachers 25.00
Georgetown & Montague.... 25.00
Musquodoboit Harbor..... 7.00
A Friend..... 6.00
Economy & Five Islands... 8.00
St Johns, Nfld, aux W F M S 180.00
Brookfield, P E Island..... 21.00
Anonymous..... 4.00
Mrs G Gourley, U Stewiacke 2.00
Lunenburg..... 10.00

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|---|----------|
| Rev T Sedgwick..... | 3.00 |
| St John's, Moncton..... | 30.00 |
| Miss Mary McHaffie..... | 1.00 |
| Miss Annie Hunter..... | 1.00 |
| A Friend in fulfillment of promise to the Lord..... | 10.00 |
| Bethel Scotsburn..... | 71.15 |
| Hermion Church..... | 37.55 |
| Western SS, per Dr Reid... | 150.69 |
| W F M S, West (Mr Morton) | 300.00 |
| W F M S, West..... | 900.00 |
| Union Hopewell..... | 219.00 |
| Two Friends, Sheet Harbor | 1.50 |
| T A Baker, do..... | 2.50 |
| F C, Rosborough (Mis Box). | 1.50 |
| Wolfville..... | 7.00 |
| W McDonald, Mabou..... | 5.00 |
| D S McDonald, do..... | 1.00 |
| A Friend, Liverpool..... | 15.00 |
| St Andrew's, Richibucto, NB | 25.00 |
| Waterville & Lakeville.... | 4.00 |
| Scholars of Pictou Landing | 11.25 |
| Hamilton, Bermuda..... | 19.54 |
| A Presbyterian, Halifax.... | 30.00 |
| Eastville, Springside Cong | 4.95 |
| Cross Roads, "..... | 3.80 |
| Pembroke, "..... | 1.75 |
| Bell Miller, "..... | 1.00 |
| Marion Dean, "..... | 0.50 |
| "M," per Rev R Cumming. | 5.00 |
| New Dublin..... | 4.00 |
| St Matthew's, Halifax..... | 100.00 |
| Park St, Halifax..... | 92.60 |
| W F M S, East, salaries of Trinidad lady teachers... | 1,624.00 |

\$17,822.73

DAYSRING AND MISSION SCHOOLS.
Previously acknowledged, \$3,674.08;
Park St SS, Halifax, 45.00; New
Carlisle SS, 6.00; Grand River &c,
C B, 3.8; St Andrew's, Truro, 10.00;
St John's SS, Halifax, 10.00; Buc-
touche SS, 3.00; Mrs S Lawrence,
Margaree, 2.00; Bequest of late
Benjamin Tupper, 10.00; St David's
SS, St John, 35.60; Boularderie,
2.00; Acadia, 12.47; Knox, Wallace,
6.43; St Andrew's, Sydney, 14.00;
Commercial Cross, 3.00; Rose Valley
3.00; Musquodoboit Harbor, 14.05;
Economy, 9.00; Blackville, 10.00;
St David's, Maitland, 22.88; South
Maitland, 5.00; Oxford SS, 1.21;
Five Islands, 7.72; St Andrew's,
Richibucto, NB, 23.03; Noel, 2.25;
Mission Band, Noel, 5.10; Bridgetown
SS, 13.66; Five Islands (ad'l), 1.32;
St Andrew's, Chatham, 40.00; Aca-
dia, 3.00; St John's SS, St John,
25.40; Total—\$4,023.48.

AUGMENTATION FUND.

| | |
|------------------------------|------------|
| Previously acknowledged, d. | \$6,524.28 |
| New Richmond..... | 18.00 |
| Brookfield, P E I..... | 15.00 |
| Pugwash & Oxford..... | 40.50 |
| Bridgewater..... | 43.00 |
| Riversdale..... | 10.05 |
| Rocks..... | 4.00 |
| La Have..... | 40.00 |
| Buctouche & S Settlement.. | 33.00 |
| Grand River, &c, C B..... | 21.00 |
| West Point & Campbellton . | 20.00 |
| Richmond Bay, West..... | 13.50 |
| Chalmer's Church, Halifax. | 90.00 |
| Lwr Caledonia & Smithfield | 8.34 |
| Newton (Glenelg & Caledonia) | 3.90 |
| St Andrew's, Spring Hill... | 40.50 |
| Amherst..... | 43.00 |
| Barrington..... | 15.00 |
| Merigomish..... | 33.00 |
| St David's, St John..... | 146.00 |
| Mahone Bay..... | 40.00 |
| St Andrew's, Sydney..... | 30.00 |
| Harvey & Acton..... | 25.00 |
| St Matthew's, Halifax..... | 270.00 |
| Economy..... | 20.00 |
| St Croix..... | 9.00 |

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|-----------------------------|-------|
| St John's, Chatham..... | 40.00 |
| Lower Musquodoboit..... | 21.00 |
| Wolfville..... | 15.00 |
| Cape North..... | 10.00 |
| Lake Ainslie..... | 26.00 |
| Five Islands..... | 20.00 |
| Bloomfield, O'Leary & Brae | 7.00 |
| Caledonia (Glenelg, &c).... | 8.51 |
| Big Intervale..... | 2.00 |
| Cheticamp..... | 1.00 |
| Hamilton, Bermuda..... | 25.00 |
| Shelburne..... | 17.50 |
| St Paul's, Fredericton..... | 90.00 |
| St James', Dartmouth..... | 40.00 |
| New Dublin..... | 12.00 |
| St Paul's, Woodstock..... | 20.00 |
| Cardigan & Dundas..... | 25.00 |
| Int from Dayspring account | 75.00 |

\$8,016.08

HOME MISSIONS.

| | |
|-------------------------------------|--------|
| Previously Acknowledged, \$5,455.73 | |
| Rocks..... | 2.00 |
| La Have..... | 18.00 |
| Middle Stewiacke..... | 15.00 |
| St Stephen's, St John..... | 100.00 |
| Grand River, &c, C B..... | 8.00 |
| Chalmer's Ch, Halifax..... | 70.00 |
| Fort Massey..... | 50.00 |
| Shediac..... | 10.50 |
| Brookfield, Truro Pres..... | 10.00 |
| Lwr Caledonia & Smithfield | 5.66 |
| Thos A Fraser..... | 2.00 |
| Wentworth..... | 6.00 |
| St Luke's, Bathurst..... | 35.00 |
| Bequest of late Benj Tupper | 10.00 |
| Int Mrs E Grant, N Glasgow | 30.00 |
| Tryon & Bonshaw..... | 4.00 |
| Middle Musquodoboit..... | 11.84 |
| St Paul's, Truro..... | 40.00 |
| St Andrew's, Halifax..... | 200.00 |
| Mill Creek, Buctouche..... | 5.60 |
| A Friend, Mabou..... | 8.00 |
| Acadia..... | 38.00 |
| J D Murray..... | 1.00 |
| St Andrew's, Sydney..... | 30.00 |
| Georgetown & Montague... | 10.00 |
| Harvey & Acton..... | 31.00 |
| Maple Green..... | 5.54 |
| Economy & Five Islands... | 5.00 |
| Brookfield, P E Island.... | 30.00 |
| Anonymous..... | 4.00 |
| West River & Green Hill... | 50.00 |
| A Friend, West River..... | 5.00 |
| T C Baker..... | 2.50 |
| Rev J Hawley (repayment) | 27.00 |
| A Friend, Liverpool..... | 10.00 |
| St Andrew's, Richibucto, NB | 20.00 |
| Waterville & Lakeville.... | 3.50 |
| A Presbyterian, Halifax.... | 20.00 |
| St Paul's, Fredericton..... | 45.00 |
| Mahone Bay..... | 3.00 |
| New Mills, Springside Cong | 5.50 |
| Pembroke, "..... | 1.00 |
| Bell Miller, "..... | 1.00 |
| Marion Dean, "..... | 0.50 |
| New Dublin..... | 4.00 |
| St Matthew's, Halifax..... | 70.00 |
| Grove Ch, Richmond, Hx.. | 10.00 |
| Int from Fr'n Mis'n Fund.. | 100.00 |
| Westville & Middle River.. | 50.00 |

\$6,679.92

COLLEGE FUND.

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| Previously acknowledged, \$9,508.85; | |
| Bridgewater, 24.24; Rocks, 3.00; La | |
| Have, 18.00; Int L J Kelley, 17.00; | |
| St Stephen's, St John, 55.00; Water- | |
| ville, 1.25; Whycomah, 4.00; | |
| Dividend B of B N A, 301.73; Int | |
| Mrs E Grant, 60.00; Int T B Crosby, | |
| 45.00; St Paul's, Truro, 20.00; St | |
| Andrew's, Halifax, 25.00; Prince St, | |
| Pictou, 74.51; Acadia, 20.00; J D | |
| Murray, Red Bank, 1.00; St Andrews | |
| Sydney, 6.00; Earlton, 2.50; | |
| Georgetown and Montague, 8.00; | |
| Economy & Five Islands, 10.00; | |
| Brookfield, PEI, 8.00; Spring Hill, | |

15.00; St John's, Chatham, 9.00; St
James', Charlottetown, 40.00; Col-
lection at close of College, 22.62;
Wolfville, 8.00; St Andrew's, Richi-
bucto, NB, 20.00; Waterville &
Lakeville, 1.62; Int D E & W Horne
70.00; New Dublin, 3.00; St Mat-
thew's, Halifax, 31.00; Int St John's
Ch, Halifax, 62.00; Park St, Hali-
fax, 79.50; Shubenacadie, 15.00;
Lower Stewiacke, 8.00; Int G S
Williams, 30.00; Total—\$10,628.32.

BURSARY FUND.

Previously acknowledged, \$443.96;
Princetown, 5.00; Elocution prize
1883-89, A Friend, 15.00; St Ste-
phen's, St John, 50.00; St Paul's,
Truro, 10.00; A Friend, Mt Uniacke
2.00; St Andrew's, Halifax, 10.00;
St David's, St John, 25.00; A Friend
Mabou, 2.00; Rev J McMillan, prize
25.00; Acadia, 5.00; A Friend, Bos-
ton, per editor of Presbyterian Wit-
ness, 5.00; Mrs R Logan, Milford,
2.00; Tatamagouche, 5.00; Maitland,
10.00; St Matthew's, prize, per Dr
McKnight, 25.00; Fort Massey, 25.00;
Wolfville, 5.00; Rev W Dawson,
2.00; Hunter Gift, 100.00; Mrs
Matheson, bequest, 50.00; Int Chas
Smith, 18.00; Total—\$939.96.

MINISTERS W. AND O. FUND, Maritime
Provinces; Rev. Geo. Patterson,
D.D., Secretary.

Ministers' Rates—C S Lord, \$17.60;
John Forrest, 20.00; E McNab,
105.00, of which 14.60 for fines and
int.

Congregational Collections and
Donations—St Andrew's, Truro,
\$10.00; St Stephen's, St John, 40.00;
Grand River, CB, 2.00; Puwash &
Oxford, 5.00; Whycomah, C B,
4.00; St Paul's, Truro, 5.00; St An-
drew's, Halifax, 20.00; Acadia, 5.00;
St Andrew's, Sydney, CB, 1.00;
Total—\$92.00.

AGED MINISTERS' FUND.

| | |
|-------------------------------------|--------|
| Previously acknowledged, \$2,846.54 | |
| Pugwash & Oxford..... | 5.00 |
| Lockport..... | 2.00 |
| La Have..... | 3.00 |
| Int Loran J Kelly..... | 28.00 |
| Rev D McRae, DD..... | 50.00 |
| Grand River, &c, CB..... | 2.00 |
| Whycomah..... | 4.00 |
| Rev D McGregor, rate..... | 5.00 |
| Rev R C Quinn, rate..... | 3.00 |
| Rev Wentworth..... | 2.00 |
| Int Rev M G Henry..... | 25.00 |
| Tryon & Bonshaw..... | 3.00 |
| St Paul's, Truro..... | 5.00 |
| St Andrew's, Halifax..... | 10.00 |
| Hamilton, Bermuda..... | 15.80 |
| A Friend, Mabou..... | 3.00 |
| Acadia..... | 5.00 |
| St Andrew's, Sydney..... | 8.00 |
| Georgetown & Montague... | 2.00 |
| Rev E McNab, rates..... | 26.00 |
| Lunenburg..... | 10.00 |
| Clifton..... | 23.41 |
| Wolfville..... | 3.00 |
| Rev Dr Patterson, rates.... | 16.00 |
| Rev D S Fraser, rate..... | 3.00 |
| W McDonald, Mabou..... | 1.50 |
| St Andrew's, Richibucto, NB | 10.00 |
| Int College Account..... | 400.00 |
| Rev John Ferry, rates..... | 5.00 |
| Rev A Macrae, rate..... | 2.75 |
| New Dublin..... | 2.00 |
| Int James Morrell..... | 30.00 |
| First Church, Truro..... | 4.00 |
| St Paul's, Fredericton..... | 5.00 |
| Int J K Munnis..... | 201.00 |

\$3,770.00

QUEEN'S UNIVERSITY AND COLLEGE
JUBILEE FUND.

J. B. McIver, Treasurer.

| | |
|--|-------------|
| John Carruthers, Kingstn. | \$10,150.00 |
| Mrs F M Lawson, Kingstn. | 400.00 |
| H Crothers, | 507 50 |
| Wm Breden, | 200.00 |
| E R Welch & Son, | 100.00 |
| Sanford C Calvin, | 1,000.00 |
| Mrs D D Calvin, | 500.00 |
| Prof J Fletcher, | 500.00 |
| Lt-Col H R Smith, | 100.00 |
| S W Dyde, | 255.00 |
| PR Henderson, | 500.00 |
| Dr Wm Coy, | 100.00 |
| H A Calvin, | 2,500.00 |
| Wm Nickle, | 2,500.00 |
| Prof J Watson, | 500.00 |
| Rev Dr Williamson, | 1,000.05 |
| John Breden, | 100.00 |
| A F McVety, MD, | 100.00 |
| Mrs Ellen Bell, | 100.00 |
| Est Isaac Noble, | 100.00 |
| Geo S Fenwick, | 100.00 |
| Mrs Jane Yates, | 50.00 |
| Alex McDonald, | 100.00 |
| Mrs Jane Horsey, | 50.00 |
| Miss Fowler, | 400.00 |
| S Cunningham, | 10.00 |
| Miss Jane Robertson, | 50.00 |
| Geo Robertson & Son, | 250.00 |
| W B & S Anglin, | 100.00 |
| John Corbett, | 100.00 |
| L B Spencer, | 500.00 |
| James Brown, | 100.00 |
| S Harkness, | 100.00 |
| F C Ireland, | 250.00 |
| John Gaskin, | 500.00 |
| Wm Lesslie, | 500.00 |
| J B Murphy, | 102.00 |
| Prof D H Marshall, | 500.00 |
| Jas Dingwall, Lancaster, | 5.00 |
| Alex McLennan, | 5.00 |
| J McLennan, | 102.00 |
| Geo H Gillespie, Hamilton, | 100.00 |
| Wm Vallance, Hamilton, | 100.00 |
| Alex McLagan, | 500.00 |
| Per Dr Malloch, | 400.00 |
| Mrs J Stuart, | 2,540.00 |
| Geo Hague, Montreal, | 35.00 |
| A F Riddell, | 100.00 |
| D MacMaster, QC, Montreal, | 500.00 |
| McKay Bros, | 500.00 |
| Hugh McLennan, | 500.00 |
| J Burnett, | 1,000.00 |
| Mrs Johnston, | 500.00 |
| Andrew Allan, | 5,000.00 |
| Rev M S Oxley, | 100.00 |
| Beq'st late Forbes McHardy, Toronto, | 500.00 |
| John M Martin, Toronto, | 200.00 |
| John Squair, | 25.00 |
| Dr Helen Reynolds, | 6.00 |
| Henry Graham, | 10.00 |
| Mrs. Pollard, | 50.00 |
| Prof Geo Paxton Young, | 50.00 |
| J L Brodie, Toronto, | 100.00 |
| Jno Morrison, | 50.00 |
| J O'N Ireland, | 200.00 |
| J & J Taylor, | 500.00 |
| Alex Gemmill, | 100.00 |
| Neil Currie, | 100.00 |
| Mrs Christie, Brockville, | 10.00 |
| Jno M Gill, | 200.00 |
| Thos Walker, Burnbrae, | 25.00 |
| John Burns, King, | 100.00 |
| John Lloyd, King, | 500.00 |
| Rev J Carmichael, King, | 500.00 |
| A Morton, | 50.00 |
| Miss Timeline, | 5.00 |
| Alex Munro, | 5.00 |
| James Wells, | 100.00 |
| James McCallum, | 20.00 |
| Friend, Harrowsmith, | 25.00 |
| Mrs C J Nicholls, Peterboro, | 1,500.00 |
| T F Chamberlin, Morrisb'g, | 100.00 |
| Mrs Maria McLachlin, Arnprior, | 100.00 |
| Mr Cranston, Caledon East, | 5.00 |

| | |
|---|-----------|
| G B Magee, Merrickville, | 500.00 |
| Mayor Pink, Perth, | 25.00 |
| James Gray, | 100.00 |
| John Armour, | 500.00 |
| Ed G Malloch, | 500.00 |
| Rev James Wilson, Lanark, | 10.00 |
| R T Wilson, Dundas, | 100.00 |
| J D B ssonnette, | 200.00 |
| Capt Perry, Cardinal, | 25.00 |
| Joan Gray, | 100.00 |
| J M Lumsden, Galt, | 100.00 |
| Mrs E Arnott, Coburg, | 100.00 |
| J Henderson, | 25.00 |
| Albert Whitney, Prescott, | 10.00 |
| Alex Buist, Collingwood, | 100.00 |
| D D Jardine, | 5.00 |
| Jas Kincaid, | 5.00 |
| Mrs McGreger, | 1.00 |
| Mrs McEachren, | 2.00 |
| John McQueen, | 5.00 |
| Jas Taylor, | 5.00 |
| Donald McQueen, | 1.00 |
| Alex Currie, | 20.00 |
| Archibald Smith, | 10.00 |
| Neil Smith, | 5.00 |
| John Smith, | 5.00 |
| Malcolm Smith, | 5.00 |
| Geo H McGillivray, Williamstown, | 50.00 |
| Alex J Grant, Williamstown, | 25.00 |
| Daniel Campbell, | 10.00 |
| D F McLennan, | 10.00 |
| Alex Dingwall, | 4.00 |
| Wm Gray, | 3.00 |
| James Cattanaach, | 2.00 |
| Mrs McLaurin, | 2.00 |
| Wm Smyth, | 1.00 |
| D H McLennan, | 20.00 |
| M Monroe, Alexandria, | 5.00 |
| B Ostrom, | 5.00 |
| Mrs Robb, Whitby, | 10.00 |
| Rev A Currie, MA Sonya, | 20.00 |
| James Hales, Forfar, | 100.00 |
| Mrs Geo Smith, Uxbridge, | 10.00 |
| Mr Geo Smith, | 5.00 |
| Jas Firrest, | 5.00 |
| Thos Long, Port Hope, | 10.00 |
| Friend, | 2.00 |
| Mrs Cassie, | 5.00 |
| Geo Craighead, Seymour, | 10.00 |
| Mr Russell, | 2.00 |
| McLeod & McEwen, Almonte, | 15.00 |
| Jno Paul, Almonte, | 25.00 |
| Dr Thorburn, Ottawa, | 100.00 |
| "Friend", | 10,000.00 |
| W Dale Harris, | 500.00 |
| J B Donaldson, | 100.00 |
| Rev W T Herridge, Ottawa, | 100.00 |
| W M Doran, Iroquois, | 100.00 |
| Jno Burnie, Ventnor, | 15.00 |
| A Barnett, Renfrew, | 1,000.00 |
| Jas Carswell, | 500.00 |
| Senator J R Gowan, Barrie, | 500.00 |
| Benj Tett, Bedford Mills, | 100.00 |
| C L Owen, Campbellford, | 100.00 |
| John Gillies, Carleton Place, | 1,500.00 |
| Thos Ferguson, Eversly, | 100.00 |
| Mrs Mansel, England, | 5.17 |
| Miss Dawes, Lachine, | 250.00 |
| Malcolm McSair, King Cr'k, | 5.00 |
| Miss J E Lewis, Mono Mills, | 505.65 |
| Miss E S Fitzgerald, Niagara Falls, | 50.00 |
| Andrew McClure, Nobleton, | 10.00 |
| R H Preston, MD, Newboro, | 102.15 |
| Jonathan Francis, Pakenh'm, | 400.00 |
| Allan Francis, | 100.00 |
| J H Francis, | 50.00 |
| A Irving, Pembroke, | 100.00 |
| Jas C Cleugh, Sarginson, | 10.00 |
| G H Boulter, MD, Stirling, | 102.00 |
| J E Burgess, Sydenham, | 50.00 |
| Jas Miller, Spencerville, | 500.00 |
| John Miller, | 100.00 |
| Wm Weir, | 50.00 |
| Rev D Watson, DD, Thorah, | 500.00 |
| The Misses Weir, West Flamboro, | 100.00 |
| Alex Fraser, Westmeath, | 500.00 |

| | |
|--|-------------|
| Thos Townsend, Aldershatt, | 100.00 |
| Rev A. McLachlin, do, | 20.00 |
| Prin. G M Grant, DD, Kingston, | 1,000.00 |
| Rev Prof D Ross, Kingston, | 500.00 |
| W A Webster, | 100.00 |
| Miss A M Machar, | 50.00 |
| Rev W B Carey, | 10.00 |
| Mrs S E Macnee, | 250.00 |
| Miss M E Macnee, | 250.00 |
| Folger Bros, | 508.00 |
| J S Patch, | 10.00 |
| W J Mahood, | 25.00 |
| Hon W J Christie, Br'kville, | 250.00 |
| S D Pope, Victoria, B.C., | 30.00 |
| Rev J Goodwill, Charlottetown, P E I., | 170.00 |
| Rev D J McLean, Arnprior, | 50.00 |
| Rv D J Macdonnell, T'ronto, | 500.00 |
| D B Dick, Toronto, | 100.00 |
| John Henderson, Toronto, | 25.00 |
| Jas Thompson, Perth, | 50.00 |
| R'v E D McLaren, Brampt'n, | 30.00 |
| Thos Hall, Campbellford, | 20.00 |
| Rev D D McLennan, Glen-garry, | 5.00 |
| M Leggat, Hamilton, | 200.00 |
| Jas Stewart & Co, Hamilton, | 200.00 |
| Rev D Mitchell, Jersey City N J, | 10.00 |
| J A Cantlie, Montreal, | 112.00 |
| Alex Ewan, Montreal, | 112.00 |
| Arch'd Thomson, Pembroke, | 50.00 |
| Henry Halliday, Pembroke, | 50.00 |
| Mrs Jas Dennistoun, Peterboro, | 250.00 |
| Orr Bennett, Peterboro, | 25.00 |
| Rev G Shore, St Stephen, N B, | 35.00 |
| Rev J B Mowat, DD, Kingston, Int on Sub'n, also the following, | 60.00 |
| Rev Dr Bell, Kingston, | 12.00 |
| A P Knight, | 12.00 |
| J T White, | 6.00 |
| Miss L Macdonald, | 12.00 |
| S Dyde, | 6.00 |
| James Pollie, | 3.00 |
| Mrs H Macdonald, | 6.00 |
| Mrs Fanny Ilsey, | 6.00 |
| Mrs J McCammon, | 30.00 |
| Rev J K McMorine, | 6.00 |
| Colin McArthur, Montreal, | 30.00 |
| Rev Dr Campbell, Renfrew, | 9.00 |
| W H Moore, MD, Brockville, | 15.00 |
| J O'Reilly, Prescott, | 6.00 |
| Mrs G. Blair, Prescott, | 6.00 |
| Rev Jas Bennett, Cote des Neiges, Q, | 6.00 |
| J R McNeillie, Lindsay, | 5.00 |
| H Kent, Toronto, | 30.00 |
| Walter Beatty, Pembroke, | 6.00 |
| Rev D McDonald, Carleton Place, | 6.00 |
| Dr Lane, North Williamsburgh, | 6.00 |
| J McGillivray, Collingwood, | 3.00 |
| D McGillivray, Duntroon, | 1.20 |
| Lizzie Mylne, Creemore, | 1.00 |
| Mr McKinnon Creemore, | 6.00 |
| Total to 30th April, 1888, | \$68,505.17 |

FRENCH EVANGELIZATION.

| | |
|---|-------------|
| Received by the Rev Dr Warden, Treasurer of the Board, 198 St. James St. Montreal, to May 1888. Already acknowledged, | \$21,904.77 |
| Almonte, St Aw's & Appleton, | 25.00 |
| Richmond, Que, Chalmer's, | 10.00 |
| Ventnor, | 6.00 |
| St Stephens, N B, | 20.00 |
| Rev G Shore, St Stephens, N B, | 6.00 |
| A friend, | 1.00 |
| Wm Tait, Kirkwall, | 2.00 |
| Lorn Valley S S, P E I., | 3.00 |
| Mandaumin, S S, | 4.00 |

| | |
|---------------------------------|--------|
| W Guillimburg, St Johns... | 8.00 |
| R F Robertson, Montreal | 5.00 |
| Arnprior..... | 80.00 |
| Pembroke, per Mrs M Irving..... | 80.00 |
| Mrs S H Marshall..... | 50.00 |
| Quebec, Chalmer's ch..... | 50.00 |
| J H Marshall, Woodland... | 10.00 |
| A D Ferrier, Fergus..... | 50.00 |
| Strathroy, St Aw's..... | 50.00 |
| Ottawa, Boys of Bank St SS. | 50.54 |
| Miss E A Thompson, Clark. | 1.00 |
| Mrs R Cunningham, Orms- | |
| town, Que..... | 1.00 |
| R N Walsh, Ormstown..... | 10.00 |
| Renfrew, St Aw's..... | 50.00 |
| Mrs Gowan, Barrie..... | 5.00 |
| Jas Laidlaw, Esquesing..... | 3.00 |
| Jas Black, Cartier, Que..... | 2.90 |
| Hon. S. Creelman, Upper | |
| Stewiacke..... | 2.00 |
| Per Mrs McLaren, Kingston | 3.00 |
| Legacy, Mrs J Cameron, Ot- | |
| tawa..... | 40.00 |
| Avonmore, S S..... | 5.00 |
| French River, N S Pr Mg... | 5.00 |
| Aylmer, per Rev D Miller | 15.56 |
| Rev S Rosborough, Sheet | |
| Harbor..... | 4.00 |
| Wm McPherson..... | 1.00 |
| Molesworth..... | 7.00 |
| Newdale, Man..... | 5.00 |
| Per Mrs A J McFaul, Noble- | |
| ton..... | 2.00 |
| Orms-town..... | 2.00 |
| A Campbell, Annapolis.... | 3.00 |
| L'Original, per J Fraser .. | 14.00 |
| Ste Anne, Illinois..... | 10.00 |
| Mrs J Leask, Greenbank... | 5.00 |
| Beverly..... | 20.00 |
| Portage la Prairie, Knox ch. | 20.00 |
| Whitewood, N W T..... | 5.00 |
| Pakenham, St Aw's..... | 5.00 |
| Erin, Burn's ch..... | 3.00 |
| Ross & Cobden..... | 10.00 |
| Per Rev C A Doudiet..... | 470.79 |
| J McIntosh, Seotsburn, NS. | 5.00 |
| Sarawak..... | 4.43 |
| A McPhie, W Bay Mills... | 1.00 |
| Friends, Niagara, per J. | |
| Fulton..... | 8.00 |
| S S Teacher, Guelph..... | 2.00 |
| A friend, Truro..... | 2.00 |
| Per Rev J McCaul..... | 194.44 |
| Rents..... | 160.00 |
| Sales..... | 149.95 |
| Stratford, Knox ch & S S .. | 85.00 |
| Ottawa, St Pauls..... | 73.00 |
| Per Rev Dr Reid, Toronto :- | |
| Puslinch, Duffs ch..... | 27.00 |
| Delaware, St Aw's S S..... | 4.00 |
| Gladstone..... | 4.00 |
| Priceville, St Columba | 5.00 |
| Bradford..... | 7.00 |
| Ramsay..... | 8.00 |
| Meaford..... | 6.81 |
| Manitowaning..... | 4.00 |
| Springville..... | 15.00 |
| Home Mission Box, Guelph. | 4.00 |
| Brooksdale..... | 13.00 |
| Bellville, St Andrew's..... | 16.00 |
| D L—Caledon..... | 20.00 |
| Burlington..... | 10.00 |
| Indian Lands..... | 13.00 |
| Tayside SS..... | 5.00 |
| Feversham..... | 8.00 |
| Windsor, O St Andrew's... | 12.00 |
| King, St Andrew's..... | 18.00 |
| Paris, Dumfries St..... | 34.60 |
| Aliston..... | 14.01 |
| Carluka..... | 5.00 |

| | |
|----------------------------------|-------|
| Mattawa..... | 5.00 |
| Prescott SS..... | 10.00 |
| Paisley, Knox Ch..... | 27.00 |
| Nichol..... | 2.00 |
| Maple Valley..... | 4.00 |
| Brucefield, Union Ch..... | 36.00 |
| Mrs H R Craigie, Parkdale | 10.00 |
| Weston..... | 7.00 |
| Heathcote..... | 4.00 |
| Brigden..... | 6.00 |
| Oshawa..... | 10.00 |
| London, Knox..... | 15.00 |
| E King..... | 7.00 |
| Essa, W, Burns' Ch..... | 1.00 |
| Weston..... | 3.00 |
| Brantford 1st..... | 10.00 |
| SS..... | 10.00 |
| John Connell, Bervie..... | 5.00 |
| McKillop, Duffs..... | 2.00 |
| Essa First..... | 5.00 |
| Metis..... | 5.00 |
| Manilla..... | 1.00 |
| Port Arthur..... | 15.00 |
| Mitchell..... | 4.55 |
| Richmond Hill..... | 15.00 |
| Thornhill..... | 10.00 |
| Dunn's Ch..... | 3.00 |
| Kilbride..... | 3.00 |
| Per Rev P. M. Morrison, Halifax: | |
| New Richmond..... | 15.00 |
| Rocks..... | 2.00 |
| Lockeport..... | 1.00 |
| Grand River, CB..... | 6.00 |
| Wentworth..... | 2.00 |
| Beq Benj Tupper, Brookfield | 5.00 |
| Middle Musquodoboit..... | 5.10 |
| Truro, St Paul's..... | 30.00 |
| Halifax, St Andrew's..... | 10.00 |
| A Friend, Mabou..... | 4.00 |
| Acadia..... | 10.00 |
| Sydney, St Andrew's..... | 35.00 |
| Georgetown & Montague... | 8.00 |
| Economy & Five Islands... | 5.00 |
| Brookfield..... | 12.00 |
| Clifton..... | 37.85 |
| Boularderie..... | 2.00 |
| H D S, Mabou..... | 1.50 |
| D S McDonald, Mabou..... | 2.00 |
| Richibucto, St Andrew's... | 9.54 |
| \$24,521.44 | |

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|------------------------------|-----------|
| POINT AUX TREMBLES SCHOOLS, | |
| Rev. R. H. Warden, Montreal, | |
| Treasurer. | |
| Already acknowledged.... | \$7067.35 |
| Glenmorris SS..... | 6.00 |
| Montreal, Am Pres Ch SS.. | 25.00 |
| do Chalmer's Ju M S | 25.00 |
| White Lake SS..... | 22.00 |
| Strathroy, St Andrews..... | 10.00 |
| Mrs M G Duclos, Duclos... | 1.00 |
| A Friend..... | 50.00 |
| Anon—Killarney..... | 1.00 |
| Mrs H R Craigie, Parkdale. | 5.00 |
| Fingal..... | 20.00 |
| Windsor, Ont, St Andrew's. | 25.00 |
| Halifax, St Matthew's SS.. | 50.00 |
| Campbellford SS..... | 25.00 |
| Windsor, NS, SS..... | 25.00 |
| Brookfield, NS..... | 4.00 |
| Balderson & Drummond... | 4.00 |
| Montreal, St Gabriel SS... | 50.00 |
| do George Rogers... | 10.00 |
| do A Lady..... | 2.00 |
| do Anonymous..... | 5.00 |
| do per J Bourgoin... | 225.66 |
| H Provost, Repentigny..... | 2.00 |
| Board and Tuition Fees.... | 1194.60 |

| | |
|-----------------------|--------|
| Interest..... | 246.40 |
| Ottawa, Knox S S..... | 50.00 |
| \$9,150.35 | |

| | |
|------------------------------|------------|
| POINT AUX TREMBLES SCHOOLS. | |
| Extension of Buildings. | |
| Rev. R. H. Warden, Montreal, | |
| Treasurer. | |
| Already acknowledged.... | \$3,365.14 |
| Friends in Bryson..... | 3.43 |
| Miss L Vessot, Stanstead... | 10.00 |
| W S Leslie, Toronto..... | 2.00 |
| Balaklava SS..... | 3.50 |
| Montreal Women's M Soc | 1,910.00 |
| Milford & Gay's River..... | 20.85 |
| Spring Hill W F M S (girls). | 30.00 |
| Pakenham S S..... | 5.00 |
| Woodstock, Ont, Knox Ch, | |
| Ladies Aid Society (girls) | 50.00 |
| Misses Ballingall, Ayr, Ont | 10.00 |
| \$5,409.92 | |

| | |
|---------------------------------|------------|
| PRESBYTERIAN COLLEGE, MONTREAL. | |
| Rev. R. H. Warden, Montreal, | |
| Treasurer. | |
| Ordinary Fund. | |
| Already acknowledged.... | \$1,410.36 |
| Brucefield, Union Ch..... | 10.00 |
| Osgoode..... | 10.00 |
| N Georgetown..... | 9.00 |
| Dundee Zion Ch..... | 20.00 |
| Ross & Cobden..... | 10.00 |
| Cornwall, Knox..... | 20.00 |
| Brantford, First..... | 5.00 |
| \$1,494.36 | |

| | |
|--------------------------|------------|
| Exegetical Chair, &c. | |
| Already acknowledged.... | \$3,190.00 |
| Hugh McLennan, Montreal | 25.00 |
| Alex Campbell, do | 25.00 |
| W Drysdale, do | 25.00 |
| \$3,265.00 | |

| | |
|-----------------------------|----------|
| SCHOLARSHIP FUND. | |
| Already acknowledged.... | \$215.00 |
| Dr. F W Kelly, Montreal... | 25.00 |
| Montreal, Crescent St S S | 50.00 |
| E B Greenshields, Montreal. | 50.00 |
| Walter Paul..... | 50.00 |
| Sir G Stephen..... | 50.00 |
| R S Weir..... | 5.00 |
| Hugh MacKay..... | 60.00 |
| Jas Slessor..... | 50.00 |
| Hugh McLennan..... | 25.00 |
| Jas Robertson..... | 50.00 |
| A C Clark..... | 50.00 |
| Geo Hyde..... | 10.00 |
| Hamilton, McNab St..... | 40.00 |
| M. Hutchinson, Montreal.. | 10.00 |
| D Rutherford, Montreal.... | 10.00 |
| Embro, Knox ch..... | 50.00 |
| Wm Drysdale, Montreal.... | 50.00 |
| R Anderson, Montreal..... | 100.00 |
| Peter Redpath, England.... | 70.00 |
| \$1,020.00 | |

| | |
|---------------------------|----------|
| LIBRARY FUND. | |
| Gordon & Egan, Montreal.. | \$ 15.00 |

| | |
|-----------------------|----------|
| SENATE FUND. | |
| Fees for Degrees..... | \$260.00 |

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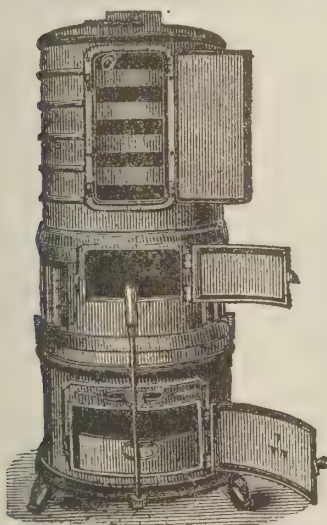
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STAFF.—Principal, Miss Grace Fairley, M.A. certificates with first class honors, Edinburgh: Latin, Greek and English Literature, Miss Fairley; Modern Languages and English subjects, Miss Marion Woollan; Mathematics, Physiology, and English subjects, Miss B. Smith; Art Lectures, Andrew T. Taylor; Piano, Miss M. Sym; Vocal Music, C. G. Geddes; Violin, F. Jehin-Prume; Drawing, Miss MacDonnell; Lady Housekeeper, Miss Labatt.

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| 1880.... 141,402.81.... | 911,132.93.... | 3,881,479.14 |
| 1887. 495,831.54.. | 1,750,004.48 | 10,873,777 69 |

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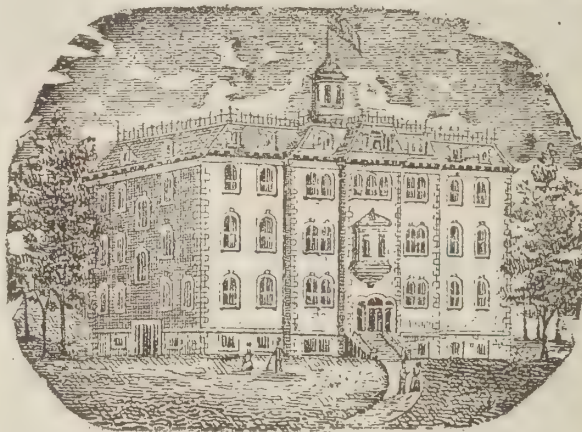
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DOMINION OF CANADA.



JULY, 1888.

OFFICE OF PUBLICATION,
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JULY, 1888.

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The Church of Geneva.

THE EVANGELICAL SOCIETY AND COLLEGE.
PART V.

THE *Société Evangélique*, instituted in 1832, retains its autonomy as an undenominational institution ; it has no organic connection with the Free Church of Geneva, but it is so closely allied to it, doctrinally, and sympathizes so heartily with it in its work, it is convenient to notice it in this connection. Saving its independence of the Church, it resembles the Board of French Evangelization of our own Church in its three branches of work—COLPORTAGE, EVANGELIZATION, and EDUCATION. It employs from sixty-five to seventy-five colporteurs. Their work is spread over thirty-six departments of France, where the reports for a series of years show that the Catholics of that country have received them well and that they have done much good. It has a staff of some fifteen ordained pastors and evangelists, labouring chiefly in the south of France, at the same time that a number of the summer stations in Switzerland and Savoy frequented by travellers are also supplied with stated services. The yearly expenditure of the Society is nearly \$50,000, derived from annual subscriptions—about one-fourth being contributed by Geneva, the remainder is drawn

from other parts of Switzerland, from France and Italy, and largely from Britain and Ireland and the United States of America.

The *Theological College* is worthy of special notice. It has had a very successful career. Not to speak of its founders, Dr. Gausson and Dr. Merle d'Aubigny, it has had a number of eminent men on its staff—Gallard, de Steiger, Hævernick, Pilet, de-la-Harpe, Binden, and others. Rev. Edward Barde, who is now the President and Professor of New Testament Exegesis and Homiletics, is a man of superior culture and learning, and also of unbounded enthusiasm. He was formerly a pastor of the State Church, and is accounted the most eloquent and popular preacher in Geneva at the present time. As a platform speaker he has few equals, and his weekly lectures in his Bible-class draw immense audiences. Rev. L. Ruffet, D.D., Professor of Church History, is also a highly accomplished man, of fine presence and most engaging manner. In all, there are five professors and several assistants. The number of students registered since the college was opened is upwards of five hundred, most of whom became pastors. Ten became foreign missionaries; thirty went to Italy; Geneva, Vaud, and Neuchatel have received about seventy ministers from it—some of them for the National Church. The number of

students in 1886 was sixty-three. The salaries of the professors are small and the college buildings very inadequate, but it is, nevertheless, doing a grand work.

CONCLUSION.—I have dwelt thus long on the history of the Church of Geneva, not only because it had for myself an irresistible fascination, but because I believe it has some interest also for the members of the Presbyterian Church in Canada. We belong to the same family. We have not a few ministers in Canada who claim Geneva as their *alma mater*. In common with the other branches of the Reformed Church, we owe much to Geneva. Would that Geneva and Switzerland might be induced to follow the lead of Canada in one thing: that they could see eye to eye, and for the love they bear to our common Master that they might become one strong, influential organization! The difficulties in the way may be formidable—differences of race and language, political and legal difficulties, and historical associations, but these are not greater than have been met and overcome elsewhere. Geographical proximity and easy means for intercommunication are specially favourable for such an experiment, the compensating advantages of which would far outweigh the sacrifices which it would involve. A united Protestant Church in Switzerland would be the grandest moral spectacle which this lovely country could exhibit to the people of all lands, who come by tens of thousands every year to be charmed by its natural scenery. In some quarters, at least, we know that a proposal of this kind would be entertained. Much of the *odium theologicum* has already disappeared. The National Churches and the Free Churches are on speaking terms. They exchange pulpits. They co-operate to some extent in evangelistic work. It might almost be said that there is absolutely nothing but the figment of "State connection" that presents a formidable barrier to a corporate union of the National Reformed and the Free Churches. It is not Calvin's fault that there are in Switzerland twenty Reformed Churches, each independent of the other. In his eagerness to unite the various Churches of the Reformation, he is said to have remarked to Archbishop Cranmer that, "to promote such an object, he would willingly cross ten seas."

C.

Missionary Cabinet.

MRS. MARY MOFFAT.

MARY SMITH, the wife of Dr. Robert Moffat, was born near Manchester, England, on the 24th of May, 1795. Her father was from Perthshire. Mary was the eldest child and only daughter. She had three brothers, one of whom died in youth. John went to Madras as a missionary, and after nine years of earnest work was drowned at sea. James died recently in the United States. Mary's parents were both pious. She was sent to the Moravian School at Fairfield, near Manchester, and there she first felt the impulse of the missionary spirit, which soon took full possession of her soul. Young Robert Moffat, at this time head gardener in Mr. Smith's nursery, had come under the spell of the Methodist preachers in that neighborhood, and the result was an earnest desire to consecrate his life to the cause of missions. In due course his application to the London Missionary Society was accepted, and he was ordained on the same day with John Williams and seven others and appointed to go to South Africa. Before this there had sprung up an attachment between him and Mary Smith, but owing to the opposition of her parents, Moffat left England a bachelor. He had not been long, however, in the mission field before the hearts of the parents relented. Mary obtained their consent to follow her lover, and in September, 1819, she sailed for Cape Town, where she was met by Mr. Moffat, and on the 27th of December they were married. In her first letter from the Cape she said:—"Before I bid adieu to home, with all its delights, I calculated upon a life of hardships, toil, shame and reproach, and now my soul can bid it welcome for the sake of Christ." She had not over-estimated the trials that awaited her in the wilds of Africa. In April, 1820, after a tedious journey of some 750 miles in an ox-cart, the young couple arrived at Lattakoo, afterwards called *Kuruman*, and commenced their life's work. The desire of Mrs. Moffat's heart had long been "that she might spend her days at Latakoo," and so here she is. "I could not but exclaim, she writes, "Is not this the finger of God? I feel an honour conferred on me which the highest of the kings

of the earth could not have done me, though my situation may be despicable and mean indeed in the eyes of the world. I am remarkably happy, though the present place of my habitation is a single room, with a mud wall and a mud floor." If that had been her only discomfort she would have had small cause to complain, but the Bechuanas, by whom they were surrounded, were little, if at all, above the beasts of the forest in the scale of existence. They were not even idolaters; they had no conception of a God at all. They had to be taught cleanliness, how to make garments for themselves, and, what was still more difficult, was to induce them to wear them. They were incorrigible thieves. Mr. Moffat was frequently called away to great distances to visit other stations. At such time the chief responsibility of the mission devolved on Mrs. Moffat, who managed the affairs of the mission as well as her husband could have done. In addition to this there was the difficulty of bringing up her own family of nine children in such surroundings. They had to be sent to Capetown to finish their education, and on several occasions Mrs. Moffat went with them. Among the perils to which they were frequently exposed was that of war and invasion by other savage tribes. Years of toil and anxiety passed with scarcely any apparent results, but at length a change began to appear, "like that in the sky before the dawn of day." In 1829 a marvelous awaking began. In a few months the whole aspect of the station was altered, the meeting-house was crowded, and "instead of heathen orgies there were heard songs of Zion and the outpouring of impassioned prayers, and the dirt and indecency of heathen costume were exchanged for cleanliness and European habits of clothing." At this time the first converts, six in number, were baptized and admitted into the communion of the Christian Church. In 1835, from the effects of the hot climate and the strain of overwork, Mrs. Moffat was prostrated with sickness and brought very near the gates of death. Towards the close of 1838 Moffat took his family to Capetown, hoping to get his *Sechuana* New Testament printed there, but failing in his efforts, they proceeded to England, where they remained nearly four years, being everywhere received with the greatest enthusiasm. Soon

after their return to Kuruman, in 1845, their eldest daughter, Mary, was married to David Livingstone, and shared the dangers and adventures of that great missionary for seventeen years, when she was laid to rest on the banks of the Zambesi. In 1870 Dr. Moffat retired from the mission field and brought his family "home" to Old England. Mrs. Moffat died in London on the 10th of January, 1871, after having borne the heat and burden of fifty-one long years in Africa. Dr. Moffat, referring to his bereavement in a letter to a missionary friend, said of her: "She has gone to the many mansions to which she has been daily looking forward, with the full assurance of faith for more than sixty years. She never knew what it was to have a single doubt or fear as to her eternal happiness." The grand old missionary was gathered to his fathers in 1883, in the 88th year of his age, and was buried by the side of his wife in Norwood cemetery. They sleep well. Few missionaries in any country have been privileged to witness in measure so abundant the fruits of their labours. And now, "They continue the higher service in the Master's more immediate presence, where work and weariness are no longer united."

Household Words.

HIS NAME IS PRECIOUS.

HE whom the Father gave us is called, by Him who sent him, Jesus, because he saveth his people from their sins. To the ungodly, the sinner and the professed unbeliever, this blessed name is as nothing, and is often, to such, an object of intense hatred. There are some too, strange as it may appear, who "have tasted that the Lord is gracious," to whom this name is not the dearest of all names. These persons, though members of the Church of Jesus Christ, show by their continued indulgence in palpable sins by their lack of enthusiasm for Jesus, by their feeble imitation of his life, and their want of humility, that they have never realized as they should, the "exceeding sinfulness of sin," the excellence of the righteousness Christ brought to earth, nor the fact that Jesus is the Saviour to save us, not *in* our sins, but *from* our sins. These know but little of a broken and a contrite heart, and scarcely know what it is to love the Saviour. It is not they who sing with the heart,

"How sweet the name of Jesus sounds
In a believer's ear!"

But to a multitude that none but God can number, who have been redeemed from sin, renewed in the likeness of the glorified Saviour, illuminated and sanctified by his Spirit, who daily in word and in deed renounce the world, the flesh, and the devil, and follow Jesus, and keep his commandments, his name is precious. In his blessed communion desire is quickened within them, and they long to be like him and see him as he is, and to worship the King in the beauty of holiness. His life is in them, the well-spring of their being, and their love and hope in him are the inspiration of their life. All they have and hope to be they owe to him. His name to these is precious. How precious? None but those who love him know. His name will refresh their souls in death and be their song in eternity.

TRY IT.

When S. T. Coleridge was asked. Can you prove the truth of Christianity? he answered, "Yes; try it." We do not underrate the other evidences of Christianity. To many, they are altogether convincing. But the evidence which is always convincing, is simple experiment. Let a man honestly try the power of religion in his own life, and the result will always be satisfactory. Did any man ever live a truly religious life, and afterwards regret it, or doubt the power and truth of religion? There is no such case on record. Men often have doubts about the truth of religion because they do not fairly weigh the evidence. Bishop Butler well said: "If there are any persons who never set themselves heartily and in earnest to be informed in religion; if there are any who secretly wish it may not prove true; and are less attentive to evidence than to difficulties, and more to objections than to what is said in answer to them, these persons will scarce be thought in a likely way of seeing the evidence of religion though it were most certainly true and capable of being ever so fully proved. It may be just as true that a certain medicine will cure a certain disease, as that the three angles of a triangle are together equal to two right angles. But it cannot be proved in the same way. To know that the medicine will cure the disease, you must try it. So a man may satisfy himself of the power and truth of religion. Let him try it. Christianity is the cure for sin. The man that fairly tries it will be satisfied. The evidences of religion are many, and when taken together are conclusive; yet the truth of religion cannot be demonstrated by the mathematical process. The subject does not admit of this kind of proof, but it does admit of proof quite as satisfactory; proof as convincing as that food will satisfy hunger, and sustain strength and life. "If any man will do his will, he shall know of the doctrine whether it be of God."

When a man has honestly and thoroughly tried religion and found it worthless, let him discard it. Such a man has nowhere been found.

REJOICE ALWAYS.

Good friends, you may be sure of this, that God never sent a trial so bitter that a genuine, Christ-filled Christian could not suck some honey out of it. God does not expect us to be callous under trial, nor ask us to make merry at a funeral; but away down deep under the tempest of trial he offers to implant in us a calm sober satisfaction—a serene sense that whatever he does is right; a sweet sense also of Christ's presence, and a delight in the smile of his countenance. This joy underlies the griefs of life and the disappointments, just as there is a profound peace in the depths of the Atlantic, while hurricanes are tossing its surface into foam.

Our happiness arises from what we are, not where we are. If we take Christ at his word when he says: "I am with you always," then we can rejoice in him always. That kind of joy is more than a privilege; it is a duty. Our Master commands us to rejoice evermore; to be wretched, therefore, is a sin. It dishonours our Lord, as every act of disobedience does. Spiritual joy is a sign of heart-health. Spiritual depression is an evidence of disease. When a baby moans and frets and cries, the mother says: "Something is wrong; this child is not well." Must not our loving Master, who is wiser and gentler than all mothers, regard us as disordered and out of harmony with him when we become sulky or morose, complaining and wretched? We all expect to be happy when we reach heaven. Why not now? Why parse heaven in the future tense so perversely? It is a state, a condition of soul as well as a locality. The possession of Christ is the beginning of heaven, and the more we have of him here, the more we shall have of him up yonder. Those who open every door and window of the heart to him, will find the same light and joy streaming in which shall constitute the bliss of the New Jerusalem. Wherefore, "again I say rejoice!"—*T. L. Cuyler.*

MAKE IT RIGHT.

There are few persons who are not conscious of having wronged their fellow-men. They may dispute it, or deny it; but they know that it is true, nevertheless. The question then arises. What should be done? There are many who know the wrong, but will not admit it; there are others still who both know and admit the wrong-doing, but who take no steps toward repairing the mischief they have wrought, or undoing the wrong which they have done.

Strictly speaking, the wrong act done can never be undone; the wrong word said can not be unsaid; but no man who has been guilty of wrong should rest satisfied until he has done his utmost to make suitable reparation.

If he has wronged his neighbor pecuniarily, let him make restitution, not in scriмпied and scanty measure, but liberally, heartily and ungrudgingly. Let him restore four-fold. If

he has said wrong things, let him promptly and openly recall them. Let his apologies be as distinct and hearty as his accusations have been. Let him in a manly and Christian way, so far as in him lies, remove all occasion of grievance. Let him see to it that the false impressions he has given be corrected, that the slanders which he has uttered be recalled. Thus, and thus only, can he win back the love he has forfeited, and hope to receive the blessing of the Lord whom he has offended.

WHOSOEVER WILL.

Perhaps you may have heard the explanation of the word *whosoever* given to a ploughman by a friend who was reading a tract to him, when he stopped him to ask what *whosoever* meant, and he replied "whosoever, that means you, me, or anybody else." Thus you can have no doubt that this invitation is addressed to you. Whatever you may have or whatever you may lack, you are a *whosoever*, and God calls upon whosoever will to take the water of life freely. In these words there is an unmistakeable call to everyone who hears them. They cry 'anyone, every one who will, let him take the water of life freely.' Dear reader, if whosoever means any one and every one, it will include you. There is just one little limit put on the whosoever, if indeed we may call it a limit; it is found in the next word, *will*. *Whosoever will*: it is necessary that you should be willing. God will not thrust salvation upon you whether you will or not. He requires that you should be willing to have it. The great question is, Are you willing to be saved? Are you glad to receive at once the righteousness of the Lord Jesus." Many men instead of taking salvation freely from God are coming to Him with a price in their hands and striving to make a bargain with Him. God offers us salvation without money and without price, and if we will not receive it freely we cannot have it at all.

"Ho! ye that thirst, approach the spring
Where living waters flow:
Free to that sacred fountain all
Without a price may go.

N. Zealand Presbyterian.

THE PRECIOUS BLOOD OF CHRIST.

At Gibraltar the English have a strong fortress cut in the rock. It is protected by very powerful guns, and a garrison of soldiers, some of whom are always on the watch.

One night a sentry on duty in a gallery cut in the rock, saw a dark figure coming towards him.

"Who goes there?" he cried.

"A friend."

"What is the password?"

"The precious blood of Christ."

Strange words! they were spoken by mistake. The next moment the new-comer recollected himself, and gave the right password. He was a Christian man, and his mind was

so full of joy in thinking what he had just heard at a Gospel meeting, that these words came to his lips unintentionally. But they had a work to do for God. They echoed through the gallery in the rock, and reached the ears of another sentinel who was just then burdened with a sense of sin. They came to him as a message from heaven, and brought him peace with God.

A NEGLECTED DUTY.

No man has any right to manage his affairs in such a way that his sudden death would bring burdens and losses on other people. There may be rare cases where a man really cannot help entanglements, or where, from inexperience, or lack of judgment, he has brought his affairs into such a state that the interests of others depends upon his life; but he should make all possible haste to extricate himself from such a position. Honour and honesty demand that he should so conduct his business that his death should cause no one to be wronged. And as to dying, although all men everywhere believe that every other man will surely die, yet they unite in thinking that they themselves are exceptions to this rule; or, at least, they act as if they thought so: this is radically wrong. It is every man's duty, in every transaction in life, to be influenced by the fact that at any day or at any hour he may die.—*Selected*.

Every sin is a forsaking or turning from the Lord, and is evil in its nature, bitter in its consequence.

The Gospel teaches men to feel sin, and believe unto righteousness. Faith will carry heaven in one hand, and hell in the other: heaven as purchased, hell as deserved.

When believers go halting, the fault is in the walker, and not in the way. A cripple will limp on the smoothest pavement.

Prayer is the breath of a new-born soul which wants to draw the air of heaven, and to live in its own proper element.

Nothing can be laid for a foundation of pardon but Christ alone, His blood and righteousness.

The best thing to give to your enemy is forgiveness; to an opponent, tolerance: to a friend, your heart; to your child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.

The Golden Calf.

JULY 8. B.C. 1491. Exod. xxxii : 15-26.

Golden Text, I. John 5 : 21.

AFTER God's covenant with Israel had been ratified, as we saw in our last lesson, he commanded Moses to come up to him, into the mount, where he would receive from him the tables of the law, Ex. 24 : 12. Moses left Aaron and Hur to attend to necessary business in his absence, and, taking Joshua, he ascended the mount, where he remained forty days, Ex. 24 : 13, 14, 18. The Israelites grew impatient, spake disrespectfully of him, 32 : 1, sent no one in search of him, or if they thought him dead, certainly did not mourn for him. Neither did they ask advice from Aaron or Hur, but instead, boldly told Aaron to make them gods, v. 1. He consented, provided they would bring him all the golden ear-rings of their women, v. 2, thinking perhaps, that this might not be readily agreed to. However, they brought the jewellery, and Aaron made of it, a golden calf, which the people worshipped. The calf was one of the gods of Egypt, called Apis. The Lord warned Moses, v. 7, and if it had not been for his intercession, Israel had then been destroyed, vs. 10-14. V. 15, *turned*—from interceding to go down. *Testimony*—law—tables—of stone, the work of God, Ex. 31 : 18. V. 17. *As they shouted*—the usual accompaniment of idolatrous worship, 1 Kings 18 : 28. V. 18, *for mastery*—not the shout of a victorious army, *overcome*—defeated. V. 19. *Moses' anger*—a righteous indignation, Eph. 4 : 26—*waxed hot*—was intense—*brake them*—the people had broken the covenant, they were not worthy of this holy law, Amos 8 : 11-12. V. 20, *burnt it*. It had probably a wooden core, which had been covered by thin plates of gold. The wood was burnt, and the gold filed or beaten to pieces. Deut. 9 : 21, *drink of it*—a mark of contempt for such a god. V. 21. *What did*—Moses knew that Aaron had been forced to act as he did. V. 24, *there came out*—the result of my work was this calf. V. 25. *Naked*—R.V. “were broken loose” from the submission they owed to God, *unto their shame*—proclaiming themselves ingrates to their Divine protector, and to Moses, their devoted leader. V. 26, *the Sons of Levi*—Moses' own tribe, who were first to repent of their sin, Ex. 2 : 1. V. 27. *Slay*—Deut. 33 : 9. The severity of the punishment shows God's hatred of idolatry, 1. Cor. 6 : 10. Men may be guilty of idolatry, when they love anybody or anything more than God, Eph. 5 : 5; 1 John 5 : 21. Aaron should have dared to stand alone for God, at any cost, like Paul, Acts 20 : 23-24; Dan. 3 : 17, 18; 6 : 10. We show ourselves to be on the Lord's side when we obey his word, John 15 : 15. Israel was saved by Moses praying for them, we are saved also only through the intercession of Christ, the One Mediator, 1 John 2 : 2.

God's Presence Promised.

JULY 15. B.C. 1491. Exodus xxxiii : 12-23.

Golden Text, Matt. 28 : 20.

THERE was mourning in the camp of Israel. Three thousand of the leaders of the rebellion against God had been slain by the Levites. The next day, Moses assembled the people and reproached them for their great sin, 32 : 30. But he did not drive them to despair. He promised to try to make atonement for them. He went back to the mount, and confessing their guilt, he pleaded for them. If God would not forgive, he did not wish to survive, ch. 32 : 31, 32. The Lord answered by commanding him to lead the people as before, but he himself would not go up in the midst of them, and as they have sowed, they shall reap. He will yet visit their sin upon them. An angel will now go before them, but not himself. A beginning of punishment is inflicted, a plague by which many suffered, chap. 32 : 33-35. Israel was deeply grieved at this answer, ch. 33 : 4, and Moses moved the “tabernacle” away from the camp, to show the people how deeply they had offended. The cloudy pillar by resting upon it, showed God's approbation of this removal. V. 9, *whom Thou wilt send*—Moses wanted no other angel than the great angel of the covenant, Jesus Christ, for a leader—*by name*—as Christ said, he knows his sheep, John 10 : 14—*Thy people*—Deut. 9 : 26. V. 14. *My presence*—manifested by the glory of the Lord in the tabernacle, ch. 40 : 34, 35. *Rest*—peace in Heaven of which Canaan was a type. Moses never entered Canaan, yet God's promise was fulfilled, Dan. 12 : 1. V. 17, *this thing also*—God himself remaining with his people, v. 16—*found grace*—Israel is forgiven for the sake of Moses, as we are forgiven for the sake of Christ, Acts 15 : 11; Rom. 3 : 23. V. 18. *Show me thy glory*—Moses' prayer being heard, he is emboldened to ask something more. Comp. Abraham pleading for Sodom, Gen. 18 : 23-32. God encourages this boldness, Heb. 4 : 16. Make thy glory visible, and enable me to look upon it. V. 19. *My goodness*—this is an aspect of God that men can see, and ought to see, Ps. 34 : 9, *the name*—ch. 34 : 6. *I will be gracious*—God's sovereignty affirmed. He is not accountable to any man for the bestowal of his favours, Rom. 9 : 15. V. 20. *Thou canst not*—only in Heaven can we see God as he is, 1 John 3 : 2. A sinful man could not see God and live, Hab. 1 : 13. V. 21. *In a cleft of the rock*—type of Christ, 1 Cor. 10 : 4; Cant. 2 : 14. God himself protects those who are thus hidden. *My face shall not be seen*—afterwards, as on the Mount of Transfiguration, Moses did see his face, Matt. 17 : 3. Thus Christians in glory will find in Christ's presence “fullness of joy and pleasures for evermore,” Ps. 16 : 11.

Free Gifts for the Tabernacle.

JULY 22. B.C. 1491. EXOD. xxxv : 20-29.

Golden Text, 2 Cor. 9 : 7.

MOSES went again alone to the top of the mount, bringing up with him two new tables of stone. The Lord fulfilled his promise, by proclaiming his name before his servant, ch. 34 : 3-8. Moses remained once more forty days there with God, being miraculously sustained, without food or water. He then brought down the tables with the Ten Commandments engraved upon them, ch. 34 : 28. He told Israel what the Lord had commanded about the building of the tabernacle and what was wanted for it. V. 21, *whose heart stirred him up*—the offerings were voluntary. There was no canvassing for gifts. God loves a cheerful giver, 2 Cor. 9 : 7. Moses was not to accept unwilling contributions, Ex. 25 : 2—they brought—Moses had not to send for the things wanted, Mal. 3 : 10—*tablets*—armlets. Every one gave according to what he had, 2 Cor. 9 : 12. V. 23, *fine linen*—goat's hair—those who had no gold gave other things according to their ability. Goat's hair was used to make the curtains of the tabernacle. *Skins of rams*—every gift was acceptable, if given in the right spirit, although it might not be of any great value, Luke 21 : 4. V. 24. *Shittim wood*—the black acacia of Arabia (calmet). V. 25, *wise-hearted women*—skilful women—*did spin*—spinning and weaving then were altogether done by hand, with very rude and simple tools. The more wealthy gave finer materials, purple, scarlet, and fine linen; the poorer ones spun coarser stuff such as goat's hair, but all seem to have done what they could. This made the gifts acceptable, irrespective of their value. V. 26, *the women*—mark how God honours these women, by recording what they did as an example. It will be told for a memorial, Matt. 26 : 13. Long after, Nehemiah likewise told about the devotion of the daughters of Shallum, who helped their father to build the walls of Jerusalem, Neh. 3 : 12. See also Phil. 4 : 3; Rom. 16 : 3. V. 27. *Onyx stones*—a kind of agate—*stones to be set*—to be mounted. *Ephod*—a priestly garment worn while officiating. It was ornamented at the shoulders by two large gems, on which were engraved the names of the twelve tribes of Israel, Ex. 28 : 6-9—*breast plate*—also called “pectoral,” a piece of embroidery, ten inches square, Ex. 28 : 15, set with four rows of precious stones on each of which was engraved the name of one of the tribes. V. 28. *Spice, &c.*—see Ex. 25 : 6. V. 28. *Willing offering*—whether of materials, more or less rich, or of work. Such offerings were and are still acceptable in the sight of God. Everyone can do something for God, and every one ought to do it. Such offerings are as much worship as praise or prayer. But first, let us give ourselves to the Lord, 2 Cor. 8 : 5.

The Tabernacle.

JULY 29. B.C. 1490. EXOD. xl : 1-16.

Golden Text, Rev. 21 : 3.

GOD had shown Moses, when he was on the mount, an exact pattern of the tabernacle he was to build, Ex. 25 : 9-40. From this plan, he had prepared every part of it, and it was now ready to be set up. The tabernacle was an oblong tent about 45 feet long by 15 feet wide, and 15 high. It was divided in two unequal parts by a very rich curtain, hung on Shittim wood, covered with plates of gold. The smaller room was exactly 15 feet square. It was called the Holy of Holies. There the ark was kept, no one could enter it except the high priest, and he only on the day of atonement. In the larger room, called the Holy place, were placed the tables of shew-bread, the golden candlestick, and the golden altar of incense. Only the priests could enter it. Around the whole structure was an enclosure 150 feet long by 75 feet broad. In this court stood the altar of burnt-offerings and the laver for the use of the priests. Only the Levites and priests could enter this court. V. 1. *The first day*—the Jewish New-Year's day—*the first month*—Nisan made the first of the sacred year at the coming out from Egypt, Ex. 12 : 2. V. 3, *the ark of the testimony*—a box of Shittim wood, Ex. 37 : 1, covered with plates of gold, 3 feet 9 inches long by 2 feet 3 inches wide and 2 feet 3 inches deep. It had four rings of gold on each side, through which poles were put when it had to be moved. It contained the tables of the law, Deut. 10 : 5, the rod of Aaron, and a golden pot full of manna, Heb. 9 : 4. Figures of cherubim were placed over the lid. The top of the ark was called the “mercy-seat,” because the glory of God rested, upon it, Ex. 25 : 19-22. *Cover the ark*—hide it behind the veil—*the table*—Ex. 25 : 23. V. 7 *the laver*—a large brass vessel in which the priests washed, Ex. 30 : 18-21. V. 9, *anointing oil*—a mixture of oil and precious perfumes, Ex. 30 : 23-25. V. 10, *sanctify*—set apart for holy use. Thus God is said to have sanctified the seventh day of the Creation, by setting it apart as a blessed day, Gen. 2 : 2, 3. V. 12, *wash them*—a symbol, teaching us to be acceptable to God; men must be washed of their sins in the blood of the lamb, Ps. 24 : 3, 4. V. 15. *An everlasting priesthood*—type of that of Christ, Heb. 7 : 24, 25. Nearly everything about the tabernacle was symbolical of things yet to come. The Jewish dispensation was a type and shadow of the Christian, Col. 2 : 16, 17; 1 Cor. 10 : 1-6; Heb. 9 : 9-14. V. 16. *Thus did Moses*—in all things, the small as well as the great, men should conform to God's command, Matt. 7 : 21; 12 : 50. God's house is a holy place, and we should enter it with becoming reverence: God's service is a solemn act of worship, and those who worship God must worship in spirit and in truth.

Ecclesiastical News.

SCOTLAND:—The Earl of Hopetown has again been appointed Lord High Commissioner of the General Assembly of the Church of Scotland.

The state of the Highlands may receive attention from both the Established and Free Church Assemblies. The Confession of Faith may also be looked at; but the mind of the Church is not yet ripe for careful revision. The Free Church Assembly meets this year in Inverness, with Dr. Aird as moderator. There has been a decrease of \$23,000 in the Sustentation Fund of this Church for the past year, but an increase of \$550 in the Foreign Mission scheme. Professor Candlish, at a meeting of the Free Presbytery of Glasgow, moved that the Presbytery petition Parliament against the bill for legalizing marriage with a deceased wife's sister. Rev. Andrew Melville, of St. Enoch's Free Church, Glasgow, who bears the name of the celebrated reformer from whom he is directly descended, has received the degree of doctor of divinity from Glasgow University. Rev. Dr. Somerville, of Free Anderston Church, Glasgow, has been presented with a Bible and address on the occasion of his ministerial jubilee. The Synod of the U. P. Church met in Edinburgh on Monday, May 7, when Dr. Schoolbred was elected moderator. The total membership of the Church for the past year has been 182,170, showing that only 107 members have been added in one year to 600 congregations. The total congregational income reported for 1887 has been \$1,590,000, or \$20,430 less than that reported for 1885, and \$11,600 more than that for 1886. The Synod has given up the missions in both Spain and Japan, notwithstanding that the effort to raise \$100,000 for foreign missions has been successful. Mr. Spurgeon, owing to the strain which has been upon him for some time past, is suffering from ill health; but he has finally decided not to rejoin the Union. The report for the original Secession Church shows an increase in the funds of \$415 over last year. We have to record the deaths of two ministers of the same name:—The Rev. Malcolm MacGregor, of Newton Parish, who died suddenly on the morning of Sabbath, May 13th, and Rev. Malcolm MacGregor, of Free Church, Ferintosh, assistant and successor to the great "Apostle of the North." During service in the Park Church, Glasgow, Rev. Cowper Thompson, at one time assistant to the late Principal MacFarlane, suddenly expired. Rev. Mr. Williamson, of Kirkmaiden, has died in his 83rd year. News has arrived that Bishop Parker, of Eastern Central Africa, and Rev. Mr. Blackburn have died near Albert Nyanza. The state of this country is far from satisfactory yet.

G. D.

ENGLAND.—The Synod of the Presbyterian Church of England closed on the 4th of May. Its proceedings were conspicuously harmonious and practical. There were no lengthened debates. Cases that threatened to be tedious and irritating were disposed of quietly in committee. The most important matter of business was the report of the committee on the Church's relation to the Confession of Faith. The committee submitted a brief and comprehensive statement of fundamental doctrines or "Articles of Faith," which they recommended to be sent down to Presbyteries for their consideration, with a view to their careful examination, and that they may give such suggestions as they may see fit for amending the same, as well as to indicate the manner in which it may be most advantageously used. The document in question consists of twenty-three articles, containing in brief all that is supposed to be essential in the system of doctrine contained in the Westminster Confession, constructed in simpler language and more easily to be understood by the people generally. The retirement of Dr. Chalmers from the principalship of the College, and the appointment of Dr. Dykes, of Regent Square Church, as principal, and to the chair of the Barbour professorship, were also matters of great importance, and the Church is to be congratulated in having secured the services of one who has been so eminent as a preacher and so successful in every department of Church work as Dr. Dykes, to occupy this position of high responsibility. Dr. Munro Gibson opened the conference on the state of religion. Dr. Donald Fraser presented the report on the Sustentation Fund, and announced that the equal dividend of \$1,000 had been sustained. All the funds of the Church are on a sound basis. The foreign missions of this Church are chiefly confined to Amoy, Swatow, and Southern Formosa, in China. The number of ordained missionaries is 17, of medical missionaries 7, and missionary teachers 2. There are 75 native pastors, 98 evangelists, 36 theological students, 13 unmarried female teachers, 41 organized congregations, 75 not yet organized, 3,528 communicants. The annual expense of maintaining these missions is about \$67,500, and they represent a work, in extent and influence, second to none in the Chinese Empire. The "May Meetings" were observed in London with undiminished interest. The Church Missionary Society reported on income of \$1,106,650; the Methodist Society had received \$659,000; the income of the Baptist Missionary Society was larger than in any previous year. The gross revenues of the B. and F. Bible Society were \$1,250,000 and the circulation of Bibles and portions, 4,206,032. The receipts of the Tract Society were upwards of a million of dollars—the total issues of books and tracts for the year being 76,061,052. Although 116 millions of copies of the Bible, in whole or in part, have been circulated from first to last by this one

British Society, it is as yet only on the threshold of its labours. At the present rate of distribution it is computed that it would take 600 years to complete its work.

IRELAND.—The last issue of the *Witness* to hand is almost filled with notices of the centenary of the birth of Dr. Cooke. A sermon of Cooke's is printed; an account of all the biographical notices known to the writer is given, amounting to ten; that by Dr. Blackwood, of Philadelphia, is not mentioned; a life of him for the young, by Rev. T. Hamilton, D.D., is also given, and much more. Also, in the *Presbyterian Churchman* a fine article on Dr. Cooke and missions, from the pen of Dr. Potter, appears. The report of the centenary proceedings has not yet come to hand. Two deaths are reported, both old men, yet the one was more than 20 years longer in the ministry than the other, and the elder had not retired from active duty, while the younger had. Adam Montgomery was ordained in January, 1830, full 58 years ago. All these years he was the pastor of Ballycairn, a country congregation in the neighborhood of Belfast. He was clerk of the Presbytery of Belfast in 1841, we do not know how much earlier, and he was clerk until his death. A number of years ago all country charges were cut off from the Presbytery, but Ballycairn was left while the old man lived. He was the senior minister of the Presbytery next to Professor Killen, and one of the oldest in the Church. Thirty-eight years ago James Orr was ordained in Newmills, near Banbridge, Co. Down. He was a native of Kilraughts, Co. Antrim. Until almost a year ago he was in active duty, and his record as a minister is a good one. His wife was a sister to the late Dr. Richard Smyth, M.P. Four brothers of the Smyths were in the University, three of them being still alive, and two sisters were married to ministers. Mr. Orr's eldest daughter is the wife of an Episcopal minister. Before this will be in type the Assembly will have met. No doubt Rev. R. J. Lynd, of May street, the church built for Dr. Cooke, will be moderator. As an orator he is worthy of being Cooke's successor.

H.

UNITED STATES.—The meeting of the 100th General Assembly of the Presbyterian Church at Philadelphia last month was an occasion of great interest. It was opened with an eloquent sermon by Dr. J. T. Smith, the retiring moderator, who at certain points in his discourse was vigorously applauded. Dr. Charles L. Thompson, of Kansas City, was elected moderator for the current year. The "Field day" of the Assembly was that which was set apart for the centennial celebration, when a succession of popular meetings was held in two of the largest available halls in the city, which were packed to their utmost capacity by eager audiences, who listened with rapt attention to addresses on Presbyterianism

past and present, Calvinism and Religious Liberty, Theological Education, Home and Foreign Missions, Sunday-school Work, Temperance and other important and interesting subjects, which were discussed with masterly ability and in many instances with rare eloquence—if at times unduly prolonged. Prominent among the clerical representatives were the Venerable Dr. McCosh, of Princeton, Dr. John Hall, Dr. Howard Crosby and Dr. Paxton, of New York, Drs. Cuyler and Van Dyke, of Brooklyn, Pomeroy, of Cleveland, Nicolls, of St. Louis, and Geo. P. Hays, of Cincinnati. The eldership was well represented by such influential men as Governor Beaver, of Pennsylvania, Ex-Governor Pollock, Chief Justice Strong, Judge Williams and George Junkin. For the first time in the history of this Church, an elder was appointed as vice-moderator, and at more than one sederunt occupied the moderator's chair. This honour conferred on Governor Beaver was interpreted by some as foreshadowing a new regime. The Home Mission Committee reported the largest sum ever contributed for this cause on this continent, \$783,627—the number of missionaries employed being 1,486. The Women's Society contributed no less than \$226,092. For Foreign Missions the receipts were \$901,190, and for the Centennial Ministerial Relief Fund, close on \$600,000, with more to follow. The Assembly declined to put its imprimatur on the new revision of the Bible until it shall be some time longer tested by public opinion. The exchange of courtesies with the Southern Presbyterian Church was very cordial, but gave no promise of an incorporating union just now. Rev. Lyman Abbott, D.D., who succeeds the late Henry Ward Beecher in Plymouth Church, Brooklyn, is the son of an illustrious father, the late Jacob Abbott, and was born in 1835. He entered the Congregational Church in 1860, and is an able and eloquent minister, although he is said to be an apostle of "Conditional Immortality." He still retains the editorship of *Christian Union*.

CANADA.—The Hon. James Ferrier, of Montreal, died on the 30th of May in the 88th year of his age. A native of Fifeshire, Scotland, he came to Canada in 1821, and for half a century occupied a very prominent place in society. In a short time he amassed a handsome fortune and retired from business, devoting the remainder of his life to the welfare of his fellow-citizens. There was scarcely any public office of honour that he did not fill worthily in the course of his long life—Mayor of Montreal, a senator of the Dominion, member of the Legislative Council of Quebec, Chancellor of McGill University, the president of railway and insurance companies, a colonel of militia, etc., etc. He was born and brought up a Presbyterian, but connected himself with the Methodist Church in Canada, of which he became one of the leading spirits. At the time of his death he was perhaps the oldest super-

intendent of a Sunday-school in the world. The Bible Society and temperance associations always found in him a true friend and supporter. The St. James Street Methodist Church, of which he laid the foundation stone nearly fifty years ago, and which has since been the centre of so much Christian activity, was closed last month, and its historic site is to be occupied with a pile of mercantile offices under the management of the Methodist Church—an innovation which the real estate fraternity look upon with astonishment.

FRANCE.—The annual report of the McAll Mission shows the receipts for the past year from all sources to have been \$77,000. Great Britain contributed \$34,000; the United States, \$25,000; France and Switzerland, \$15,000; Canada, \$1,000, and Australia, \$200. Fourteen new stations were opened, making a total of 113. It is said that some Americans have undertaken to build three large churches in different quarters of Paris for the use of those who now regularly frequent the mission halls.

YOUNG MEN'S CHRISTIAN ASSOCIATIONS.—The eleventh International Convention will be held in Stockholm, the beautiful capital of Sweden, from August 15th to 20th, and is expected to be an occasion of great interest. There will be over seventy delegates from the United States and Canada. It is interesting to notice the spread of the Young Men's Christian Associations. Founded by George Williams, June 6, 1844, with a membership of twelve persons, the associations to-day number thirty-five hundred, with a membership of over two millions, spread through Europe, America, India, Japan, China, Africa, West India Islands, Madagascar, every part of the globe. In America alone there are a thousand associations, and over one hundred and fifty thousand members. Great Britain has six hundred and sixty-eight associations, and Germany six hundred and twenty-eight. The first Swedish association was organized in 1884. It occupies a fine building, including lecture hall, gymnasium, a well-stocked reading-room and a splendid library.

Our Own Church.

IT will be our aim this month to give a condensed summary of the proceedings of the General Assembly, reserving for future numbers of the RECORD such details of the reports of the different committees as our limited space will permit. In the meantime, we invite the attention of the ministers, and especially the missionary

ministers, to the offer made by us last month to supply new subscribers with copies for the remainder of this year,—from July to December inclusive—at the nominal price of *ten cents*, in parcels of not less than ten copies to one address. Early application will be necessary to ensure receipt of the July number.

PERSONAL.—All the clerical delegates from our Church to the Presbyterian Council, and most of the elders, as named last month, have proceeded to London to take part in the proceedings of the Council and other conferences that take place about the same time. *Rev. L. H. Jordan* of Montreal goes to the Stockholm Conference of the Y. M. C. A. Many non-commissioned brethren have also crossed the Atlantic this summer, among whom we notice the names of *Rev. J. Allister Murray* of London, *Rev. John Sommerville* of Owen Sound, *Rev. Daniel Paterson* of St. Andrews, Que., *Rev. W. R. Cruikshank* of Montreal, and *Rev. D. M. Gordon* of Halifax. *Rev. Alex. Gilray*, of College Street Church, and *Rev. William Frizzell* of Leslieville, Toronto; *Rev. J. A. R. Dickson* of Galt, and *Rev. A. H. Scott* of Perth. *Rev. D. D. MacLennan* of Apple Hill, Glengarry, has gone on a tour to California. *Principal Grant* has been spoken at the Cape of Good Hope, "all well," en route to Australia. *Rev. J. R. Wright* and family have returned to Canada. Mr. Wright was very successful as our missionary in Trinidad, and popular with both the coolies and British residents, who presented him with a flattering testimonial on the eve of his departure. *Rev. Joseph Builder* and Mrs. Builder have been obliged to leave Indore for a time on account of ill health, and are now in Canada.

MORE MISSIONARIES.—Mr. George McKelvie, B.A., a graduate of the Presbyterian College, Montreal, was ordained and designated as a missionary to Central India, on May 27th. The ordination took place in St. Paul's Church, Montreal, which was filled to its utmost capacity by representatives from all the Presbyterian churches in the city. *Rev. James Barclay* preached an admirable missionary sermon, and presided at the ordination service; *Rev. A. B. Mackay* addressed the young missionary in earnest and eloquent terms. Mr. McKelvie goes to India to take the place of the late lamented *Rev. R. C. Murray*, and, as in his case, will be supported by St. Paul's

congregation, subject to the jurisdiction of the Foreign Mission Committee of the Presbyterian Church in Canada. There was present also at this service Mr. W. McClure, M.D., a member of Crescent street church—a young medical man of high promise, who has been appointed by the F. M. Committee to proceed to the Province of Honan, China—his support and that of two native assistants being provided for for three years by Mr. T. J. Morton of London, England, on the condition that a field is to be selected where there are no other Protestant missionaries. Dr. McClure, who is neither a licentiate nor theological student, will thus have the honour of founding a mission under circumstances without a precedent in our church, at all events, and the results of which will be looked for with great interest.

ORDINATIONS AND INDUCTIONS.

COMBER AND TILBURY, *Chatham*:—Mr. George A. MacLennan, son of Rev. George MacLennan, of Camlachie, was ordained and inducted on the 15th of May.

GRAND RIVER, *Sydney*:—Rev. Murdo Mackenzie was inducted on the 30th of May.

SOUTH KINLOSS, *Maritland*:—Rev. F. A. MacLennan of Dunvegan, was inducted on the 30th of May.

MONTREAL, within St. Paul's Church:—Mr. George McKelvie, B.A., a graduate of the Presbyterian College, Montreal, was ordained to the ministry and designated as missionary to Central India, on the 27th of May.

ROCKBURN AND GORE, *Montreal*:—Mr. J. F. Langton was ordained and inducted on the 15th of May.

HAMILTON:—Rev. James Murray, of Streetsville, was inducted to Wentworth Street Church, on the 17th of May.

SMITHS FALLS, *Lanark and Renfrew*:—Rev. C. H. Cooke of Baltimore, Peterboro Pres., was inducted on the 11th of June.

BLACKHEATH, *Hamilton*:—Rev. J. W. Penman was inducted on the 31st of May.

CALEDONIA, *Hamilton*:—Mr. J. G. Shearer was ordained and inducted on the 5th of June.

ORONO, *Whitby*:—Rev. J. A. McKeen, formerly of Bermuda, W.I., was inducted on the 5th of June.

DANVILLE, *Quebec*:—Mr. John A. Morrison, probationer, was ordained and inducted on the 5th of June.

MARKHAM, *Toronto*:—Rev. R. Thynne, of Port Dover, was inducted on the 6th of June.

CALLS:—Rev. Dr. McTavish of Lindsay, to Central Church, Toronto. Rev. T. T. Johnston to Chalmers and York Station, East Toronto. Rev. D. B. Macdonald, of Scott and Uxbridge, to St. Andrews, Scarboro'. Rev. Dr. Duval, of Toledo, Ohio, to Knox Church, Winnipeg. Mr. J. C. Martin of the Presbyterian College, Montreal, to Zion Church, Dundee,

Quebec. Rev. Joseph Hogg of Moncton, N. B., to St. Andrews Church, Winnipeg, accepted. Rev. H. R. Rae, a Congregational minister from England, to Knox Church, Elora, Ont. Rev. W. H. Boyle, of Paris, to Knox Church, St. Thomas, Ontario. Rev. J. L. Morin, of Lowell, Mass., U. S., to St. Johns' (French) Church, Montreal. Mr. Malcolm MacLennan, B. D., from Presbyterian College, Montreal, to Mosa, London, and also to Indian Lands, Glengarry. Mr. G. R. Lang, to Admaston, *Lanark and Renfrew*.

DEMISSIONS:—Rev. Geo. Brown retires from Wroxeter with an annuity of \$200 from the congregation. Rev. J. R. Gilchrist, of Cheltenham and Mount Pleasant. Rev. M. F. Boudreau of New Glasgow, Quebec. Rev. W. Mathieson, Winslow, Quebec. Rev. Alexander Cameron, of Port-au-pique, N. S. Rev. Alex. Smith, of Cadurcis, *Manitoba*. Rev. Thomas Goldsmith, of St. John's Church, Hamilton, Ontario. Rev. Alex. Dawson, of Gravenhurst, Muskoka. Rev. A. H. Drumm, of Washago and Severn Bridge, *Barrie*. Rev. R. V. McKibbin, of West Farnham, *Montreal*.

LICENSURES:—The following students of Queen's College were licensed by Presbytery of Kingston on May 15th:—Messrs. J. W. H. Milne, B. A. John McNeil, G. R. Lang, B. A. W. J. Fowler, M. A., and W. J. Drummond, B. A. Also, Mr. Malcolm McKinnon, by the Presbytery of London, on May 29th.

PRESBYTERY MEETINGS.

Owen Sound, Owen Sound, 26th June, 1.30 p.m.
 Brockville, Chesterville, 3rd July, 5 p.m.
 Chatham, Chatham, 10th July, 10.30 a.m.
 Peterboro, Port Hope, 10th July, 9 a.m.
 Saugeen, Harriston, 10th July, 10 a.m.
 Sarnia, St. Andrew's Ch., 10th July, 10 a.m.
 Montreal, College Hall, 10th July, 10 a.m.
 Bruce, Tiverton, 10th July, 2 p.m.
 Paris, Ingersoll, 10th July, 12 noon.
 Miramichi, Kingston, N.B., 17th July, 6 p.m.
 Kingston, Belleville, 2nd July, 7.30 p.m.
 London, 1st Presbyterian Ch., 10th July, 11 a.m.
 Ottawa, St. Andrew's Ch., 7th Aug., 10 a.m.
 Calgary, Calgary, 5th Sept.
 Columbia, New Westminster, 11th Sept., 2 p.m.
 Maitland, Lucknow, 10th July, 1.30 p.m.
 Winnipeg, Knox Ch., 17th July.
 Orangeville, Orangeville, 10th July, 10.30 a.m.
 Huron, Kippen, 10th July, 10.30 a.m.
 Guelph, St. Andrew's Ch., 17th July, 10.30 a.m.
 Lan. and Renfrew, Carleton Place, 28th Aug., 12.30 p.m.
 Quebec, Sherbrooke, 14th Aug., 8 p.m.
 Stratford, Knox Ch., 10th July, 10.30 a.m.
 Brandon, Portage la Prairie, 24th July, 7.30 p.m.
 Barrie, Barrie, 31st July, 11 a.m.
 Lindsay, Beaverton, 28th Aug., 11.30 a.m.
 Toronto, St. Andrews Church, 3rd July, 10 a.m.
 Whitby, Oshawa, 17th July, 10.30 a.m.

MANITOBA ITEMS.

The Synod of Manitoba and the North-West Territories met at Brandon in May. Its meeting was harmonious and hopeful. A most profitable evening was spent on Sabbath-schools. Great attention is now being paid to Sabbath-schools in the prairie province. Temperance and Sabbath-school Observance were both discussed. The brethren on the prairies all occupy advanced positions on these subjects. There is not a note of discord. The Committee on the Support of the Theological Department of Manitoba College reported having raised in full the salary of Dr. King, the Professor of Theology, and paid off half the indebtedness against the fund. By the end of the next year the whole debt will be removed. Dr. Bryce reported encouraging facts to the Synod about Manitoba College. The amount for the year received from fees and board was some \$6000. During the year the last instalment of \$4800 of \$24,000 of the mortgage debt was paid off, Winnipeg, in addition to its other amounts, raising for this, \$1450. The debt at Dr. Reid's office was reduced by some \$1100. The debt on the college still remaining is about \$10,500. The college is \$8000 better off than at this date last year. Rev. A. B. Baird, M.A., B.D., will remain in the college in Winnipeg, and have charge of Augustine Church. Rev. R. Y. Thomson, B.D., will lecture for half of the next session on Theology. There are this year 61 students of Manitoba College taking the University examinations out of a total of 108. Results not public at date show Manitoba College to have taken a lion's share of scholarships.

New churches are going up rapidly in Manitoba Synod. A new mission church, to be opened early in July, is under way in Winnipeg, to cost \$1200. It will be used for the Icelandic Mission. A rented hall in the north of the city is now used for Icelandic service, and there is a good attendance. In July there will be two points occupied in the city by our Icelandic missionary. The missionary is an Icelander, Mr. Jonas Johesson. He is a student of Manitoba College, and is most earnest and popular. A new church will be opened at Elkhorn early in July, and another at Schreiber. A horde of student missionaries have been let loose on the North-West this summer, about one-half of them, to the number of 20, being from Manitoba College. St. Andrew's Church, Winnipeg, has called Rev. Joseph Hogg of Moncton, and expects to get him about July 1st. Mr. Hogg will do well in Winnipeg. Knox Church, Winnipeg, has also called very heartily Rev. F. B. Duval, D.D., of Toledo, Ohio. Dr. Duval is expected to come, and is a good speaker as well as a devoted pastor. The broken ministerial ranks in Winnipeg are being well filled again. The two vacant congregations have stood their vacancies nobly. Every organization in each has gone on with undiminished vigour. The commis-

sioners are just leaving for their enormous visit to the Assembly at Halifax. G. B.

Obituary.

REV. A. McFAUL, the first moderator of the Presbytery of Orangeville, and for thirty years pastor of Knox Church, Caledon, died suddenly on the 13th of May, in his 56th year. Mr. McFaul was a native of Larne, Ireland, and when still a boy came to Canada with his parents, who settled in Ontario. He was educated for the ministry at Knox College, under the principalship of Dr. Burns, and became an able preacher of the Gospel and an eminently successful pastor. In labours he was abundant, and he died in harness, preaching three times every Sabbath till within a few weeks of his death. He has left a widow and five children to mourn their loss—three daughters and two sons, Dr. D. J. McFaul and Dr. A. McFaul, of Stayner.

MR. JAMES ADAIR, elder in Knox Church, Glencoe, died on the 2nd of May in the 79th year of his age. The deceased was born at Enagh, Co. Down, Ireland. He came to Canada in 1871. Soon after his arrival he was ordained to the eldership, and as superintendent of the Sunday-school, and in many other ways, his services were very valuable to the Church.

MR. EBENEZER BIRRELL, an elder in the Church at Claremont, died on the 27th of February last, in the 88th year of his age. He was a native of Kinross-shire, Scotland, and was highly esteemed for his intelligence, prudence and piety. His life was a consistent walk with God. He died the death of the righteous, and entered peacefully on the rest that remains for the people of God.

MR. DONALD KENNEDY, senior elder of Knox Church, Ottawa, died on the 18th of February, in his 83rd year. In the promotion of the Bible Society, temperance societies and other philanthropic institutions, Mr. Kennedy took a prominent part, and was no less active and useful in matters pertaining to the welfare not only of his own congregation, but of many other congregations throughout the Ottawa Valley.

MR. JOHN CARMICHAEL, for a long time a useful elder in the congregation of Sonya, Ont., died on the 28th of February, aged 70 years.

MR. MALCOLM GILLES, of Strathalbyn, P.E.I., recently taken away, was indefatigable in labours of love, especially in Rose Valley, where he resided and superintended the Sunday-school for forty years.

China.

LETTER FROM REV. J. GOFORTH.

Chefoo, Honan, March 20, 1888.

WHILE at dinner yesterday we were startled by our coolie shouting "Fire, fire?" Our house consisted of five rooms in a row. We ran out and up to the further room. The whole ceiling was in a blaze. The ceiling and roof are all one in a Chinese house. This one consists of paper and strong corn stalks spread over rafters into which the tiles are plastered. The fire was falling on all sides; everything was catching fire. The room was filled with smoke. The partition which divid-

ed this first room, which was our bed-room, from the room adjoining, used as a sitting-room, did not reach the top; this left free course for the fire to set both rooms ablaze at the same moment. We had no water. The village well was a quarter of a mile off. At a glance we saw there was no hope of saving the place. The first I seized upon was the money. Our Bibles were the next; one of them was a little scorched. Our fur coats are both destroyed, but we are thankful to find the most of our wearing apparel safe, also all the bedding and most of the cotton and linen. Our stationery is in ashes. The books are mostly burnt. Alford is safe but damaged, but one loss we lament very much is that of the scrap-book prepared for us by the Boys' Own Mission Band of Erskine Church, Toronto. My wife's watch is gone. It was a wedding gift. She feels this most of all. Our loss will total about \$300. Our boys worked nobly. We would not have saved half as much had it not been for them. They would rush in for things and drag them out though dozens of tiles were crashing down from the roof. Our cook, at great risk, took a Chinese pick and smashed a large space of the roof in just ahead of the fire, which prevented it from reaching the last room in the row. We all feel the effects of the smoke and heat to-day. The boys are laid up with cut hands and sore chests. (You may wonder at the word *servants*. The division of labour here makes it a necessity. We can't complain of the cost. The total wages given the three per month equals \$8.50, besides they board themselves.) We have taken a new house. "All things work together for good."

J. G.

The General Assembly.

THE FOURTEENTH SESSION of the General Assembly of the Presbyterian Church in Canada, was opened auspiciously in St. Matthew's Church, Halifax, on the evening of the 13th of June. This church is the largest of the Presbyterian Churches in the city, being seated for about 1250, and although less ornate than some of the modern churches, it is both commodious and comfortable and well adapted for the accommodation of the Assembly. The congregation is a large and influential one, and traces its history back to the first European settlement of Nova Scotia, in 1749. Its first pastor was the *Rev. Aaron Cleveland*, great-great-grandfather of the present president of the United States, who seems to have been settled here about the year 1750. After him there was a succession of able

ministers from the United States, until the appointment of *Rev. Andrew Brom*, the first minister from the Church of Scotland, who, after a ministry of six years, was recalled to Scotland and eventually became Professor of *Belles Lettres* in Edinburgh University. The *Rev. John Scott*, also from Scotland, was many years minister of St. Matthew's Church. The *Rev. George M. Grant*, now principal of Queen's College, became assistant and successor to Dr. Scott, and was about fifteen years pastor. He was succeeded in 1878, by the present minister, the *Rev. Robt. Laing*, a native of Aberdeenshire, who received his theological education at the University of Edinburgh and Morrin College, Quebec.

Owing to the great distance of the place of the Assembly's meeting from centre of the churches field of operations, not to speak of its western limit, some 3500 miles off, a number of the delegates were not forward in time to take part in the opening services, yet there was a good average attendance of ministers and elders, and of the citizens a very large number, so that the spacious church was filled to its utmost capacity. The opening sermon by the retiring moderator, the *Rev. Dr. R. F. Burns* of Fort Massey Church, Halifax, was a master-piece of pulpit oratory, and at the same time, a comprehensive and interesting resumé of the growth of Presbyterianism in the United States and Canada, and of the progress of Home and Foreign Missions through the agency of these churches. His text was from these words,

"Then they said, one to another, we do not well; this day is a day of good tidings, and we hold our peace; if we tarry till the morning light, some mischief will come upon us; now, therefore, come that we may go and tell the king's household."—II Kings, chapter 7, verse 9.

Among other things, Dr Burns said :—

The progress in literature and philosophy in science and art that has marked the Victorian era, makes this emphatically to us as free-born Britons "a day of good tidings." These fifty years of beneficent rule—for whose completion we have recently held so joyous a jubilee, have conferred untold blessings within and beyond the limits of our empire. The triumph achieved in almost every department of human investigation, though in certain aspects adverse, have turned out the rather unto the furtherance of the gospel. The number of those rescued from the beleaguered strongholds of sin and Satan, and who have taken seats at the table spread in presence of their foes, is larger than at any

previous period. There never were as many Christians as to-day. There were never as many Bibles. In a single year the British and Foreign Bible Society alone, issues more copies than existed in the entire world when, in 1804, that society was organized. The literary, locomotive and government facilities supplied, the great doors and effectual opened, though there be many adversaries, the concentration of so many elements of influence, political, financial, scientific and otherwise in the great Protestant powers, contribute to render this peculiarly a day of good tidings. What a change in less than a century! In 1792, but one missionary society. Now they are counted by the hundred. Then, but one or two missionaries and no native preachers; now 2,500 European and American missionaries and hundreds of sanctified natives telling to their fellows. Then, no converts at all; now thousands of converts every year and a Christian population counted by millions. Then \$65—the first tiny rill of Christian liberality—that started in the chapel vestry at Kettering; now, nearly \$10,000,000 yearly, the swelling river that is bearing on its bosom blessings manifold to all lands. It is a great privilege and responsibility to be living at such a pivotal epoch. It seems as if we were on the eve of achievements, such as the church and the world have never witnessed.

The preacher dwelt at length, and eloquently, on the risk incurred by indolence and indifference:—

“If we tarry till the morning light, some mischief will befall us.” Jesus demands sleepless activity from his followers. “Now, therefore, let us go and tell.” The perishing ones need the glad tidings. Here ignorance is not bliss. Let us go, for we have that which is the only panacea! They are labouring in the fire. We have the only extinguisher. They are ready to perish with hunger. We have the Bread of Life. They are dying of a disease the most virulent and vile! We have the sovereign remedy. They are drowning in the black sea of sin. We have the life boat. Hearts of adamant we must have, if this consideration has no weight with us. All over this continent, a pure gospel is faithfully preached. ‘Let us go and tell’ is very generally observed. At the beginning of this century, in the neighbouring republic they had only one communicant to fifteen of the people; now they had one to every five of the people. Surely, in this respect, this day is to us a day of good tidings. The Presbyterian church is not “little among the thousands of Israel.” We know how large and strong it is in its recognized home and headquarters, but we do not know perhaps as reliable authority informs us that there are now more Presbyterian congregations in France than in Ireland, and more in Wales than in either. There are 1,500 Presbyterian congregations in the Netherlands, 2,000 in Hungary,

while the church is well represented in Belgium, Bohemia, Moravia, Spain, Italy and Switzerland. The principal Dutch church at the Cape of Good Hope is Presbyterian, and in Australia and in New Zealand, in Persia, India, China, Japan and the New Hebrides, there are either growing Presbyterian churches or flourishing Presbyterian missions, while in the United States and Canada there are 13,000 congregations connected with the Presbyterian church.”

After reviewing in rapid and glowing terms the missions of our own church in New Hebrides, Trinidad, Formosa, India, the Northwest Territories, and referring to the opening of new fields in South America and in the Chinese Province of Honan, he went on to speak of the “Historic eighty-eight.”

This day, he said, is to us “a day of good tidings,”—1888 is fragrant with historic memories. 1588 witnessed the utter destruction of the Spanish Armada and extinguished Sixtus Fifth’s expectation of supplanting Queen Elizabeth by Philip II, and the true order of Jesus by the false. “Thou didst blow with thy wind: the sea covered them; they sank like lead in the mighty waters.” 1688 ushered in “a day of good tidings” to our beloved father-land, when the wind that detained James at Harwich wafted William to Torbay, and the gloomy “Hanging Time” (as it was called) of eight and twenty years, was followed by the glorious Revolution. Three centuries ago, God’s wind kept from us an imminent danger. Two centuries ago that wind brought to us an immense deliverance. A century thereafter, the blossoms and fruit which the revolution bore were nipped by the frosts of a gloomy winter that came back again. It was the Iron age of our church. On the floor of her general assembly in 1796, foreign missions were voted down! How different the spectacle which 1888 witnesses! All the churches realizing as never before that if they “hold their peace” “mischief will befall them,” and that “Now therefore let us go and tell” is not merely their bounden duty, but their “best policy”—that if they “put missions in a corner, they will be put in a corner themselves.” This thing is not done in a corner. At this very moment in the metropolis of the world, Protestant Christendom is in solemn council; the greatest missionary conference in the world’s history is being held, to ponder and pray over the question, how best to win back the world for Him whose right it is. Could a contrast greater be conceived than between the scene in Edinburgh in the latter part of the 18th, and that in London during the closing years of the 19th century!

“In the Truths most surely believed among us we find a further stimulus to carry out the resolution, contained in the text,—“Now there-

fore let us go and tell." These truths are founded on the word of God and agreeable thereto, and systematically arranged and luminously expounded by the recognized standards of our church. Its model we find in the Jewish synagogue with its bench of elders. Its outlines are observable among those Christian communities which were freest from the heaven of that "mystery of iniquity" which, even in Apostolic times, "did already work." These principles were held by the refugees from the ten bloody persecutions of the old Roman empire. Vigilantius and his followers who nobly protested against the growing corruptions of the church in the fourth century, held them. The Paulicians of the seventh century clung to them and fled to the frowning fastnesses of the Alps to escape the wrath of the adherents of the hierarchy. They were substantially the principles of the original church in England, for when Augustine the monk was sent thither from Rome, he found churches organized which had existed since the first century, and which, it is believed, were planted by Paul when "he took his journey into Spain."

"May this fourteenth session of the supreme court of our united church give a mighty impulse to all our missionary operations! Loving as we heartily do the brotherhood of the faithful and longing for a fuller exhibition of the 'Communion of Saints,' let us, in company with all who rejoice in the 'common salvation'—do our part in ushering in the 'Jubilee of the World,' when

"One song shall employ all nations;
And all cry, worthy the Lamb,
For He was slain for us.
The dwellers in the vales and on the rocks
Shout to each other and the mountain tops;
From distant mountains catch the flying joy,
Till nation after nation, taught the strain,
Earth rolls the rapturous Hosanna-round."

ELECTION OF MODERATOR.

REV. W. T. MACMULLEN, of Woodstock, Ontario, was elected Moderator by acclamation, and was conducted to the chair amid loud applause.

Mr. MacMullen was born in county Monaghan, Ireland, and as Dr. Cochrane remarked, is the first Irishman who has filled the moderator's chair in the general assembly. He was educated in Knox College, Toronto, and was ordained on the 5th of November, 1856, and inducted into the congregation of Millbank the same date. On the 19th of April, 1860, he was inducted into his present charge where he has labored with much success. He has always taken an active part in the work of the church, and as the convener of several committees of the general assembly, has done good service. Mr. MacMullen is recognized as one of the ablest church lawyers in the assembly.

Second Day.

THE morning train from the west brought a considerable number of belated commissioners. The forenoon sederunt was chiefly occupied with devotional exercises and with the appointment of committees for shaping and maturing the business to come before the assembly, of which there seems to be enough in the docket to occupy a session of eight or ten days.

MINISTERS RETIRING.

Application was made on behalf of the following ministers for leave to retire from active service in the Church:—

Rev. Peter Lindsay, New Richmond, Que.; Rev. D. B. Blair, Barney's River, N.S.; Rev. Alexander Cameron of Riverside, N.S.; Rev. Neil McDiarmid, late of Elmira, U.S.; Rev. George Brown of Wroxeter, Ont.; Rev. J. B. Duncan of Paisley, Ont.; Rev. Dr. Smellie of Fergus, Ont.; Rev. William Mathieson, of Winslow, Que.; Rev. Joseph Eakin, without charge; Rev. Alexander Smith of Cadurcis, Man.; Rev. S. Mylne of Smith's Falls, Ont., and Rev. John Fraser, late of Indian Lands, Ont.—13 in all.

RECEPTION OF MINISTERS.

The following are the names of ministers, applicants for admission from other Churches, sent up with the sanction of Presbyteries:—

Messrs. John Hunter, from the Church of Scotland; D. A. Maclellan, the Congregational Church, U.S.; Mark Scott, the Free Church of Scotland; John M. Wilson, the Church of Scotland; Hugh Rose Rea, the Congregational Church in England; William MacGregor, the Baptist Church; J. C. Mousseau and J. L. Morin, the Congregational Church, U.S.; James C. Gelly, Church of Scotland; A. E. N. Suckling, Reformed Episcopal Church; Henry R. Gloag, English Congregational; Reynolds Moreton, Presbyterian Church of United States, South, and Mr. Stephen, the Church of Scotland.

EVENING SEDERUNT.

The whole evening was occupied with the presentation of Reports on *Home Missions* and the *Augmentation of Stipends*. REV. JOHN MACMILLAN of Chalmers Church, Halifax, and REV. E. A. McCURDY of New Glasgow, gave in the reports for the Eastern Section, respectively, and Rev. Dr. Cochrane of Brantford, and Rev. D. J. Macdonnell, for the Western Section. The reports were all of an encouraging nature, exhibit-

ing marked diligence on the part of the committees and steady improvement in the prosecution of the work throughout the widespread Home Mission fields.

EASTERN SECTION:—In the Home Mission work of the Synod of the Maritime Provinces, twenty-one preachers were employed—some of them the whole, the remainder a part of the past year. Of these, eight have been settled as pastors over congregations, two placed as stated missionaries in the Presbytery of St. John, five have withdrawn from the bounds of the Synod, and the remaining six are on our roll of probationers still, and are receiving monthly appointments to Presbyteries by the Committee. The labor of these brethren has been principally performed in vacant congregations, many of which are truly missionary charges, in the sense that they are widely scattered, weak in numbers and resources, and consequently in need of assistance when vacant from the Home Mission Fund. Nevertheless, by far the larger part of their support came from the congregations supplied. Forty-two students, most of them in their Theological course and all having Presbyterian sanction and approval, gave supply during the summer months to as many mission fields, containing about 150 stations and 2500 families. They conducted over 2000 services on Sabbaths and spake the word of life to upwards of 10,000 people, and the people showed their appreciation of the efforts for their good by contributing to the payment of the young men more than \$7000. But no counting up of figures can give a full idea of the work performed and the good done. Many have been led to the truth through the Church's work in the hands of these young men. God has given His Spirit with His word proclaimed, and many have publicly confessed with their mouths the Lord Jesus. The receipts for the year were \$6679.92, making a total of \$7012.88. The expenditure was \$6592.68, leaving a balance of \$420.20, or \$87.24 more than last year. Seventy-nine dollars and forty cents were forwarded to the treasurer of the Western Committee, an earnest, it is hoped, of an expression of sympathy on a larger scale in future years with the great work of that committee, and of interest in those who have gone from the East to the distant settlements in the North-West.

The position of the AUGMENTATION FUND in this Section of the Church is very gratifying. Permanent success seems to be assured. With scarcely an exception, all the congregations contributed as much as was expected from them. There was a gradual increase of self-supporting congregations. The weak and struggling congregations had been encouraged and strengthened, and the strong were recognizing more clearly their duty and privilege to support the weak.

Past experience pointed to the necessity of caution in organizing new congregations and mission stations, and in the bestowal of grants to such as are deemed reasonably able to support themselves.

WESTERN SECTION:—*Dr. Cochrane* paid a high tribute to the Eastern Committees for the admirable exhibit they were able to make of work done and for their success in securing the necessary funds; also to Rev. D. J. Macdonnell for his untiring efforts in behalf of the Augmentation of Stipends, as well as to Rev. Dr. James Robertson, the Superintendent of Missions in the North-West, but for whose assistance the deficit in the financial transactions of the year would have been much larger than it is. During the past year the total number of Missionaries employed was 215, as follows:—Ministers and Licentiates, 80; Students, 104; Catechists, 31. The number of Mission fields was 247, and of preaching stations, 744. The number of families was 8,381, and the average attendance at Sabbath services, 27,369. Of communicants there were 9,714. The receipts from Presbyteries, grants from other Churches, donations and bequests, were \$47,000, and the deficit at the end of the year, \$939.89. The Reserve Fund was drawn upon to the extent of \$1,000. It is estimated that the amount required for the current year will be nearly \$55,000.

AUGMENTATION:—The report contains the following statement:—

Although obliged to report a deficit at the close of the year just ended, the position and prospects of the Augmentation Fund are better than they were a year ago. It was necessary at that time to use what remained of the Reserve Fund (\$6,000) in order to pay the grants made. There was no reserve to fall back upon this year, nevertheless payment has been made in full according to the instructions of the General Assembly, with the result indicated in the Financial Statement—a deficit of \$986.37.

The amount realized from congregational contributions and donations is \$26,173, as compared with \$24,473 in the preceding year—an advance of \$1,700. It is satisfactory to note that this advance is not the result of spasmodic or special effort in one or two places, but that no fewer than *twenty-one* Presbyteries out of thirty shows an increase of contributions.

It is not surprising that Presbyteries, which have within their bounds a considerable number of weak charges, respond most readily to the claims of this Scheme. Your Committee cherish the hope that the time will come when

the contributions from the strong charges in some of our western Presbyteries, which have hitherto done little for this object, will show that a deeper interest is taken in the welfare of brethren in the needier districts. Had three or four of the Presbyteries referred to assumed anything like their fair share of the burden, there would have been no deficit this year.

The total expenditure for home missions and augmentation, 1887-88, in the western section, including the lumbermen's mission and the college societies missions, was \$81,565.85, to which is to be added the expenditure in the eastern section, say \$15,000, making in all about \$96,565, for the year.

Third Day.

SETTLEMENT OF VACANCIES.

THREE overtures from Synods were read, presenting a variety of views in regard to the evils arising from protracted vacancies and suggestions for the removal of these evils. The admitted difficulty in legislating on this question is that of conserving the unfettered right of every congregation to choose its own minister, and at the same time recognizing the episcopal supervision vested in the Presbytery, and its duty to see that such vacancies are not unduly or unnecessarily prolonged. Nearly a whole sederunt was occupied in discussing this subject. *Dr. Proudfoot*, representing the Synod of Hamilton and London, exposed what is commonly known as the candidating system practised by "importunate suitors," often ministers already in charges, by which the criticizing tendencies of congregations were developed to the injury of all concerned, and hence the necessity of some check upon the abuse of admitted rights and privileges. *Principal Forrest* spoke forcibly in support of untrammelled congregational liberty, holding that the proposed cure would lead to worse results than the evil complained of. *Principal Caven* thought there was enough in the overtures at least to entitle them to respectful consideration, and moved the appointment of a committee to consider the suggestions contained in them, to report at a future sederunt. A number of the elders took part in the discussion which

was quite a lively one, but conducted in the best spirit possible. A solemn pause took place in the proceedings when *Dr. Burns* announced the

DEATH OF THE EMPEROR OF GERMANY.

The MODERATOR led the House in earnest prayer for the afflicted family and the bereaved nation, commending them to the care and guidance of the God of all comfort and consolation. The suddenness of the announcement produced a profoundly solemnizing effect, reminding us all that in the midst of life and its activities we are in the midst of death.

EVANGELISTIC SERVICES.

An overture from the Presbytery of Ottawa, asking the consent of the Assembly for setting apart men of special gifts for the furtherance of Evangelistic work, opened up a wide field of discussion, in the course of which nearly everything was said that could be advanced in favour of special religious services in certain cases, as distinguished from the ordinary services of the Church. In behalf of the overture, *Rev. Mr. Clarke* of New Edinburgh stated that in his Presbytery there was a very general desire in some of the congregations for such special services, and that, inasmuch as all ministers did not possess in an equal degree the gift of presenting the knowledge of saving truth in a convincing manner, it would be well to select those who were peculiarly adapted to this kind of work and appoint them to it permanently, in order to save congregations from the hazardous experiment of employing merely sensational ecclesiastical adventurers, whose motives were not always above suspicion, and whose methods were frequently at variance with the recognized rules of Presbyterian polity. It was urged that the appointment of wise and prudent men to Evangelistic work was Scriptural, and with proper safeguards was likely to be productive of much benefit. The good results which attended the services of *Rev. Mr. Meikle* during last winter in Ottawa and elsewhere were cited as evidence in favour of adopting the overture.

On the other hand, it was stated by *Principal Caven*, *Dr. Macrae*, and others, that this whole question had been carefully discussed and disposed of by the last General

Assembly, and that it would not be in the interests of the Church to move just now any farther in that direction than the decision then arrived at, which did not commit the Assembly to the recognition of a class of Evangelists separate and distinct from the stated ministry. The conclusion of the deliverance of last year is in these terms:—

“Whilst not recommending the establishment of a class or order of Evangelists, the Committee do not for a moment forget that there are brethren who are specially endowed with the gift of speaking to the conscience, of arousing the careless and directing them to the Saviour, and they would deem it most important that this and all other gifts should be utilized to the utmost measure for the salvation of sinners and the edification of the Body of Christ.”

On motion of Mr. Sedgwick it was agreed, by a vote of 111 to 36, to call the attention of the Church to this deliverance, and at the same time to appoint a committee to consider in what way such special aptitude for conducting Evangelistic services may be best called into requisition and regulated for the benefit of the Church, and to report to next Assembly. It was admitted on all hands that such special services should be conducted by recognized ministers of our own Church and subject to the approval of Presbyteries.

FOREIGN MISSIONS.

The Scotch mist which prevailed during the afternoon did not in any way prove a damper on the proceedings of the evening sederunt. The subject which had been announced—the hearing of the report on Foreign Missions—was of itself enough to draw a large audience, but additional interest was given to the occasion by the imposing addresses of two missionaries, *Rev. John Wilkie*, lately returned from Central India, and *Rev. Dr. James F. Smith*, the medical missionary who is about to leave us for Honan, China, as the representative of the Queen's College Missionary Society. The former spoke of the difficulties and discouragements that had attended his labours during his residence of eight years and a half at Indore, of the battle for Christian liberty which he and his associates had fought and won, and of the opening which had eventually been secured for aggressive work in that field. It had been a long and arduous struggle against principalities and

powers, against opposition, amounting to persecution, from quarters where they had least reason to expect it, but the result of it all was so satisfactory as to make them thank God and take courage, and to look forward with assured confidence to the future. The mission to Indore had now ceased to be an experiment. It is an established fact and factor in the evangelization of India. Mr. Wilkie held the Assembly spell-bound for an hour and a half, and resumed his seat amid enthusiastic applause. Dr. Smith also made an excellent address, all the more effective, in that no doubt could remain in the mind of any one present that he who commended this new enterprise to the sympathy and support of the Church, had first consecrated himself and all his powers of mind and body to the great work that lies before him. The Foreign Mission Report, to which we shall refer more particularly in a subsequent number of the RECORD, was presented in printed form by *Rev. Alexander Maclean* of Hopewell, N.S., and *Rev. Dr. Wardrope* of Guelph, the joint conveners of the Committee, both of whom spoke in encouraging terms of the progress of the work and of its increasing magnitude. The receipts for the year were \$86,866.58, of which \$21,848.48 were contributed by the Churches in the Maritime Provinces, \$23,093.71 by the Women's Foreign Missionary Society (Western Section), \$6914.72 by students' missionary associations, \$4514.51 from legacies, and \$180 from the Ladies' Missionary Society, Newfoundland, leaving \$30,315.16 as the contributions of the congregations and Sunday-schools in the Western Section.

The adoption of the report was moved in a torrent of eloquence by *Dr. Cochrane*, seconded by Mr. Croil, and thus closed a sederunt, the recollection of which will not soon fade from the memory of any who were privileged to be present.

Fourth Day.

THE THEOLOGICAL COLLEGES.

THESE are six in number and the respective reports were presented in the following order:—

(1) MORRIN COLLEGE, QUEBEC, by *Rev. A. T. Love*, who spoke of it as a light shining in a dark place and entitled it share in the sympathy

and support of the Church. The number of students in the classical department was 28, and of those looking towards the ministry, 15. There were six in the first year divinity class. It was proposed to raise an Endowment Fund of at least \$150,000 to place the Institution on a more permanent and efficient basis than it is at present. The adoption of the report was moved by Dr. Macrae and seconded by Rev. F. M. Dewey.

(2) HALIFAX PRESBYTERIAN COLLEGE:—*Dr. Burns* presented an encouraging report. For the first time in the history of the College the receipts had exceeded the expenditure by \$1000. The attendance of students last session was 27, of whom five completed their theological course. The remaining debt on the Institution is \$8,234, which it is hoped will be soon removed. The adoption of the report was moved and seconded by Principals Caven and Forrest.

(3) PRESBYTERIAN COLLEGE, MONTREAL:—*Professor Scrimger* presented this report and moved its adoption, seconded by Rev. A. H. Scott. The number of students was seventy, of whom twelve completed their theological curriculum.

(4) QUEEN'S UNIVERSITY AND COLLEGE, KINGSTON:—*Professor Ross*, speaking for this institution, said last year had been the best in its history. They had more students than ever before—419 in all the faculties, of whom twenty-seven in the Faculty of Theology, and fifty of the Arts students, were believed to have the ministry in view. Subscriptions to the Jubilee Fund had reached the magnificent sum of \$250,000, of which some \$60,000 were given by the citizens of Kingston and \$8000 by the students. They hoped soon to establish an additional chair in theology. The illness incurred by Principal Grant while canvassing for money had necessitated his going away for a time, and accounted for his absence from this Assembly. *Dr. Proudfoot*, in seconding the adoption of the report, referred to the work done by Queen's in very courteous terms. The resolution was seconded by *Mr. Cumberland* of Amherst Island.

(5) KNOX COLLEGE, TORONTO:—*Principal Caven* reported fifty-two theological students, of whom thirteen graduated last session, besides a number of Arts students in the University having the ministry in view. Towards their Endowment Fund \$208,000 had been subscribed, and \$176,000 paid into the treasury, so that, financially, they were in easy circumstances. *Dr. Bryce* of Manitoba and Rev. W. Burns moved and seconded the adoption of the report.

(6) MANITOBA COLLEGE, the youngest but not the least progressive of the colleges, also shewed an excellent record. *Dr. Bryce* referred to the illness of Principal King and his severe family bereavement, as the only cloud that had cast a dark shadow on the institution during the past year. They had eight theolo-

gical students and sixty-two in attendance on the Arts classes. The debt on the college buildings had been entirely removed, and this was now recognized to be the leading educational institution in the North-West. *Rev. D. M. Gordon* paid a high tribute to the efficiency of the College, and pointed out its great importance to the interests of Presbyterianism in that new country. *Dr. Caven* congratulated the Church on the evidence presented in these reports of the friendly relations existing between all the colleges, a feature in their administration which he pleasantly likened to "a college millenium."

SATURDAY AFTERNOON

was observed as a half-holiday. An aquatic excursion, planned by the Committee of Arrangements, and carried out under the direction of *Mr. Baxter*, was greatly enjoyed by the large number of ladies and gentlemen who accepted the invitation to spend three hours on the briny deep on board of a capacious steamer which made her maiden trip on one of the finest sheets of water in the world. The views obtained of the harbor and its beautiful islands, its mercantile fleet of steamers and sailing vessels, its great iron-clad ships of war, the Citadel and other fortifications bristling with cannon, the Admiralty Dock-yard and the city itself, were very interesting, while the passage through the Narrows into Bedford Basin—a landlocked arm of the sea large enough for the whole British navy to ride at anchor—and a peep at the Prince's Lodge, where the Duke of Kent, the father of Queen Victoria, resided in days long gone by, gave a smack of historic interest to the occasion. Nor must we forget to mention the social entertainment provided by the ladies, on the evening of this day, in the new Ladies' College, which has already become a large and flourishing institution. The buildings are finely situated. The internal arrangements, class-rooms, &c., are of the most perfect description. There is an excellent staff of teachers, and a daily attendance of some two hundred pupils. Refreshments of the most *recherché* kind were served by the young ladies, after which "a feast of reason and flow of soul" in the spacious Convocation Hall, where *Dr. Burns* presided in his happiest mood, and interesting addresses were delivered by the Very Rev. the Moderator of the General Assembly, *Dr. Wardrope*, the Rev. John Wilkie, of Indore, *Mr. Cassells*, of Toronto,

and others, interspersed with vocal and instrumental music, readings and recitations that all met with unmistakable marks of appreciation.

We may say here that all the arrangements for the accommodation of this General Assembly have been made with perfect wisdom. The church is tastefully decorated with palms and lilies. The basement affords ample room for committee meetings. The post and telegraph offices are in the vestibule of the church. Mr. MacMullen is a model Moderator. The psalmody is most efficiently led by *Rev. M. H. Scott*, of Manotick, while the complicated machinery of the court runs smoothly under the direction of *Rev. Allan Simpson*, convener of the Business Committee, and the venerable joint clerks, *Dr. Reid* and *Dr. Fraser*. It goes without saying that the hospitality of the good people of Halifax was *abundant*, and it will not be surprising if many of our kind hearts will be heard to say when it is all over, that they have been entertaining "angels unawares."

Sabbath.

By appointment, *Rev. W. T. Herridge* of Ottawa preached for the Assembly in St. Matthew's Church in the forenoon, and *Principal Caven* in the evening. In the afternoon the Communion was dispensed by the Moderator, assisted by *Dr. Reid* and *Dr. Burns*. The service was largely attended, and was deeply interesting and impressive. On account, perhaps, of this special service, there was no general meeting of the Sunday-schools, but each Sunday-school was visited separately by relays of ministers and elders, when all were made acquainted with the nature of the occasion which had brought together such an influx of strangers from all parts of the Dominion, and all had a good time. Up to this point no delegates have been announced from other Churches, but the lack in this respect was compensated by the presence of our missionaries, *Mr. and Mrs. Wilkie* from India, *Miss Blackaddar* from Trinidad, *Dr. James F. Smith*, under appointment to China, and the venerable *Father Chiniquy* from St. Ann's, Kankakee. *Dr. Laing* of Dundas, and *Dr. Torrance* of Guelph,

though not commissioners, were also in attendance, the former in his official capacity as convener of the Committee on the Book of Polity, and the latter as the convener of the Committee on Statistics.

Fifth Day.

DISTRIBUTION OF PROBATIONERS.

DR. TORRANCE, convener of the committee, explained that only the provinces of Ontario and Quebec came under its jurisdiction, and that the constituency was not a very loyal one, a considerable number of the Presbyteries declining to have anything to do with it. In view of which, the committee recommended (1) that probationers should only be recognized by them in such presbyteries as report in full to the committee. (2) That the names of probationers be removed from the list of applicants for appointments to vacant congregations after two years.

STATISTICS.

The report of the Committee on Statistics, of which *Dr. Torrance* is also convener, was presented in printed form. It is a closely printed pamphlet of nearly a hundred pages, embodying a vast amount of interesting and valuable information, to be acknowledged with gratitude to God, who has signally blessed the church in all departments of its work during the past year, and with thankfulness to the convener for the great care bestowed upon the report, and the ability displayed in the arrangement of its details. It is a mine of information to which we shall frequently have to refer, but in the meantime must be content to place before our readers the following brief summary:—

| | |
|---|---------|
| Number of Presbyteries on the roll—of which one is in India | 43 |
| Number of pastoral charges | 783 |
| “ Mission stations | 429 |
| “ Vacant charges | 91 |
| “ Ministers on the roll | 845 |
| “ “ not on the roll | 55 |
| Total number of ministers | 900 |
| Churches and stations supplied by ministers | 1831 |
| Demissions during the year | 46 |
| Translations “ “ | 34 |
| Students licensed | 43 |
| Deaths in the ministry | 13 |
| Families connected with congregations | 78,649 |
| Single persons not included in families | 13,261 |
| Total number of communicants | 152,195 |
| “ “ Elders | 5,425 |
| Number attending Sabbath-schools and Bible-classes | 117,854 |

| | |
|--|-------------|
| Net increase of communicants..... | 9,042 |
| Expenditure for congregational purposes..... | \$1,393,226 |
| For missionary, educational and benevolent purposes..... | \$ 379,888 |
| For all purposes..... | \$1,773,114 |

The average contribution for stipend per family was \$8.64, and per communicant, \$4.67; for all strictly congregational purposes, \$17.71 per family, and \$9.57 per communicant; for the Schemes of the Church, \$2.90 per family, and \$1.56 per communicant; and for all purposes, \$22 per family; and per communicant, \$11.23.

The committee express satisfaction that most of the congregations have complied with the suggestion to make their statistical returns coincide with the calendar year. On the whole, the report is an admirable one, and indicates steady and substantial progress all along the line.

CHURCH AND MANSE BUILDING FUND FOR THE NORTH-WEST.

DR. JAMES ROBERTSON presented the report of the committee and called attention to some of its more salient features. Nineteen congregations and stations were assisted during last year to erect or complete churches and manses. Altogether, since its organization, in 1883, the Board had expended \$48,897.46 towards the erection of 109 buildings, valued at \$127,700.30. Of those, 15 are manses, 4 church-manses, and 90 churches; 21 are log buildings, 80 frame, 3 brick and 5 stone. The revenues of the past year were \$11,540 and the expenditure \$4,678, leaving a balance in hand, \$6,862. Since the removal of Rev. C. B. Pitblado, Chief Justice Taylor has been appointed Chairman of the Board, and Rev. D. M. Gordon's place as Secretary-Treasurer has been filled by Mr. C. H. Campbell. Presbyterianism is increasing rapidly in the North-West. Out of a total population of 104,640, no fewer than 28,406 are Presbyterians.

AGED AND INFIRM MINISTERS' FUND.

The report of the Eastern Section was presented by *Rev. J. H. Chase*, of Onslow, convener. Receipts for the year, including balance, \$4,912.36; expenditure, \$2,543.35. The number of annuitants is 15, most of them receiving at the rate of \$200 a year each. The number of ministers contributing to the fund is 170, and of congregations 111. *Rev. Joseph McCoy*, of Egmondville, presented the report of the Western Section. The invested capital is \$15,550, and the total receipts for the year, \$13,461.69. The number of annuitants is 59; the maximum annuity is \$220, but even that small amount was not paid in full last year for lack of funds. The committee recommends the employment of a paid agent, who shall de-

vote his whole time to the work of securing, if possible, the nucleus of an endowment fund of not less than \$200,000. Mr. J. K. MacDonald, the convener, was thanked for his valuable services, and the recommendation just mentioned was endorsed by the Assembly.

FRENCH EVANGELIZATION.

The announcement that the annual report would be read and discussed at the evening session, drew a large audience. *Rev. Professor Scrimger* presented the report in printed form, and in a vigorous speech called attention to its contents. Without entering into minute details at present it may suffice to say that the receipts for the year were \$41,731, the largest sum ever raised in the history of the Board.

There were 16 *colporteurs* in the service of the Board. These distributed 3014 copies of the Scriptures and about 22,000 French tracts and pamphlets. They visited 37,008 houses, in very many of which the Word was read and the story of the Gospel told. There are 31 schools in operation, having on their rolls 846 pupils, of whom 272 were Roman Catholics. In the Pointe aux Trembles schools there were 120 pupils, 75 boys and 45 girls, all residing on the premises and enjoying the advantages of a Christian home under the care of earnest and devoted teachers. About 300 applications for admission were received last year, 180 of whom could not be received for want of accommodation. In view of this, the Board has determined to enlarge the buildings, and have already received toward this purpose \$7250. There are some 40 congregations and mission stations regularly supplied with services in the French language by 37 ministers and missionaries. Number of churches, 25; of stations, 80; families, 1039; communicants, 1329; the number of members received during the year was 226; the attendance at Sabbath-schools and Bible-classes was 864. A proposal submitted by the Board to purchase the Ladies' College at Ottawa (valued at \$64,000) for the sum of \$20,000 was sanctioned by the Assembly, with the view of establishing a High School for girls, in which special prominence shall be given to instruction in French.

Rev. Dr. Armstrong of Ottawa moved the adoption of the report. He contended that the intolerant, grasping and aggressive policy of the Church of Rome must be met and overcome by dissemination of Gospel light and truth. *Rev. C. A. Doudiet*, in seconding the motion, delivered an able and eloquent address, dwelling on the hopeful character of the work as exhibited in

the report, and anticipating with confidence greater and grander results in the future than have yet been attained. "The massive block of granite does not yield to the first blow of the hammer. Yet every blow tells. The final crash will come at last, and then, it may be, those who shall come after us will gather up the broken fragments to be transformed into carved capitals, fluted columns and polished pillars to adorn the temple of the Lord." *Father Chiniquy* followed in a thrilling speech, adjuring the Protestants of Canada to act worthy of their illustrious ancestry and their glorious history. "Britons need fear no foe. They had fought and conquered on many a field. They had conquered Canada once already. They must conquer it again, for Christ. Shame upon us that any should come to us asking instruction, and that we should send them empty away. To plead poverty and inability to furnish the bread of life to needy supplicants, to refuse admittance into our schools to those who came seeking admittance, was to trifle with the grandest opportunity we had within reach for gaining an entrance into the homes and hearts of our French-speaking fellow-citizens." The venerable Father put the finishing touch to his earnest appeal by invoking the blessing of God on the work of the Board. He then placed in the hands of the clerk a roll of bills (\$50) as his personal contribution towards it, and resumed his seat amid a round of hearty applause.

THE REVOLUTION OF 1688.

DR. BURNS, on behalf of a committee appointed by last General Assembly, moved a resolution recommending that the congregations of the Church be requested to commemorate in a suitable way the bicentenary of the glorious Revolution of 1688, by recalling the heroism of the Presbyterians of that time and declaring an unalterable adherence to the principles which at that time, and for all time, secured for the nation civil and religious liberty. In introducing his motion, Dr. Burns narrated in glowing and graphic terms the successive steps that led up to the Revolution, and suggested the 5th of November next as an appropriate time to bring it to the remembrance of our people all over the Church.

Sixth Day.

DECEASED WIFE'S SISTER

THE report of the Committee on Remits necessarily introduced this vexed question and landed the House in a labyrinth of motions and amendments. The decision ultimately reached was that the *ad interim* Act of last Assembly be re-enacted, and in terms of the Barrier Act sent down to Presbyteries, as follows:—"The discipline of the Church shall not be exercised in regard to marriage with a deceased wife's sister, or deceased wife's niece." It was also agreed to remit to Presbyteries in the same manner to consider—without altering the Confession of Faith—the propriety of appending a note to Ch. 24, Section 4, permitting liberty of opinion in the interpretation to be put on this clause. A motion to leave the matter in question to the discretion of kirk-sessions was argued at length, and was lost by a vote of 139 to 24. An amendment, moved by *Dr. Fraser*, "that the question be laid on the table," was negatived by an overwhelming majority. A considerable number of members entered their dissent against the finding of the Assembly, from which it may be inferred that feeling on this subject still runs pretty high and that we are as yet far from having arrived at a settlement of it.

Rev. Chas. A. Tanner submitted an overture from the Committee of French Evangelization in the Presbytery of Quebec, in regard to certain proposed changes in the administration of the fund, which was received and remitted to the French Board for consideration.

STATE OF RELIGION AND TEMPERANCE.

The evening session was given to the discussion of these important topics, and was well attended. *Rev. G. M. Clark* of New Edinburgh moved the adoption of the report on the State of Religion seconded by *Mr. Nesbitt* of Sarnia. The substance of it will appear in the RECORD by and by. *Rev. W. F. Tully* of Mitchell introduced the report on Temperance in a capital speech, and was well supported by *Rev. W. A. Mackay* of Woodstock and *Rev. Neil Mackay* of Chatham, N.B. A very long and animated debate ensued, turning chiefly on one of the recommendations, which finally passed the Assembly in the terms following by a vote of 149 to 10:—"That this Assembly declares that the general traffic in intoxicating liquors is contrary to the word of God and to the spirit of the Christian religion; that Total Prohibition would be the most effective form of Temperance legislation, and that it is in the highest degree expedient that the State should pass an efficient prohibitory liquor law; and therefore the Assembly urges upon all the members of the Church to use all legitimate means to secure such legislation."

SABBATH-SCHOOLS.

A profitable evening was spent in discussing the reports on Sabbath-Schools and on Sabbath Observance. *Rev. James Fleck*, convener of the committee on the first-named, was ably seconded by Messrs. T. F. Fotheringham of St. John and H. Gracey of Gananoque, who moved and seconded the adoption of the report. The subject received a fair share of the attention of the Assembly, and in the course of the discussion many valuable hints were thrown out by elders as well as ministers.

SABBATH OBSERVANCE.—The report presented by *Dr. Armstrong* of Ottawa also commended itself to the judgment of the House, and, on motion of *Dr. James*, seconded by *Principal Forrest*, was cordially adopted.

The importance attached to those subjects was evidenced by the large number of Sunday-School teachers and other citizens who were present, and seemed to take a lively interest in the proceedings.

Eighth Day.

ALTHOUGH upwards of twenty different items of business remained on the docket, they were of a kind that did not involve lengthened discussion, and were pushed through with dispatch. They included the reports of the committees on the Reception and Retirement of Ministers, and on Applications from Students, all which had been considered very carefully by the respective committees, and were readily adopted with a few trivial amendments. The report on the Supply of Vacant Congregations, presented by *Rev. George Bryce*, contained some useful suggestions, very much in line with the practise hitherto in use. The three reports of the managers of MINISTERS WIDOWS and ORPHANS FUNDS, were adopted without remark. They represent, collectively, an invested capital of some \$300,000, applied towards the benefit of about 125 widows of ministers, besides a number of orphan children. The HYMNAL COMMITTEE reported through *Rev. D. J. Macdonnell* in the absence of *Dr. Gregg*, Convener. The report on the RECORD was overshadowed by those on "Lotteries" and Loyal Addresses to Her Majesty the Queen and to His Excellency the Governor General of the Dominion.

EXCHANGE OF COURTESIES.—The Conference of the Methodist Church being in session in this city, a deputation was appointed to convey to that body the cordial greetings of the Assembly. This was admirably done by *Professor Scrimger* and *Judge Stephens* on behalf of the committee, and at a subsequent hour the compliment was returned by an influential committee of Methodists visiting the Assembly and exchanging sentiments of reciprocal good-will and bro-

therly love. Shortly after which the proceedings of this Assembly—perhaps one of the most harmonious in the history of the Church—were brought to a close in the usual way, by a brief, earnest, address from the Moderator and the singing of the last three verses of the 122nd Psalm, beginning with the lines:—

"Pray that Jerusalem may have
Peace and felicity:

Let them that love thee and thy peace
Have still prosperity."

After which the Moderator offered prayer and dissolved the Assembly, appointing the next meeting to be held in Toronto, and within St. Andrew's Church there, on the second Wednesday of June, 1889.

NOTICE.

REV. JOHN WILKIE of Indore wishes to spend some time in visiting the congregations of the Church, and will be happy to reply to any invitations that may be sent to him having this end in view. Dr. Wilkie's address is—Care of Rev. Dr. Wardrope, GUELPH, ONT.

French Evangelization.

THE following extracts from the report, taken in connection with the figures already given, may serve to indicate the general scope and plan of the work carried on by the Board:—

It is appropriate that the General Assembly should be reminded in this report, however briefly, of the position, spirit and movements of Romanism in the Dominion. The Church believes in secrecy, discloses as few of her plans as possible, and hence the difficulty experienced in giving accurate information on these points. It is well known, however, that she wields a powerful influence in all parts of the land and in the councils of the nation; that she is firmly established by law in the Province of Quebec; has the local legislature practically at her command, and owns enormous financial resources. One of the latest estimates of her possessions in this province alone, places the amount at one hundred and fifty million dollars, while the annual revenue from tithes, pew rents, and other church dues, has been computed at ten millions. These exactions undeniably retard the progress of the people, impoverish the majority, and even drive many of them out of the country. Agriculturalists suffer especially under parish laws, which are now being extended into all parts of the province. For example, a farmer in the neighborhood of Ottawa, whose net annual income was only sixty dollars, was recently assessed by an ecclesiastical fabrique for church build-

ing two hundred and fifty dollars per annum for four years. Feeling this oppression to be intolerable, he sold his farm and left for the Western States, declining, as he expressed it, to settle in the North-West, or to remain under a government which, within a few miles of the Parliament buildings, could not protect him from the power of the priesthood. This power is not likely in the near future to be diminished, but increased. It is believed that there are at present two hundred Jesuits in the province; that their forfeited estates, worth several millions, are soon to be restored to them under the Act of incorporation which they now enjoy, and that then they are to be joined by large numbers of the order from all parts of the world. It is ascertained, from undoubted sources of information, that their general policy is to be more aggressive than heretofore. The Ultramontane spirit is to be thoroughly infused into every channel of ecclesiastical and political activity. Educational and religious appliances of all sorts are to be diligently employed to increase the influence of the Virgin Mary and the Society of Jesus. Wealthy, easy-going Protestants engaged in commercial pursuits, and involved in political movements, are to be conciliated and flattered. They are to be persuaded—which is often a very easy task—that the nursing services, educational skill and public charities of nuns, friars and Jesuits far surpass anything they possess within the pale of their own denominations, and, therefore, deserve generous support at their hands. They are to be induced to have influential and astute Romish laymen and ecclesiastics take part in the management of institutions founded and supported by Protestant money. Their daughters are to be persuaded to avail themselves of the facilities for superior culture in music, painting, and modern languages, offered in spacious and attractive convents. They are to be assured that their religion will not be interfered with, while, of course, they are required to conform to the rules of these institutions and learn to admire the devotion and zeal with which they are conducted.

Poor and refractory Protestants, who are in the habit of speaking about the Bible and disseminating it, especially in country districts, are to be quietly driven out. They are to be proscribed in every convenient way. They are to receive no appointments to municipal and other offices, their educational and social privileges are to be limited as far as possible, and their farms, when offered for sale, are to be purchased by Church funds, and taken possession of by the faithful. The race feeling—so easily excited—is to be carefully cultivated so as to stimulate activity in all these directions; and the movement is to be pushed especially in Eastern and Northern Ontario. Already three French members sit in the Parliament of that Province, and the expectation is that, at next election, four more may be added, and then they may so manage

the balance of power as to demand the use of their language on the floor of the House in Toronto, and the printing of all papers in French and English. The ignorance of Protestants as to the true nature of Jesuitism, their readiness to call for the fullest measure of toleration, the laxness with which many of them adhere to the religious principles of their own historic past, the ease with which they divide into contending factions, the potent aid usually rendered to the cause of Romanism by certain sections of the Protestant press, and especially the eagerness with which political leaders seek to secure the Popish vote;—all these are counted upon as important factors in carrying out this programme. It is a significant fact, in this connection, that an ecclesiastic, well known as the promoter of lotteries for colonization purposes, has been recently appointed Deputy Minister of Agriculture and Immigration for the Province of Quebec.

To break up these intrigues and the present stagnation and tyranny, the voice of the people themselves must be raised, and in order to this, they must be enlightened by schools conducted in a Christian spirit, and by the distribution of the Word of God among them. It is not enough for us to know that they are in large numbers discontented, craving for better education than they now enjoy, and that thousands, perhaps hundreds of thousands, of them nominally in the bosom of the Church, have no confidence in her dogmas. Our aim is to bring them out into the full light of the Gospel, that they may enjoy the civil and religious liberty which is our common heritage. In view of these things and of the success which, under the Divine blessing, has been enjoyed during the past year, we venture to think that the importance of continuing and extending the work of the Board on the lines hitherto followed cannot be exaggerated.

In conclusion, we have to note that the hostile attitude of Roman Catholic priests, workmen, and employees, and the indifference of many Protestants, have a very deleterious effect on our work. French Protestants are forced to move from one place to another to find work to support their families. This weakens our congregations, and operates against the religious interests of the families themselves. These facts explain the changing aspect of many congregations. But our duty is a plain one. We have no option. We must push on. We must “go in and possess the land.” Truly the fields are white. Many signs of discontent among Roman Catholics, but especially their deplorable ignorance and superstition, coupled with an increasing scepticism on the part of the educated, invite us on, and surely we will be false to our profession of fidelity to Christ, as well as guilty concerning our brethren, unless we go on, and do the work the Lord has laid upon us.

MISCELLANEOUS.—The General Assembly, at its meeting in Winnipeg last year recommended the Board to make arrangements to send the Rev. C. A. Doudiet to visit as many of the congregations of the Church as possible, in the interest of the work. In accordance with this recommendation, Mr. Doudiet visited a number of congregations with such success, that the Board, at its meeting in March, unanimously resolved to ask him to devote himself, meantime, to this work, and also to the work of visiting the various mission fields and schools connected with the Board, such visitation to be done under the executive and with the sanction of the several Presbyteries within whose bounds the fields are situated, the appointment to be, meanwhile, a tentative one, and the salary to be at the rate of \$1,500 per annum. Mr. Doudiet consented to undertake the work, and has been giving his whole time to it since the middle of April. He is to be engaged for the greater part of this summer in visiting the scattered settlements along the north shore of the St. Lawrence and the Lake St. John District, and also the mission fields and schools in several of the Presbyteries.

FRENCH LITERATURE.—During the past year the Board received a free grant of about 2,500 French Bibles and Testaments from the British and Foreign Bible Society, through the Montreal Auxiliary, for which most cordial thanks are tendered. Thanks are also due to Mr. W. M. Morse, Toronto, for 200 French Testaments for circulation by the colporteurs, and to the National Bible Society of Scotland for a grant of £25 to aid in colportage work. Several cases of French tracts, pamphlets and periodicals were purchased at reduced rates from the central depot, Paris, France, and the Board supplied to the committee of the Lumbermen's Mission large quantities of French literature for distribution in the shanties on the Ottawa, Gatineau and Mattawa Rivers. One of the missionaries of the Board, Rev. Jos. Vessot, recently compiled a most useful pamphlet, "Le trésor du vrai bonheur," containing the promises of the Bible systematically arranged. Five thousand copies of this have been printed at the expense of a few friends, and already large numbers of them have been distributed by our missionaries. As the number of French Canadians able to read increases, the thirst for knowledge grows, and literature of this kind is eagerly devoured by many.

THE OTTAWA LADIES' COLLEGE.—In April last the Board of Management of the Ottawa Ladies' College opened negotiations with a view to the transfer of the institution to the Board. After lengthened consideration, and after a thorough inspection of the property by Mr. A. C. Hutchison, architect, who estimated the value of the grounds and buildings at about \$64,000, the Executive agreed to recommend the General Assembly to authorize the Board to purchase the grounds and buildings of the Ottawa Ladies' College, with their contents, for

the sum of twenty thousand (\$20,000) dollars, the amount to be paid, and the property, free from all encumbrance, transferred to the Board of French Evangelization on the 1st of July, 1889, the College to be maintained as an educational institution under the control of the Board from that date.

The Board of Management have signified their willingness to sell the property on the above conditions, subject to the consent of the shareholders, and will call a meeting for this purpose so soon as the sanction of the General Assembly is given to the recommendation of the Executive.

Japan is *par excellence* the country of rapid progress. The statistics for the past year show some remarkable results, which may be briefly summarized. A trade of \$95,000,000 compares with one of \$51,000,000 just ten years ago. The nine miles of railway laid down in 1877, is represented by 151 miles built during the past year. Eleven railway companies were started in the course of the year 1887, which also gave birth to 111 large industrial companies in three cities alone. Two important naval stations have been formed and are being fortified, and the first modern waterworks in the empire were completed in October last. With the exception of these last works, everything has been done by native skill and native capital alone. That is not a bad record for a country where the feudal system was in full swing twenty-five years ago.

In 1872 the first church, of eleven members, was organized in Yokohama, Japan. From that time work was carried on with steadily increasing energy. In 1886, fourteen years afterward, 193 churches, with 14,815 baptized members, were reported. In 1877, the first Japanese clergyman was ordained; nine years later there were ninety-three ministers. These Christians are not "rice" Christians. Out of their poverty they gave, in 1886, almost \$27,000 for Church work. Sixty-four churches are wholly self-supporting, and 119 are partly so. In the eleven theological schools 169 students are preparing for the Gospel ministry. In the various schools are nearly 5,000 students, who are trained in Christian knowledge as thoroughly as in secular learning. The Bible has been translated, and the New Testament has been sold in all parts of Japan. Something has been done toward creating a Christian literature.—*Missionary Review*.



COMMUNION PLATE.

We have always in stock, a full line of requisites for 'Communion Services,' Flagons, Chalices, Bowls, Plates, Tokens, &c., of guaranteed quality and moderate in price. WATSON & P LTON, 53 St. Sulpice Street. Importers of Electro Plate, Clocks and Fancy Goods, Wholesale and Retail.

Page for the Young.

HOW TO BE HAPPY.

Are you almost disgusted
With life, little man?
I will tell you a wonderful trick
That will bring you contentment
If anything can—
Do something for somebody, quick;
Do something for somebody, quick!

Are you awfully tired
With play, little girl?
Weary, discouraged and sick?
I'll tell you the loveliest
Game in the world—
Do something for somebody, quick;
Do something for somebody, quick!

Though it rains like the rain
Of the flood, little man,
And the clouds are forbidding and thick,
You can make the sun shine
In your soul, little man—
Do something for somebody, quick;
Do something for somebody, quick!

Though the skies are like brass
Overhead, little girl,
And the walk like a well-heated brick;
And are earthly affairs
In a terrible whirl?
Do something for somebody, quick;
Do something for somebody, quick!

PROCRASTINATION.

The steamship "Central America," on a voyage from New York to San Francisco, sprung a leak in mid-ocean. A vessel, seeing her signal of distress, bore down toward her. Perceiving the danger to be imminent, the captain of the rescue ship spoke to the "Central America": "What is amiss?" "We are in bad repair, and are going down. Lie by till morning," was the answer. "Let me take your passengers on board now." But as it was night, the commander of the "Central America" did not like to send his passengers away lest some might be lost, and thinking that they could keep afloat a while longer, replied, "Lie by till morning." Once again the captain of the rescue ship called, "You had better let me take them now." "Lie by till morning," was sounded back through the trumpet. About an hour and a half later her lights were missed; and though no sound was heard, the "Central America" had gone down and all on board perished, because it was thought they could be saved better at another time.

WHAT OUGHT WE TO DO?

"Patty, come here; for I want to ask you some curious questions that my mother has

been asking me. What ought we to do in March, when the wind blows?"

"What ought we to do? Why, hold our bonnets fast, that they may not be blown away."

"Yes; but that is not the answer. I will tell you what it is: we ought to love one another."

"Very true; but I did not think of that."

"Now, for another question. What ought we to do in April, when the showers fall?"

"Why, put up an umbrella, or run under a tree, or into the house."

"You have not given me the right answer, now. This is the right answer: we ought to love one another."

"That is just the same as the other."

"Yes, it is. And now for my last question. What ought we to do when May comes, with its flowers?"

"Why, 'love one another,' I suppose."

"You are right, Patty. Let the month be what it may,—whether the wind blows, the showers fall, and the flowers spring, or not, just the same,—every month of the year, and every hour of the day, we ought to keep the commandment of the Saviour, 'Love one another.'"

PERSEVERANCE.

Demosthenes, the poor stuttering son of a butler, became the most famous orator of ancient times. Virgil, the son of a baker, was the most celebrated of Latin poets. Æsop, the son of a slave, and almost a slave himself, managed to acquire imperishable fame. Thomas Wolsey, the son of a butcher, became cardinal of the Church of Rome, and next to the king, in his day the most powerful person in the English dominion. William Shakespeare, also the son of a butcher, yet one of the most famous poets the world has ever beheld. Oliver Cromwell rose from a comparatively humble station to be Protector of the English Commonwealth. Benjamin Franklin was a printer in his early days; he afterwards became one of the most celebrated philosophers and statesmen. William Guildford, the editor of the *Quarterly Review*, was in youth an humble shoemaker apprentice, and, for want of paper, was obliged to work his algebraic problems upon leather with an awl. Robert Burns, a ploughman, of Ayrshire, Scotland, was afterwards the greatest of Scotch poets. James Cook, for a long time a common sailor, but afterwards, on voyages of discovery, sailed three times around the world. Jeremy Taylor was a barber's boy, and afterwards a D. D. Thomas Telford, the great civil engineer, was once a shepherd's boy. Inigo Jones was first a journeyman carpenter, and afterwards the chief architect of his age. Halley, the astronomer, was the son of a poor soap-boiler. Hayden, the composer, was the son of a poor wheelwright. Henry, the chemist, was the son of a weaver. And when you have read the lives of all these, ask yourself whether perseverance had not as much to do in making these men great, as any other quality which they possessed.

Acknowledgments.

Received by Dr. Reid, Agent of the
Church at Toronto. Office, 15
Toronto-Street, Post Office Drawer,
2607.

ASSEMBLY FUND.

| | |
|----------------------------------|--------|
| Hull..... | \$1.00 |
| Percy..... | 5.00 |
| La Guerre..... | 4.38 |
| Markham, St. Andrews..... | 4.00 |
| Wroxeter..... | 3.00 |
| Chinguacousy 1st ch..... | 2.00 |
| Melbourne, Guthrie ch..... | 4.50 |
| Montreal, Chalmers..... | 10.00 |
| Chater..... | 7.00 |
| Manotick & South Gloucester..... | 5.00 |
| Hespeler..... | 2.64 |
| Chinguacousy 2nd ch..... | 2.00 |
| Ottawa, St. Pauls..... | 9.00 |
| Brigden..... | 1.00 |
| La Riviere..... | 1.00 |
| Londesborough..... | 1.67 |
| West Church, Nottawasaga..... | 1.00 |

\$64.19

STIPEND AUGUMENTATION.

| | |
|--|---------|
| Tottenham..... | \$10.00 |
| Moore, Guthrie ch..... | 1.00 |
| Wilkesport..... | 0.74 |
| Black Creek..... | 1.94 |
| Beverly..... | 15.00 |
| Ross & Cobden..... | 20.00 |
| Scarboro, Melville ch..... | 10.00 |
| Sutton, &c..... | 35.00 |
| Rev. J. D. Ferguson, Windsor Mills..... | 6.25 |
| Mainsville..... | 6.00 |
| Shakespeare & St. Andrews..... | 19.50 |
| Montreal, St. Gabriel ch..... | 50.00 |
| Mono Mills..... | 7.00 |
| Hillsdale & Elmvale..... | 16.00 |
| Scarboro, Chalmers ch..... | 12.00 |
| Brantford, Zion ch..... | 150.00 |
| Green Valley Field..... | 5.00 |
| Manotick & South Gloucester..... | 5.00 |
| Per Rev. Dr. Robertson, Winnipeg..... | 39.00 |
| East Seneca..... | 10.00 |
| Ottawa, St. Paul's..... | 25.00 |
| West Guilimbury, 1st ch..... | 8.00 |
| Poland Mission Field..... | 4.00 |

\$456.43

HOME MISSION FUND.

| | |
|----------------------------------|---------|
| Tottenham..... | \$34.10 |
| Moore, Guthrie ch..... | 3.00 |
| Wilkesport..... | 1.06 |
| Black Creek..... | 5.59 |
| Schreiber..... | 20.00 |
| Silver Mountain Mine..... | 12.60 |
| McKenzie River..... | 5.00 |
| Rev. S. Fenton, Harley..... | 1.00 |
| Ross & Cobden..... | 7.45 |
| Hull..... | 4.00 |
| Keene..... | 50.00 |
| Rock Lake..... | 6.50 |
| Markham, St. Andrews..... | 36.00 |
| Markham, St. Andrews S.S..... | 10.00 |
| Cedar Grove..... | 20.00 |
| Willoughby..... | 14.50 |
| Colleston..... | 5.50 |
| Shakespeare & St. Andrews..... | 10.30 |
| Victoria District Stations..... | 10.00 |
| English Settlement..... | 42.00 |
| English Settlement B. Class..... | 20.00 |
| Mono Mills..... | 26.00 |
| Whitechurch..... | 28.00 |
| East Wawanosh..... | 23.00 |
| Beachburg..... | 25.50 |
| Scarboro, Chalmers ch..... | 16.00 |
| Glenmorris Y. L. M. Band..... | 8.00 |
| Brantford, Zion ch..... | 200.00 |
| Green Valley Field..... | 10.00 |
| Manotick & South Gloucester..... | 25.00 |
| Virden..... | 30.00 |

| | |
|--|-------|
| Per Rev. Dr. Robertson, Winnipeg..... | 39.00 |
| Moosomin..... | 11.55 |
| Arthur, St. Andrews S.S..... | 11.00 |
| East Seneca..... | 5.00 |
| West Guilimbury, 1st ch..... | 16.00 |
| Poland Mission Field..... | 10.00 |
| Markham, Melville ch..... | 13.35 |
| Providence Bay..... | 10.00 |
| Missionary Road..... | 8.66 |
| McMurrich, Chalmers ch..... | 9.60 |
| South River..... | 7.53 |
| A Friend..... | 25.00 |
| Muskoka, com. collection..... | 23.91 |
| Wingham..... | 27.06 |
| London, St. James..... | 10.00 |
| Galt, Knox ch..... | 90.00 |
| A Friend, Paris..... | 10.00 |

\$1035.70

FOREIGN MISSION FUND.

| | |
|--|---------|
| Tottenham..... | \$10.00 |
| Sutton, &c..... | 20.00 |
| Hull..... | 3.00 |
| Toronto, Erskine ch. S.S..... | 30.00 |
| Queen's University Miss. Asso- ciation—Rev. Dr. Smith and Wife, Outfit and Travelling Expenses..... | 1200.00 |
| Queen's University Miss. Asso- ciation—Rev. Dr. Smith's Salary, 6 months..... | 600.00 |
| L'Amable Bancroft & Easton..... | 15.00 |
| Welland..... | 19.85 |
| Crowland..... | 10.00 |
| Markham, St. Andrews..... | 21.00 |
| Markham, St. Andrews S.S..... | 40.00 |
| Cedar Grove..... | 10.00 |
| Colleston..... | 5.00 |
| Shakespeare & St. Andrews..... | 10.00 |
| Mono Mills..... | 12.00 |
| Annan, India..... | 6.11 |
| Annan, Formosa..... | 6.11 |
| Annan, N. W. Indians..... | 6.11 |
| Whitechurch..... | 28.00 |
| East Wawanosh..... | 23.00 |
| W. S. Fraser, Bradford..... | 5.00 |
| Scarboro, Chalmers ch..... | 16.00 |
| Manotick & South Gloucester..... | 25.00 |
| The late Joshua Crozier..... | 18.00 |

| | |
|--|-------|
| Member St. And. ch., Arthur, Honan..... | 5.00 |
| A Friend, Bright..... | 5.00 |
| A Friend of Missions, Maxville..... | 5.00 |
| Annie Brook, Fergus, Honan..... | 0.18 |
| Greenbank..... | 34.00 |
| East Seneca..... | 4.00 |
| West Guilimbury, 1st ch..... | 10.00 |
| Poland Mission Field..... | 4.00 |
| Bear Creek..... | 7.00 |
| Markham, Melville ch..... | 14.15 |
| A Friend, Georgetown..... | 1.00 |
| Sunderland Friend, Honan..... | 1.00 |
| London, St. James..... | 5.00 |
| La Riviere..... | 7.00 |
| Galt, Knox ch..... | 70.00 |
| Granton & Lucan..... | 10.00 |
| Prospect..... | 58.35 |
| High Bluff..... | 12.00 |
| A Friend, Paris..... | 10.00 |

\$2401.86

COLLEGE ORDINARY FUND.

| | |
|----------------------------------|--------|
| Markham, St. Andrews..... | \$6.00 |
| Cedar Grove..... | 2.00 |
| Shakespeare & St. Andrews..... | 10.00 |
| Manotick & South Gloucester..... | 20.00 |
| Hespeler..... | 6.45 |
| East Seneca..... | 4.00 |
| Markham, Melville ch..... | 8.00 |
| St. Andrews W. Nottawasaga..... | 1.00 |
| West Church..... | 3.00 |

\$60.45

MANITOBA COLLEGE FUND.

| | |
|--------------------------------|---------|
| Sutton..... | \$10.00 |
| Shakespeare & St. Andrews..... | 5.00 |

| | |
|----------------------------------|-------|
| Whitechurch..... | 6.00 |
| Manotick & South Gloucester..... | 5.00 |
| Ottawa, St. Paul's..... | 10.00 |
| Galt, Knox ch..... | 25.00 |

\$61.00

KNOX COLLEGE ENDOWMENT FUND.

| | |
|--------------------------------|---------|
| Beverly (John Gilbert)..... | \$10.00 |
| Rev. John Campbell, Ph. D..... | 5.00 |
| Mrs. R. Carter, Elora..... | 5.00 |
| Guelph..... | 85.00 |
| Shakespeare and Hampstead..... | 7.00 |
| Andrew Waddell, Milverton..... | 10.00 |
| Donald Guthrie, Guelph..... | 20.00 |
| Mal. Sinclair, St. Mary's..... | 5.00 |
| Thamesford..... | 6.50 |
| D. C. McMorris, Meaford..... | 8.00 |
| Brucefield..... | 28.00 |
| Mrs. Grant, Clinton..... | 3.00 |
| James McNea, Toronto..... | 2.00 |
| Norwich..... | 12.00 |
| Thomas Dow, Eramosa..... | 5.00 |
| Andrew Clark, Flamboro..... | 15.00 |
| St. George..... | 47.50 |
| Waterdown..... | 12.00 |
| Major Kerns, Burlington..... | 33.00 |
| Clinton, Willis ch..... | 6.00 |

\$319.00

WIDOWS' AND ORPHANS' FUND.

| | |
|----------------------------------|---------|
| Sutton..... | \$15.00 |
| Hull..... | 1.00 |
| Percy..... | 10.00 |
| Shakespeare & St. Andrews..... | 3.00 |
| Whitechurch..... | 6.00 |
| East Wawanosh..... | 5.00 |
| Scarboro, Chalmers ch..... | 5.00 |
| Brantford, Zion ch..... | 100.00 |
| Manotick & South Gloucester..... | 5.00 |
| Ottawa, St. Paul's..... | 10.00 |
| Palmerston, Knox ch..... | 15.00 |
| Lachine, St. Andrews..... | 16.00 |
| Brigden..... | 1.50 |
| La Riviere..... | 2.00 |
| Londesborough..... | 4.00 |
| Galt, Knox ch..... | 15.86 |

\$214.36

WIDOWS' AND ORPHANS' FUND.

Ministers Rates.

| | |
|-------------------------------|--------|
| Rev. Dr. McVicar..... | \$8.00 |
| " Hugh McLean..... | 12.00 |
| " James Sutherland..... | 10.00 |
| " J. W. Cameron..... | 24.00 |
| " Geo. Crombie..... | 12.00 |
| " D. L. Mackechnie..... | 8.00 |
| " M. H. Scott..... | 8.00 |
| " Dr. Armstrong..... | 50.00 |
| " John McRobbie (2 yrs.)..... | 16.00 |
| " Samuel Acheson..... | 40.00 |

\$188.00

AGED AND INFIRM MINISTERS' FUND.

| | |
|----------------------------------|--------|
| Consecon & Hilliers..... | \$2.25 |
| Rev. S. Fenton, Harley..... | 1.00 |
| Hull..... | 1.00 |
| Percy..... | 10.00 |
| Shakespeare & St. Andrews..... | 6.00 |
| Markham, St. John's..... | 9.50 |
| A Friend, Inverness..... | 1.25 |
| Whitechurch..... | 10.00 |
| East Wawanosh..... | 9.00 |
| Aylmer..... | 10.62 |
| Osprings..... | 6.00 |
| Erin..... | 10.00 |
| Scarboro, Chalmers ch..... | 5.00 |
| Brantford, Zion ch..... | 50.00 |
| Manitou..... | 11.00 |
| Manotick & South Gloucester..... | 5.00 |
| Milton, Knox ch..... | 10.69 |
| Bolsover..... | 6.00 |
| Ottawa, St. Paul's..... | 10.00 |
| Maxville..... | 11.80 |
| Carluke..... | 25.00 |
| West Guilimbury, 1st ch..... | 8.00 |
| Palmerston, Knox ch..... | 15.00 |
| Lachine, St. Andrew's..... | 30.00 |

| | |
|-----------------------------|-------|
| St. Louis de Gonzague..... | 4.00 |
| Poland Mission Field..... | 4.00 |
| Inverness..... | 0.62 |
| Wingham..... | 10.63 |
| Brigden..... | 1.75 |
| La Rivière..... | 2.00 |
| Londesborough..... | 5.00 |
| Galt, Knox ch..... | 15.00 |
| St. Andrews, W. Nottawasaga | 1.80 |
| West Church..... | 2.00 |

\$310.32

AGED AND INFIRM MINISTERS' FUND. Minister's Rates.

| | |
|-----------------------------|--------|
| Rev. Geo. Porteous..... | \$4.00 |
| " Hugh McLean..... | 3.50 |
| " F. M. Dewey..... | 7.00 |
| " James Sutherland..... | 3.50 |
| " William Donald (2 yrs.).. | 30.25 |
| " D. McDonald..... | 5.00 |
| " Geo. Crombie..... | 3.75 |
| " D. L. McKechnie..... | 4.00 |
| " E. Mullan..... | 19.00 |
| " M. H. Scott..... | 4.00 |
| " Samuel Acheson..... | 36.00 |
| " A. T. Love..... | 8.00 |

\$128.00

KNOX COLLEGE ORDINARY FUND.

| | |
|--|---------|
| Thomas McRae (4th and 5th instalment)..... | \$40.00 |
| Galt, Knox ch..... | 35.00 |

KNOX COLLEGE LIBRARY FUND.

| | |
|---------------------------|----------|
| Henry W. Darling, Toronto | \$100.00 |
|---------------------------|----------|

CHURCH & MANSE BUILDING FUND.

| | |
|---------------------------|--------|
| C. B. Petry, Toronto..... | \$5.00 |
|---------------------------|--------|

CONTRIBUTIONS UNAPPORTIONED.

| | |
|--------------------------|---------|
| Orillia..... | \$34.53 |
| Toronto, Central ch..... | 100.00 |
| Thamesford..... | 82.00 |
| Columbus..... | 40.00 |
| Norwood..... | 42.00 |

KNOX COLLEGE BURSARY FUND.

| | |
|---|---------|
| Toronto, St. James' Square ch | \$60.00 |
| Galt, Knox ch. (Bayne Scholarship addl.)..... | 5.00 |

JEWISH MISSION

| | |
|--------------------------------|--------|
| M. J. Charlton, St. George.... | \$2.00 |
|--------------------------------|--------|

Received in May by Rev. P. M. Morrison, office Duke street, P. O. Box 338.

FOREIGN MISSIONS.

| | |
|--|---------|
| Lake Ainslie..... | \$ 7.00 |
| Orwell..... | 3.00 |
| New Richmond W F S..... | 12.00 |
| Do C B W Workers..... | 11.75 |
| Anonymous..... | 5.00 |
| Baddeck Young People's Mission Band..... | 6.00 |
| Elbridge Kirker, Quoddy.... | 1.40 |
| Warren M J Kirker, do..... | 1.00 |
| Mary J Kirker, do..... | 2.00 |
| F Boutilier, Spry Bay..... | 55 |
| I Y Y, Sutherlands River.... | 5.00 |
| Mrs Susan Johnson, Clifton.. | 15.00 |
| Cove Head, P E Island..... | 30.00 |
| Bequest of late Eliza Robertson Mill Bank, Pictou Co.. | 20.00 |
| Ladies' R & M Society, Knox Church, Pictou..... | 10.00 |
| Young Ladies' Mission Band, Knox Church, Pictou..... | 15.00 |
| J D G, do..... | 5.00 |
| South Richmond..... | 8.75 |

\$158.45

DAYSPRING AND MISSION SCHOOLS.

| | |
|------------------------------|-------|
| New Richmond S S..... | 10.25 |
| Macrae's S S..... | 6.00 |
| Zion C'h S S Charlottetown.. | 20.39 |

| | |
|-------------------------------|-------|
| Shelburne, Ohio & W Jordan SS | 12.00 |
| Harbor Grace..... | 55.60 |

\$104.24

HOME MISSIONS.

| | |
|------------------------------|---------|
| Anonymous..... | \$ 5.00 |
| A Friend of the cause..... | 5.00 |
| Mrs Susan Johnson, Clifton.. | 10.00 |
| St John's Church, St John.. | 12.20 |
| Cove Head..... | 20.00 |
| Stellarton..... | 57.60 |
| South Richmond..... | 10.80 |

\$120.60

AUGMENTATION FUND.

| | |
|-------------------------|----------|
| Upper Musquodoboit..... | \$ 19.00 |
| Belfast, P E I..... | 40.00 |
| Nine Mile River..... | 4.00 |
| River John..... | 6.50 |

\$ 69.50

COLLEGE FUND.

| | |
|--|--------|
| Vale Colliery & Sutherlands River..... | 11.50 |
| Int John Miller..... | 11.68 |
| Int Dr Macknight..... | 21.00 |
| Stellarton..... | 25.08 |
| Nine Mile River..... | 4.00 |
| Mrs Susan Johnson, Clifton.. | 10.00 |
| Int John Killam..... | 75.58 |
| Cove Head..... | 20.00 |
| J G D, Knox Church, Pictou.. | 5.00 |
| Alumni Association..... | 50.00 |
| Bal Chalmers' Bursary..... | 1.68 |
| Div Canadian Bk Commerce.. | 140.00 |

\$375.52

BURSARY FUND.

| | |
|-------------------------------|------|
| Mrs Susan Johnson, Clifton .. | 5.00 |
| Cove Head..... | 5.00 |

\$10.00

AGED MINISTERS' FUND.

| | |
|---------------------------|------|
| Cove Head..... | 3.00 |
| Rev Isaac Baird rate..... | 4.00 |

\$ 7.00

MANITOBA COLLEGE.

| | |
|---------------------|------|
| Gay's River..... | 4.30 |
| South Richmond..... | 2.00 |

\$ 6.30

WIDOWS' AND ORPHANS' FUND IN CONNECTION WITH THE CHURCH OF SCOTLAND: JAMES CROIL, TREAS., MONTREAL.

| | |
|---|----------|
| Arnprior, Rev D J Maclean.. | \$ 16.00 |
| Nashwaak and Stanley, N B, Rev J S Mullan..... | 4.00 |
| Vaughan, Rev D Camelon.... | 12.00 |
| Pr'ce Albert, R'v A Campbell | 5.00 |
| Belleville, Rev M W Maclean | 30.00 |
| N Williamsburgh, Rev J Davidson..... | 12.00 |
| Duntroon, \$5.25; West C'h, \$6.25; St Andrews, \$1.50; | |
| Rev Alex Macdonald..... | 13.00 |

MANITOBA COLLEGE, THEOLOGICAL DEPARTMENT.

Rev. Dr. Bryce, Treasurer.

| | |
|--|------------|
| Amount reported May 1, '87, to April 5, '88..... | \$2,781.90 |
| Portage la Prairie..... | 75.00 |
| R Jamieson, N Westmin'er.. | 5.00 |
| Milbrook & Plympton (ad'l).. | 8.00 |
| Marringhurst..... | 13.00 |
| Rat Portage (additional).... | 30.00 |
| Green Valley..... | 5.00 |
| Rv A Hamilton, Whitewood | 10.00 |
| Endowment (4 yrs in't ad'l).. | 24.00 |
| Brandon..... | 100.00 |
| Colin H Campbell, Wpg (a'l) | 15.00 |
| Alex Macdonald, Winnipeg.. | 25.00 |
| St A'ws C'h, W'p'g (a'dl)... | 92.00 |
| Hamiota..... | 20.00 |

| | |
|---------------|-------|
| Souris..... | 25.00 |
| Carberry..... | 26.20 |

Total for the year.....\$3,255.10

FRENCH EVANGELIZATION.

Received by Dr. R. H. Warden, Treasurer of the Board, 198 St. James St., Montreal, to 8th June, 1888.

| | |
|--|--------|
| A Friend, Downieville..... | \$2.00 |
| Hull..... | 3.76 |
| Percy..... | 28.30 |
| Mono Mills, Mono E. & Adjala | 10.00 |
| Per Miss Jane A. Turner, French River..... | 1.50 |
| Whitechurch..... | 21.10 |
| E. Wawanosh..... | 14.90 |
| Lachute, St. Henry's ch..... | 4.15 |
| A Friend, Vernon..... | 5.00 |
| A Friend, Summerside, P. E. I. | 2.00 |
| Per Rev. C. A. Doudiet..... | 42.03 |
| Summerstown..... | 6.00 |
| Crawford..... | 2.45 |
| Anonymous..... | 6.00 |
| Singhampton..... | 2.92 |
| R. Walker, Sr., Diamond.... | 1.00 |
| East Seneca..... | 4.00 |
| Manchester..... | 8.00 |
| Smith Hill..... | 7.00 |
| Valleyfield..... | 10.50 |
| Valleyfield S S..... | 16.00 |

Per Rev. Dr. Reid:—

| | |
|-------------------------------|-------|
| Tottenham..... | 10.75 |
| Markham, St. Andrews..... | 13.42 |
| Markham, St. Andrew's S S.. | 10.00 |
| Cedar Grove..... | 4.00 |
| Shakespeare, St. Andrews.... | 10.00 |
| Scarboro, Chalmers' ch..... | 10.00 |
| Manotick and S. Gloucester.. | 25.00 |
| Arthur, St. Andrew's S S..... | 8.86 |
| Poland Mission Field..... | 4.00 |
| Bear Creek..... | 3.00 |
| London, St. James' ch..... | 5.00 |
| Galt, Knox ch..... | 46.00 |

Per Rev. P. M. Morrison:—

| | |
|-------------------------------|--------|
| Clifton..... | 2.24 |
| Milford and Gay's River..... | 31.26 |
| Jessie Clarke, Sheet Harbour. | 0.50 |
| Nine Mile River..... | 4.00 |
| Cove Head..... | 17.00 |
| United ch. N. Glasgow..... | 194.91 |
| South Richmond..... | 2.00 |

POINT-AUX-TREMBLES SCHOOLS.

Received by Rev. Dr. Warden, 198 St. James Street, Montreal, Treasurer.

| | |
|---------------------------------|-------|
| Stellarton, N.S., W. F. M. S.. | 34.00 |
| Brockville, 1st S S..... | 17.00 |
| Collingwood Mission Band.... | 12.00 |
| A Friend, St. Louis de Gonzague | 8.00 |
| Glenmorris Ladies' Miss. Band | 8.00 |
| Toronto, Erskine S S..... | 50.00 |
| Fergus, St. Andrew's S S..... | 25.00 |
| Watford S S..... | 13.00 |
| Galt, Knox S S..... | 50.00 |
| W. N. Clark, Toronto..... | 50.00 |
| Kitley S S..... | 6.00 |
| West ch. Toronto S S..... | 25.00 |
| R. McGregor, St. And., P. Q.. | 1.00 |
| Fullarton S S..... | 25.00 |

Per Rev. Dr. Reid:—

| | |
|---------------------------|------|
| A Friend, Georgetown..... | 2.00 |
|---------------------------|------|

POINT-AUX-TREMBLES SCHOOLS.

Extension of Buildings.

Received by Rev. Dr. Warden, 198 St. James Street, Montreal, Treasurer.

| | |
|---|--------|
| Bowmanville, St. Paul's collected chiefly by Miss Beith and Miss Mary Murdoch.... | 29.00 |
| Per Rev. C. A. Doudiet..... | 210.50 |
| A Friend, Watford..... | 7.00 |
| Carleton Place, Zion, and St. Andrews chs..... | 35.83 |
| Women's M. Soc., Montreal.. | 45.00 |

GRATEFUL—COMFORTING
EPPS'S COCOA.
 BREAKFAST.

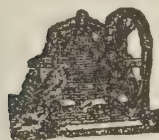
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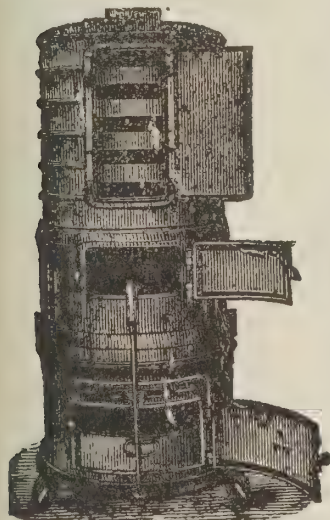
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FOR THE
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AUGUST, 1888

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THE PRESBYTERIAN RECORD

FOR THE DOMINION OF CANADA.

VOL. XIII.

AUGUST, 1888.

No. 8.

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Our Blue Book for 1887-88.

VERY soon the "Acts and Proceedings of the General Assembly" at Halifax, will be in the hands of our ministers and elders, and will be easily accessible to all the members of the church. It is a goodly volume of over 400 pages, packed with facts and figures relating to the work and the life of the church. It is a Treasury of information, which should be carefully studied, at least, by all the office-bearers of the church; and very much of which, ministers should take frequent opportunities of laying before their people.

The "Minutes" proper deserve perusal. These well filled pages fairly indicate the actual work accomplished during those twenty busy sessions at Halifax. Results are recorded; but there is no way of giving an adequate idea of the thought, the care, the labour implied in these "findings." On the face of these minutes we have abundant evidence of harmonious action; and very little indeed that indicates discord or even diversity of view. On the great matters of God and the church there is the most cordial and enthusiastic unanimity; and it would be no wonder if in some minor matters there should be, in so large and widely extended a body, considerable variety of opinion. For the love and unity

that prevail amongst us, and of which the world may well take note, let us be truly thankful! Old dividing lines did not appear in the late Assembly, even in a single instance. The memorable 15th of June, 1875, is more than thirteen years behind us, and each year does but show with increasing clearness that the Union has been owned and blessed by God.

It will be seen by the minutes and appendices that the church continues to take a deep and abiding interest in missions to the heathen. As the field widens, men and women offer their services, and the hearts of the people are opened to give with increasing liberality. It is forty-eight years since the first Presbyterian missionary, the heroic Geddie, commenced his noble enterprise in the south seas. To-day we have missionaries in China proper, in Formosa, in India, among the Indians of the North West, in Trinidad, and in the New Hebrides. The report as given in full in our "Blue Book," is deeply interesting. Do not skip a page of it! The first Foreign Missionary that returned to this country was Rev. Dr. Geddie, who came for a brief visit some twenty-three years ago. He came telling of a whole island Christianized, and of a brave battle being fought in many other islands. Others have come home since then, bringing good news of wonders wrought in heathen lands

through the NAME which is above every name. They have come from the New Hebrides, from Central India, from the North West, from Trinidad, and from beautiful Formosa. This year we had at the Assembly Mr. and Mrs. Wilkie, and Miss Blackadder, missionaries whose narratives never fail to instruct and interest.

Scarcely second in interest to the Foreign Report is the Home Mission Report. By all means read it, and note how the church has revived and how her pioneers are at work in hundreds of the most destitute places in this vast Dominion. The work is immense, and the constant exercise of vigilance, self-sacrifice, and true Christian courage is urgently required. The Home Mission enterprise has shared in the revival of interest in Foreign Missions.

Do not forget to turn over the reports of our colleges, and to note what is done to train men for the work of the ministry. What owest *thou* to the College? "What College?" That of which you are a graduate.

The French Evangelization report is not a line too long. It is terse, full of facts, and clear as a mountain brook. Pray for our French Evangelization work! It is a powerful spiritual agency, and it is a boon to the whole country, even from a social and political point of view.

But the portion of the Blue Book, of all others, that will give you most food for thought, is the table of statistics, with its 92 pages of facts and figures. You can here examine yourself and your neighbor, and see how every congregation from Newfoundland to Vancouver Island is discharging its duty. Our returns are tolerably accurate, but not quite so. It is not too much to say that thousands of our families are still unreported and unconnected with any congregation. It is these families that are sought out and shepherded by our Home Missionary pioneers. There has been steady growth for the last fourteen years. It will not be amiss to state again the proof of this: In 1875-6, our income was \$982,672. This year our income is \$1,730,252. If we include benevolent purposes, the total is raised to \$1,773,114. Obviously the returns are still imperfect as regards the amount given for "benevolence." There is no item in the tables more full of

promise than the \$24,000 raised for missions by the Woman's F. M. Societies.

We hope the reader will study with care the table on page 10 of the statistical report, giving the average contributions per family and communicant in the different Presbyteries. For stipend the average ranges from \$18 per family in British Columbia, to \$3.28 in Victoria and Richmond—the general average being \$8.64. Per communicant the range is from \$3.19 in Owen Sound to \$14.91 in Calgary. The Presbytery giving least per family to the schemes of the church, is that of Regina; the Presbytery giving most is Toronto. But taking all purposes, Regina is in advance of two other Presbyteries. Columbia leads "for all purposes," giving \$48.60 per family. Toronto comes next with \$44.14, and Calgary comes third, with \$40 per family. Taking the rate per communicant, the new Presbytery of Calgary actually leads the whole church, its contributions being at the rate of \$41.80. Columbia comes next with \$36.16, and Newfoundland comes third with \$26.12. Certainly we have no right to complain of the liberality of our most distant and isolated Presbyteries.

The average liberality of our people in all parts of the church is gradually rising. Our families gave, on an average, 37 cents each more for the schemes of the church, than in the previous year; and our communicants gave an increase of 15 cents each for the same objects. For all purposes our families gave each an average of \$22—an increase of 82 cents on the previous year, and our communicants each gave \$11.23, an increase of 67 cents each. We trust that every student of the "Blue Book" of 1888, will do what he can to ensure that next year's issue shall be a record of steady and rapid advance. We need not refer to the importance of the reports on the State of Religion, on Sabbath Observance, Sabbath Schools and Temperance. These subjects are intimately connected with the life and work of the church.

The Church is under obligations to the ministers and elders who, year by year, give their time and energy to the work of the General Assembly. Some of our ministers and elders have attended every year since the Union, at heavy personal

expense. Some have missed only one or two meetings. They delight in the work of the church; they are helping to build up the Kingdom of Christ in this country, and identifying themselves with a cause that shall go on and prosper while the world stands. We hope that ere long some provision will be made for paying the travelling expenses of members, thus enabling many to take part in the work of the Assembly who, at present, are precluded from attending.

Missionary Cabinet.

HANNAH CATHERINE MULLENS.

MRS. MULLENS was the daughter of a distinguished Swiss Missionary, the Rev. Alphonse Lacroix, who went to India under the auspices of the Netherlands Missionary Society in 1820. In 1827 he connected himself with the London Missionary Society, and after a career of forty years of great usefulness died at Calcutta in 1859. Mrs. Mullens was born at Calcutta on the 1st of July, 1826, and received her education for the most from her parents, as Calcutta had at that time no good schools. The missionary spirit seems to have been early developed in her, for at twelve years of age she taught a class in a school for native girls. She could even then speak Bengali as fluently as the natives, and this gave her wonderful influence with the girls. It is interesting to learn that a pious native convert became the instrument of Hannah's conversion. When about fourteen years of age, she attended a New Year's prayer meeting in one of the Baptist chapels in Calcutta, when a native preacher offered up a most earnest prayer for the children of missionaries. This produced a deep impression on the young girl's mind and resulted in increased consecration to the Lord's work. At fifteen she accompanied her parents to England for the first time and went to a school near the training institute of the Home and Colonial School Society, which she attended regularly in order to fit herself for teaching. After this she spent a year in Switzerland, and in 1844 returned with her parents to Calcutta. On the 19th of June, 1845, she was married to the Rev. Joseph Mullens, of the London Missionary Society, and, during sixteen years, shared in the abundant labours and

vicissitudes of that eminent missionary. Soon after her marriage, the entire management of the *Native Girls' School* passed into the hands of Mrs. Mullens and became very popular. The number of boarders increased from fourteen to sixty. The girls were taught in their own language, and along with a knowledge of the Bible and other branches of learning, Mrs. Mullens inculcated upon them the refinement and purity of Christian life. Besides her school, she took charge of a Bible-class among the native women, many of whom became in after years useful and respected members in the community. In the midst of these labours she wrote a charming book, illustrative of native life, especially that of the women and children, which had a large circulation and created a great deal of interest. It was translated into no less than twelve of the Indian dialects. Ill-health compelled Mrs. Mullens at the close of 1852 to go to England with her three young children. She returned to India in 1854 and resumed her efforts to promote female education in her school as well as by her pen. It was then that she wrote "The Missionary of the Ganges," and translated Miss Tucker's popular book "Daybreak in Britain," into Bengali. Her letters, too, about that time, shewed how richly her mind was stored, and how earnest was her desire to elevate and evangelize the women of India. Again, in 1858, the whole family went to England, where, during two years, she and Mr. Mullens did much to further the cause of missions by their addresses to Bible-classes, schools, drawing-room and public meetings. In 1861 Mrs. Mullens once more entered on the missionary activities in which she had previously engaged in Calcutta, and, in addition, began *Zenana teaching*—the instruction of Hindoo ladies in their own homes. In this she was also very successful. Her call to higher service came suddenly in the midst of all these labours. She died after a short illness on the 21st of November, 1861, lamented by the whole Christian community of Calcutta and by none more than by the native converts to whom she had been more than a mother and friend, and who wept that they should see her face no more. One of the sermons preached in her memory was delivered at the little mission chapel by a native preacher who was, at the time she commenced her labours, sunk in

heathen darkness. Soon after the death of his wife, Dr. Mullens was called home to England and appointed assistant-secretary with Dr. Tidman of the London Missionary Society. On the death of Dr. T., in 1868, he became sole secretary and entered upon perhaps the most important missionary services of his life. His learning, his energy, and his unsurpassed knowledge of the history and working of modern missions were extremely valuable. In 1870 he was appointed one of a deputation to visit the United States and Canada. In 1873 he went in the same capacity to Madagascar. In 1879 he headed an expedition to Central Africa for the purpose of establishing a mission at Ujiji, on the shores of Lake Tanganyika, and on the 10th of July fell a victim to the climate and hardships of the journey before reaching his destination, in the 60th year of his age. He was the author of a number of valuable books on the history and statistics of missions in India and Madagascar, and earned for himself a lasting reputation in the annals of modern missionary enterprise.

The Centenary of Foreign Missions

THE greatest Missionary Conference in the history of the Christian Church met in Exeter Hall, London, on the 9th June, and continued its sessions for about ten days. One hundred and thirty societies and boards were represented, including men of many languages and nations. The Earl of Aberdeen presided. They met in that historic Hall from Africa and India; from Australasia and China, from South America, from Japan, from many parts of Continental Europe. Truly the Church of Christ is Catholic, extending her operations to every race and every zone. This conference has been preceded by several only less important than itself—in England, in India and elsewhere. Christians are finding out more and more clearly that their wisdom is to be fellow-helpers in the Lord and to hold sweet counsel together as brethren. The Mission enterprise, as far as Protestant Christendom is concerned, may be spoken of as a hundred years old. The work had commenced before that date; but a century ago it was still a day of small things, a day of weak beginnings. But to-day the pro-

spect is, indeed, full of hope. The Conference surveyed the whole wide field. Papers of great value were read. Most earnest appeals were uttered. Problems confronting the Church were discussed, and resolutions concerning them were adopted. The opium traffic in China, the odious "license to sin" in India, the drink nuisance in Africa, were all under consideration. Good, great good may well be expected from this conference. Our own Church was well represented there, and most of our readers will hear more that was said and done than we can tell them. The Christian press is full of it. Our venerable friend, Dr. Jenkins, formerly of Montreal, in a private letter speaks of it as "a most successful and stimulating gathering, led by noble, earnest-minded, wise men, full of zeal, courage and hope." All the meetings were largely attended, and great enthusiasm prevailed.

Towards the end of the series a great meeting was held in Exeter Hall, Bishop Bickersteth (Exeter) in the chair. Among the speakers were REV. H. W. WEBB PEPLOE (Episcopalian) of South Kensington, whose address was particularly earnest and eloquent on the practical subject of individual responsibility and effort in furthering the work of missions. *Rev. Ebenezer E. Jenkins*, Secretary of the Methodist Missionary Society, spoke of the sufficiency of the Gospel to meet men's needs and interpret God's love. *Dr. William M. Taylor* of New York made a powerful plea for a larger measure of liberality, "All that a man has should be devoted to Christ." *Dr. A. J. Gordon* of Boston (Baptist) made a noble speech. Referring to the outward divisions of Christendom, he emphasized what was of far greater importance—the substantial inward unity of the different branches of the Church of Christ in regard to the various means used to promote the spread of Christianity throughout the world. *Sir William Hunter* spoke with telling effect of the Mohammedan problem in India, and *Dr. Post* of Beirut on the powerful aid of medical missions. *Dr. Taylor* of Newark, N.J., advocated "Coöperation on mission ground" in a very convincing manner. *Bishop Crowther* of Africa dwelt on the necessity of training and educating native missionaries. The Bishop of New Zealand told how Christianity had elevated the Maories in that country, and *Rev. J. Calvert* spoke of the great things it had done in Fiji and the other islands of the South Seas. There were over 1200 delegates present, including many missionaries from foreign lands, and a host of familiar names, among which we are glad to notice the names of *Dr. Parsons* and *Prof. Maclaren*, of Toronto, and *Principal MacVicar* and *Dr. Warden* of Montreal, all of whom took part in the proceedings of this memorable Missionary Conference.

Household Words.

ASSURANCE.

THESE are those who believe that it is possible to have the assurance of salvation, but hold that it only comes at the end of a long life of Christian experience; coming perhaps a little before death, or like a halo of glory to brighten the last moments of the dying Christian. I believe that this opinion arises from a mistaken view as to what is the ground of assurance, and that those who hold it consider a Christian experience to be the ground of assurance, whereas the promise of God to give unto them who believe upon His Son eternal life is the true ground of assurance. I do not say that assurance always comes at the beginning of a Christian's experience, for the hope at first awakened by the faith of the Gospel, through the weakness of their faith, may be so feeble as not to amount to assurance; but I do believe when the teaching upon the nature and ground of assurance is explicit, and the first act of faith in receiving Christ a decisive one, there will be such assurance of salvation from the very beginning of the Christian life. The central element of faith is trust, and trust is an exercise of which the soul is, or may become, conscious. If I trust a person I am conscious that I do so, or at least can by a little consideration discover that I do so; and when I trust Christ I ought to know that also. The final element of faith is appropriation, and appropriation is a conscious act of the soul, and when I have appropriated the offer of mercy through Christ, I ought to know that I have done so. But God says, "He that believeth on the Son hath everlasting life," John iii. 36; and this statement places no interval of time between the believing and the having; it interposes no gap of experience between the acceptance of the Son and the possession of eternal life. Thus when I believe upon the Lord Jesus and the very moment I thus believe upon Him, I have the right to take God at His word that I have eternal life, and if I do so I have the assurance of salvation. The ground of this assurance is the promise and faithfulness of God, and even after I have been for years a Christian, I can have no firmer ground of assurance. Theologians have spoken of the assurance of faith which corresponds to what we have above set forth, and of the assurance of sense, or of experience, by which they mean that when a person finds in his own heart and life the marks of the people of God, he has reason to conclude that he is one of God's people, and thus attains unto the assurance of salvation. I do not think that there is any such thing as an assurance of sense or experience. I believe, however, that an individual's experience furnishes him with the means of testing his faith, and if his experience agrees with the experience of Christians as given in the New Testament, he has evi-

dence that his faith is a living, saving faith, and thus through his experience his assurance may be brightened. But experience can no more be a ground of assurance than it can be a ground of salvation, as Christ the Lord our Righteousness is the alone ground of salvation; so the promise of eternal life to all who believe upon Jesus and the faithfulness of God, are the alone ground of assurance. I must first make Christ, who is offered to all in the Gospel, mine, I must receive and rest upon Him alone for salvation, and having thus received Christ I give God credit for speaking the truth; and have the assurance that I have everlasting life, and shall not come into condemnation—but am passed from death unto life.—*E. in N.Z. Presbyterian.*

ASLEEP IN JESUS.

Pass on now, and I will show you one more picture, and that is Stephen asleep. With a pathos and simplicity peculiar to the Scriptures, the text says of Stephen, "He fell asleep." "Oh," you say, "what a place that was to sleep! A hard rock under him, stones falling down upon him, the blood streaming, the mob howling. What a place it was to sleep!" And yet my text takes that symbol of slumber to describe his departure, so sweet was it, so peaceful was it. Stephen had lived a very laborious life. His chief work had been to care for the poor. How many loaves of bread he distributed, how many bare feet he had sandalled, how many cots of sickness and distress he blessed with ministries of kindness and love, I do not know; but from the way he lived, and the way he preached, and the way he died, I know he was a laborious Christian. But that is all over now. He has pressed the cup to the last fainting lip. He has taken the last insult from his enemies. The last stone to whose crushing weight he is susceptible has been hurled. Stephen is dead! The disciples come. They take him up. They wash away the blood from the wounds. They straighten out the bruised limbs. They brush back the tangled hair from the brow, and then they pass around to look upon the calm countenance of him who had lived for the poor and died for the truth. Stephen asleep! I have seen the sea driven with the hurricane until the tangled foam caught in the rigging, and wave rising above wave seemed about to storm the heavens; and then I have seen the tempest drop, and the waves crouch, and everything becomes smooth and burnished as though a camping-place for the glories of Heaven. So I have seen a man, whose life has been tossed and driven, coming down at last to an infinite calm, in which there was the hush of Heaven's lullaby. Stephen asleep! I saw such an one. He fought all his days against poverty and against abuse. They traduced his name. They rattled at the door knob when he was dying, with duns for debts he could not pay;

yet the peace of God brooded over his pillow, and while the world faded Heaven dawned, and the deepening twilight of earth's night was only the opening twilight of Heaven's morn. Not a sigh. Not a tear. Not a struggle. Hush! Stephen asleep!—*Talmage*.

THE LIFE-BOAT.

All that science has suggested has been applied with the object of rendering these boats safe. A large measure of success has attended the effort, for a life-boat will live in a sea that would swamp any other craft. But entire safety has not yet been attained,

The life-saving corps are well aware of this fact, and they know that when they go out for the rescue of a shipwrecked crew they are putting their own lives in imminent peril. To their own honour and the honour of humanity, be it said, that they are not deterred by the knowledge. As with the fire brigades of our large cities, so with the life-boats on our coasts, the service is never crippled by the lack of men. The work of rescuing lives from peril has a fascination for men of noble character, and attracts brave souls to the ranks. They do not underrate the danger; perhaps few men know better than they just what the danger is; but they never shrink. They enter the boat eagerly, disinterestedly, with no hope of large reward; but seeing their fellow-creatures in peril, they venture their lives to effect their deliverance. It is a noble work.

Did we rightly estimate how much greater is the value of the soul than the body, and how infinitely more terrible it is for the soul to be lost, a calamity irretrievable, it might be said of the Lord's service as of the life-boat service, that there is no lack of men. Were that awful fact realized by the Church, we should see no Christian man immersed in business, giving all his time and talents and energies to the work of accumulating a big fortune, contenting himself with attendance at church and occasional gifts as his conception of his duty. Every man would be labouring and praying for the one object, of rescuing perishing souls.

PREVAILING PRAYER.

The only prayer that can save the soul is one in downright earnest. Conventional forms avail not with God, He sees through the thin gildings of formal words. Heart language will reach him. The whisperings of penitence he hears; the prayer of genuine faith he will answer.

An old writer says:—"God respects not the arithmetic of our prayers, how many they are; nor the rhetoric of our prayers, how long they are; nor the music of our prayers, how melodious they are; nor the logic of our prayers, how methodical they are; but the *divinity* of

our prayers, how *heart-spurring* they are. Not gifts, but graces, avail in prayer."

An elderly gentleman accustomed to "indulge" entered the travellers' room of a tavern where sat a grave Friend by the fire. Shifting a pair of green spectacles upon his forehead, rubbing his inflamed eyes and calling for brandy-and-water, he complained to the Friend that "his eyes were getting weaker, and that even spectacles didn't seem to do them any good." "I tell thee, friend," replied the Quaker, "what I think. If thou wouldst wear thy spectacles over thy mouth for a few months, thine eyes would get well again."

CANCELLED AND NAILED UP.

There is a beautiful Oriental custom of which I have read that tells the story of Christ's atonement on the Cross very perfectly. When a debt had to be settled, either by full payment or forgiveness, it was the usage for the creditor to take the cancelled bond and nail it over the door of him who had owed it, that all passers-by might see that it was paid. O, blessed story of our remission! There is the cross, the door of grace, behind which a bankrupt world lies in hopeless debt to the law. See Jesus, our bondsman and brother, coming forth with the long list of our indebtedness in his hand. He lifts it up where God and angels and men may see it, and then, as the nail goes through his hand it goes through the bond of our transgressions to cancel it for ever, blotting out the handwriting of ordinances that was against us, that was contrary to us. He took it out of the way nailing it to his cross! Come to that cross, O sinner! Not in order that you may wash out your sins by your tears, or atone for them by your good words, or efface them by your sophistries or self-deceptions. But come, rather, that you may read the long, black list that is against you, and be pierced to your heart by compunction and sorrow that you have offended such a Being; and then that, lifting up your eyes, you may see God turning his eyes to the same cross at which you are looking, and saying:—"I, even I, am He that blottereth out thy transgressions for mine own sake, and will not remember thy sins."—*A. J. Gordon*.

....The great object of the Scriptures, alike in the Old Testament and the New, is to make to the world a revelation of Christ, as the Son of God the Mediator between God and man, and the Saviour of sinners. This is primary, and all else therein contained is auxiliary and subsidiary. No one knows how correctly to read the Bible, in either Testament, or properly see the connection between its several parts, until he gets this fully in mind.

The Burnt-Offering.

AUGUST 5.

B.C. 1490.

LEV. 1 : 1-9.

Golden Text, Is. 53 : 6.

THE book of Leviticus is largely composed of the laws which God gave to Israel by Moses, concerning sacrifices and offerings, meats and drinks, washings and other ceremonies by which the Jews were distinguished from other nations. "These things were a shadow of heavenly things," Heb. 8 : 5, and are now superseded by the easier rule of the Gospel of Christ. In the Jewish religious system, great prominence was given to sacrifices. They formed an important part also of the worship of the patriarchs, Gen. 4 : 3-4 ; 8 : 20 ; 22 : 2. The burnt-offering or holocaust was offered and burnt up on the altar of burnt-offerings. V. 2. *of the herd*—a bullock, *of the flock*—a sheep or a goat. If the people sacrificing were very poor, they might offer turtle-doves or young pigeons, v. 14, like Mary and Joseph in Luke 2 : 24. These were offered as an atonement for sin in general. V. 3. *a male without blemish*—typifying the strength and purity of Christ, who was to be the great sacrifice for sin. None but the best were to be offered to God, Mal. 1 : 13. *Voluntary will*—without constraint, save that of love. God loves a willing people, Ps. 110 : 3, and a cheerful giver, 2 Cor. 9 : 7—*at the door*—where the brazen altar of burnt-offerings stood. V. 4. *upon the head*—to signify his desire that it might be accepted for him, to make atonement. V. 5. *Sprinkle the blood*—the blood being the life. Thus Jesus offered his life, and our consciences are purified by the sprinkling of the blood of Jesus Christ upon them, by faith, 1 Pet. 1 : 2 ; Heb. 10 : 22 ; Lev. 17 : 11. V. 7. *the priests, Aaron's sons*—to be accepted, the offering had to be made through a certain class or order of men, divinely appointed for that purpose. Saul was punished for transgressing this rule, 1 Sam. 13 : 13. Under the Christian dispensation we have to approach God, only through Jesus Christ, the one Mediator between God and men, 1 Tim. 2 : 5 ; 1 Pet. 2 : 5. V. 9. *of sweet savour*—well pleasing to God, who delights in mercy. Christ's offering is also said to be of a "sweet smelling savour," Eph. 5 : 2. That it was acceptable to God is seen by Phil. 2 : 7-9. As the Israelites presented themselves before God, laying their hands upon the sacrifices, thus we must present ourselves, a living sacrifice to God, by faith laying our hands upon Christ who bears our sins, Rom. 12 : 1. The general idea symbolized by sin and burnt-offerings was that man's guilt having separated him from God and his favour, it became necessary for him to be reconciled by an atonement for his sins. Such atonement could only be made by Christ, the Lamb of God who taketh away the sin of the world. His blood cleanseth from all sin, 1 John 1 : 7. He is the propitiation, 1 John 2 : 2 ; 1 Cor. 1 : 15.

The Day of Atonement.

AUGUST 12.

B.C. 1490.

LEV. 16 : 1-16.

Golden Text, Heb. 9 : 22.

THE Holy of holies, as the inner and smaller room of the tabernacle was called, was as we have seen, separated from the larger one by a rich veil or curtain, Ex. 26 : 31-33. There, stood the ark, the top of which bore the mercy-seat and the two cherubim who covered it with their wings, Ex. 25 : 18-20. This was the place where God manifested his special presence, the Divine glory, or "Shechinah," as the Hebrews called it dwelling between the cherubim, 1 Sam. 4 : 4. The sons of Aaron, Nadab and Abihu, shortly before this, had lost their lives for having presumed to offer "strange fire" before the Lord, Lev. 10 : 1-2. Aaron was directed to make atonement for his family, v. 6, thus warning the priests to beware of approaching God without deep reverence and fear. Until then, God had given only certain laws, concerning sin-offerings for particular persons, but on the day of atonement was to be the great sacrifice for the sins of the whole nation. Only the high priest could offer it, and that, only once a year, Heb. 9 : 7. Our lesson contains the directions he was to follow. V. 2. *in the cloud*—Ex. 40 : 34. V. 3. *a young bullock*—the blood of bulls and goats then offered represented that of Jesus Christ which cleanseth from all sin, Heb. 9 : 13-14, the High Priest was the type of Christ, the Mediator of the New Testament, who entered into heaven itself, to appear in the presence of God for us, with the offering of his own blood, for our sins, Heb. 9 : 24-28. V. 4. *the holy linen coat*—this was the usual dress of the inferior priests. The high priest wore it then as a token of humiliation. Thus when Christ, our High Priest, made atonement for us, he came not clad in glory, but in the likeness of a servant, Phil. 2 : 7-8, as a man, but as a pure and holy man. *Wash his flesh*—signifying purity, Heb. 10 : 22. V. 8. *the two goats*—both together made the sin-offering. One was killed as a satisfaction for sin, to God's justice, the other was sent away to show that God remitted or dismissed the sin, Ps. 85 : 3 ; Mic. 7 : 19. V. 10. *scape-goat*—the high priest put both his hands on the goat's head, confessing his own sins and those of the people. The goat was then led away to the wilderness and left at a great distance from the tabernacle, so that it might never find its way back. It carried away thus, in a figure, all the sins of the people—to be no more remembered against them. V. 12. *a censer*—metal vessel, gold or silver, in which incense was burned, giving a fragrant smell, Ex. 30 : 34, type of the prayers of God's people, Rev. 5 : 8. V. 14. *sprinkle*—to represent the blood of Christ called "the blood of sprinkling," Heb. 12 : 24 ; 1 Pet. 1 : 2.

The Feast of Tabernacles.

AUGUST 19. B.C. 1490. LEV. 23 : 33-44.

Golden Text, Ps. 118 : 15.

THE great festivals of the Jews formed an important part of their religious system. Four are spoken of in this chapter, the Passover, v. 5; the Harvest or Pentecost, v. 10; the Trumpets, v. 24; and the Tabernacles, v. 33. These annual gatherings tended to preserve the religious faith of the nation, and the religious unity of the people. They reminded the Israelites what God had done for them in the past, thus promoting gratitude to Him and trust in Him. The feast of Tabernacles was called "a feast of convocation," like the Passover and Pentecost, because on these occasions, every male of Israel had to present himself at the sanctuary. It was held after the harvest and vintage were over, Deut. 16 : 13. V. 33. *tabernacles*—tents, booths, *fifteenth day*—of the month Tisri, the seventh of the Jewish ecclesiastical year, corresponding with our September. V. 35. the *first day*—the feast began on the Sabbath, and lasted eight days, v. 39. *Convocation*—a day of holy rest. V. 36. *servile work*—the usual occupations of weekdays. V. 37. *burnt-offering*—a sacrifice for sin, where the victim was consumed with fire, Num. 29 : 12-38, a *meat-offering*—flour and oil, Lev. 23 : 13, a *sacrifice*—a kid and two lambs for a peace-offering, Lev. 23 : 19, a *drink offering*—of wine, Lev. 23 : 13. V. 40. *boughs of goodly trees*—branches of palms, or willows, boughs well furnished with leaves. These were often borne in the hands as when Christ entered Jerusalem in triumph, Matt. 21 : 8; Rev. 7 : 9. V. 42. *ye shall dwell in booths*—arbours or huts of branches, in memory of the fact that the Israelites had dwelt many years in tents, in the wilderness. These booths were put up on the flat roofs of the houses, in the cities, or in the courts, streets and fields, Neh. 8 : 15-16. By Deut. 31 : 10, it will be seen that every seventh year, the law was to be read to all the people, men, women and children at the feast of Tabernacles. In later days, other ceremonies were added, such as drawing water from the pool of Siloam, and pouring it upon the altar whilst the people sang the 113-118th Psalms. The city of Jerusalem and its temple were illuminated. It is thought Jesus alluded to these customs in John 7 : 37-38 and 8 : 12. The eighth day of the feast of Tabernacles was called the great day of the feast, John 7 : 37, because the people then, returned to their houses, reminding them that after many weary years of living in tents, they had reached the land of promise, the land of rest, where they dwelt in goodly houses. The inconveniences of a week's stay in booths, would make them appreciate better the comforts of better dwellings. This dwelling in tents is a type of the Christian's life, who has no abiding city here, Heb. 13 : 14, but looks for a building of God, eternal in the heavens, 2 Cor. 5 : 1.

The Pillar of Cloud and Fire.

AUGUST 26 B.C. 1490. NUMB. 9 : 15-23.

Golden Text, Ps. 43 : 3.

WE find the first mention of the pillar of cloud and fire, in Ex. 13 : 21. For the first stages of the journey of the Israelites, they were led by Moses, who knew the land of Egypt perfectly. But when they got to the edge of the wilderness, Ex. 13 : 20, the Lord Himself went before them to lead them the way. Christ was with his people then as now, and the pillar was the visible manifestation of His presence, 1 Cor. 10 : 9. During the day, the pillar had the appearance of a cloud, but at night it shone like fire. It led Israel, unerringly through a howling wilderness, where there were no roads, and which they knew not. It sheltered them from the noonday heat, and gave them light at night, Neh. 9 : 19; Ps. 78 : 14. Paul says of them, that they were "baptised unto Moses," in this cloud, 1 Cor. 10 : 2, signifying that by coming under it, they put themselves under God's leadership by the ministry of Moses. The cloud was a type of Christ. As it led Israel, so Christ leads us. Christ is the light of our way, and the shadow of a great rock in a weary land, John 8 : 12; Is. 32 : 2. V. 15. *on the day*—the first day of the second year after leaving Egypt, Ex. 40 : 2-17, *tabernacle*—called sometimes, "of the congregation," Ex. 33 : 7, "of testimony," Ex. 38 : 21, that is, in which the testimony was kept, and by which God bore testimony to His people, of "Shiloh," Ps. 78 : 60, "the house of the Lord, Josh. 6 : 24, *reared up*—put up. V. 16. *appearance of fire*—the cloud became luminous, Mic. 7 : 8, *alway*—in all the journeyings through the wilderness, a type of the unchangeableness of God. V. 18. *they pitched*—set up the tabernacle, their own tents, and camped. V. 19. *tarried*—delayed. V. 20. *commandment*—not spoken, but expressed by the removal or the abiding of the cloudy pillar. Events often show us still, the mind of God, *the charge of the Lord*—the watch. There may have been watchers appointed to observe the pillar, day and night, so as to give due notice to the people of its departure or of its stoppage. The cloudy pillar was a striking emblem of Divine truth, supernatural in its origin, stable, no wind could drive it away, and suited to all circumstances of life, day or night, joy or sorrow. As the pillar shone brightly in the night, thus God's promises are bright in the night of affliction. It was a safe guide, Prov. 6 : 22-25, a symbol of Providence, dark to the Egyptians, bright to Israel. It moved mysteriously, and yet all who followed its guidance were safe. As Israel looked to the pillar, let us look to Jesus, Heb. 12 : 12. As the pillar never left Israel, till it had brought them to Canaan, thus Christ never leaves his disciples, but brings them safely to heaven, John 13 : 1; Heb. 13 : 8.

Ecclesiastical News.

SCOTLAND:—At the Assemblies. The opening ceremony of the Assembly of the Church of Scotland was as usual, most imposing. The pageantry of the Church and State was more brilliant if possible than ever; the weather lent its most captivating charms. The young Earl of Hopetown was again the Commissioner, and this year the Countess takes her full share in all the care of the Assembly. The Moderator also, Dr. Gray, of Liberton, a former colonial convener, and a brother of much suavity, was a great success. In some ways it is to us rather a lively Assembly. Petitions were up anent the ornamental figures over the doorway of St. Giles, but nothing came of them except a keen and somewhat amusing passage-at-arms between Dr. Story, formerly of Rosneath, and Rev. Robert Thomson, of Glasgow, in which however, as one might presume from his great power of fencing, the victory lay with the former.... A letter—unfortunate, I think—from Professor Flint, bearing down with great severity upon a previous General Assembly, and especially upon the Foreign Mission Committee, for their treatment of Mr. Hastie, caused much painful comment. The letter has caused a feeling of sadness generally throughout the Church, and it does seem to be a pity that the Doctor should not rather have tried in his place in the highest Court, to defend and help his friend. Mr. Hastie is an able man, and as a scholar, did good work in Calcutta; but his own speech on the floor of the Assembly did him much harm... Divinity students, except in case of missions, are forbidden under pains and penalties, to conduct the ordinary services of the Church. In the Church's Foreign Mission field, there are now 3,000 members, of whom 827 have been added during the past year; while the income for the year has been \$120,000. The Assembly reversed the sentence of deposition passed upon the Rev. Mr. McRae, of Cross, by the Commission in November, and merely suspended him from the office of the ministry for two years. The offence was, if I remember aright—violent and slanderous language towards his brother ministers.... Subscription to the Confession came up for determined discussion, when on the motion of Principal Cunningham, of St. Andrew's, it was carried, that the Church be asked to go back to the formula of 1693. The formula now is: "I own the whole doctrine of the Confession to be the true doctrine." The Principal's motion is to omit the word "whole," merely saying "I own the doctrine to be," &c. What is the difference? This, he replies: that the amended form requires only a general assent to the doctrine. Whereas, the former includes every detail. The Elders, by the old law, are only required to express *approbation* of the doctrine. Whether these concessions will fully meet the demands of the present day

on the one hand, or, on the other into what unknown but possible avenues and reaches they may lead, it is not easy now to say. In this form at present, the subject is sent down as an overture for the consideration of Presbyteries.... Dr. Gray's closing address was conceived in a good spirit. The themes were: the function of the preacher and the power of the pulpit; The Confession of Faith and disestablishment; union and co-operation... How much the Free Church brethren were missed from Edinburgh, anyone entering the Scottish Capital could easily tell. In the Highland Capital, Inverness, the Assembly met, and had a right royal Highland welcome. For many reasons it promises to be a memorable time. Dr. Aird was duly elected Moderator, nor could any one better fitted, at once to awaken Highland memories and to kindle Highland enthusiasm, have been found. In opening the Assembly, he narrated the large part taken by Highlanders in the work of the Reformation; yet, the first translation of the New Testament into Scottish Gaelic was in 1767: nor was the whole Bible translated until 1801. The closing Address rendered thanks for work of all kinds, and especially for Foreign Mission work, done during the year; for the action taken by the Assembly on the Crofter question; introducing here some thrilling instances of the eviction of law-abiding families, who were not in arrears, and who were found without shelter in the church-yard, singing one of their Psalms, expressive of trust in God! Even now he maintains, the landlords are evading the law, and so, are bringing about their own dethronement.... Such Elders as Stuart Grey, of Kinfaun's Castle, Sheriffs Guthrie, Cheyne, and Cowan, are a great strength and support in the Free Church Courts: while Principal Rainy, especially on the Crofter question, has shown great and statesman-like ability.... The disestablishment debate was led by the Principal: when upon division the vote stood: 467 for disestablishment, to 80 against. On "Ministerial efficiency," an overture to the effect, that "when the ends of the Ministry were not being served, nor likely to be served, the Presbytery have power to loose the minister from his charge—an appeal being allowed," was carried and sent down to Presbyteries. While the "termination of the connection of the Theological Hall in the Universities with our church, was voted for.... Altogether, the Free Assembly made a decided impression upon the Highlands of Scotland. The income for the year was about \$3,000,000, or nearly \$1,000,000 over her nearest sister. While in membership, the additions for the year are—U. P., 107; F. C., 1856; Ch. of Sc., 7900.

D.

P. S.—Miss Clugston—a Scottish philanthropist, the founder of the Dunoon and Glasgow Convalescent, the Broomhill Incurables' Homes, the Glasgow Magdalene and Dorcas' Associations—has passed away in her 61st

year. A great benefactress to her race and the generation among whom she wrought.

IRELAND.—The death of the Rev. Dr. R. J. Bryce, of Belfast, removes an old landmark from the city. More than a quarter of a century ago, when we were at college, he was quite an old man with unrivalled fame as a teacher. The young man of any talent who spent some years under his training was ever after looked upon as a classical scholar of the first order. There was one such in one year. For more than half a century he taught and ministered to a congregation. The Bryces were a remarkable family as educationalists. A nephew of Dr. Bryce was the first to hold a fellowship in Oxford as a Nonconformist and he now sits in Parliament. Brothers of Dr. Bryce were the well known teachers in Edinburgh and Glasgow. The father was in his way a remarkable man. At the beginning of the present century he was pastor of a rural charge of the seceding type near Coleraine, in the county of Londonderry. In the first decade of the century there was a controversy over an increase made to the Regium Donum. The executive of the day persisted in making the grants to the ministers graded, and this was very obnoxious, all the more so as a few years before the seceding ministers denounced those of the Synod of Ulster for accepting grades. At length the bitter pill was swallowed by all except James Bryce. He became a martyr to consistency. He was not a voluntary then, but became one afterwards. Thus he was the founder of a small branch of the Church which after half a century or so became a presbytery of the U. P. Church of Scotland.

The Assembly that met in Belfast last month was a very happy one. The whole proceedings were of an eminently encouraging kind. The moderator, the Rev. R. J. Lynd, the pastor of the church where the Assembly usually meets, was, to use a common phrase, the right man in the right place. He won golden opinions on every side. He is no unworthy successor to Dr. Cooke, whose throne he fills. It was no easy matter to come after Dr. Orr in the chair of the Assembly, but Mr. Lynd did it, and to the end of the proceedings he maintained the honour and dignity of the chair in an eminent degree. The reports presented were of a most cheering character. A layman was made joint-convenor of Foreign Missions with Mr. Tark, who had proposed to retire because of press of work. Dr. Barkley is a retired officer of the civil service of India, and is still in the prime of life. He is a man of great ability and experience, and has now means and ample leisure. He has relatives and connections that are well known in Toronto. There is no second opinion as to his fitness for the position. His father was for the greater part of his life an honored elder in Maghera, and an uncle was for most of the

last half century minister of Canmoney, near Belfast. There are other clerical connections, one being Professor Leitch, of Belfast, his brother-in-law. The Assembly showed that it is in no temper to endure another controversy such as raged for half a generation over organs. A memorial came up asking that a congregation be prohibited from using hymns in public worship. The leader of the anti-organists moved to comply with the prayer of the memorial, and another of the prominent men of that side of the house seconded the motion. An amendment was moved by a pronounced man on the liberty side, and it was seconded by the most prominent elder of the Assembly. It looked after the four able speeches had been spoken as if the old war was to be renewed. A young man arose, a son-in-law of the most wily debater on the anti-organ side, and moved that the Assembly pass from the question. This was seconded and by a rush was at once carried by a large majority. The Assembly breathed a long sigh of relief, and the ordinary business went on as if the hour or two that had been spent in debate had been a pleasant interlude by way of variety. Such an ending is a very significant sign of the times. A professor of Hebrew was elected instead of Dr. Murphy, who has retired from active service. Four candidates were before the Assembly. The youngest of the four was chosen, a young man just out of college, but of remarkable attainments. It is the first time that a licentiate of the Church has been chosen to fill a chair in the Theological Hall. His name is Walker

H.

TEMPERANCE NOTES.—Prohibition conventions were held last month in Nova Scotia, in Montreal, and in Toronto. The idea of creating a "third political party" for the purpose of carrying out the views of the advocates of total prohibition has been abandoned, but the object itself is brought to the front and unanimously pronounced to be the only panacea for the evils which the abuse of intoxicating liquor is perpetrating on the community. The "Scott Act" is not to be thrown overboard, but to be better worked, if possible, and used as a means to the end in view. The demand for "a government measure of immediate total prohibition," will have the effect of testing the sentiment of the country in a way that could not very well be done otherwise. The chief thing, in the meantime, is to bring the public conscience to bear on this question. Suitable legislation must follow in the ordinary course. It cannot be forced. The report of our own Assembly's committee on Temperance is given in full, in this number of the *Record*, and will be perused with interest. The recommendations as finally adopted, and which are found at the close of the report, indicate very clearly what the mind of the Presbyterian Church in Canada is on this question.

Our Own Church.

THE BOARD OF FRENCH EVANGELIZATION is the first to call for its annual contribution from the congregations of the Church, the 22nd of July having been appointed by the General Assembly as the day for taking up collections in this behalf. Copies of the report have been sent to all the ministers and superintendents of Sunday schools, from which it will be seen that the work was never in a more prosperous condition. The enlargement of the Pointe-aux-Trembles schools and the proposed acquisition of the Ladies College at Ottawa, sanctioned by the Assembly at Halifax, indicate a long stride in advance on the part of the Board and call for a corresponding increase of liberality from the congregations.

DR. C. H. JOHANSEN, for a number of years in charge of the Mackay Hospital at Tamsui, Formosa, passed through Canada last month, *en route* from China, to his home at Berlin, Germany. The Doctor is a man of superior intelligence and culture, and a member of the Lutheran Church. Though not a missionary himself, he has always taken a very warm interest in the great work that has been going on in northern Formosa during the last fifteen years, and is a personal friend of Dr. Mackay's. It was therefore all the more interesting to hear from him what may be regarded as a thoroughly unprejudiced statement respecting our Mission in Formosa. Dr. Johansen confirms what we have all heard about the beauty of the island, the enthusiasm of Dr. Mackay, and the great need there is for the elevation of the people by the influence of Christianity, as well as the great difficulties of the enterprise. He believes that Dr. Mackay has done a noble work for Formosa, and his only fear seems to be that in the event of his being removed there would be no one to take his place, and that the labour of these many years would inevitably be to some extent lost. While acknowledging the force of Dr. Johansen's arguments, and admiring his motives in pressing them on our attention, we will not allow ourselves to forget that this is the Lord's work, and that, when the exigency arises, *He* will provide. Dr. Johansen speaks in flattering terms of the new route opened up by the Canadian Pacific Railway Company from

Hong Kong to and *through* Canada. The speed, the comfort, the luxury, indeed, coupled with the civility of officials, and the comparative cheapness of this route, filled him, he said, with astonishment.

PERSONAL.—*Dr. F. R. Beattie* of Brantford has accepted an appointment to the Chair of Apologetics in Columbia Theological Seminary, South Carolina. Rev. Mungo Fraser, of Knox Church, Hamilton, has received the degree of D.D. from the University of Clarksburg, Tenn. *Rev. A. Macdougall*, of Calvin Church, St. John, N.B., has received by examination the degree of Ph. D. from the University of Syracuse, N.Y., and Rev. A. McClelland of Ashburn, Ont., that of D.C.L. from the University of King's College, N.S. *Rev. James McCaul*, formerly of Montreal, has been inducted into Broad Street Presbyterian Church, Birmingham, England. The charge is an important one, and Mr. McCaul's friends in Canada wish him all success in his new sphere of labour. In addition to those already mentioned, the following ministers have gone across the Atlantic this summer:—Rev. G. M. Milligan of Toronto, Rev. A. F. Tully of Mitchell, Ont., Rev. James Anderson of Musquodoboit, N.S., Rev. Malcolm Campbell of Woodville, P.E.I., and Rev. R. P. MacKay of Parkdale, Ont. The Rev. James Goldsmith, late of St. John's Church, Hamilton, has been seriously ill.

THE NISBET ACADEMY:—The 20th of June was a red-letter day in the history of Prince Albert, N.W.T., for on that day was laid the corner stone of an educational institution which, it is confidently hoped, will be of great service to the cause of education in the North-West. The academy will be under the auspices of the Presbyterian Church, controlled by a board of trustees appointed annually by the Synod, but it will be on such a broad and liberal basis that all, without respect to church or creed, may take advantage of its benefits. Rev. Dr. Jardine, of Prince Albert, succeeded in collecting \$8,000 last winter in Ontario and Quebec towards the erection of the buildings, and is to be congratulated on the success of his canvass. The corner stone was laid with masonic honours and amid much enthusiasm on the part of the citizens. The site is an admirable one, and the building will be an ornament to the young and growing town, and a splendid memorial of James Nisbet, the faithful and self-denying pioneer missionary in this remote corner of

the Dominion. Before long we may expect to hear of the Nisbet Academy as a full blown "College" affiliated to a provincial university that is, perhaps, to be in the not very remote future.

LABRADOR:—*Mr. W. J. Mackenzie*, the student sent by Halifax Theological College to Labrador, reached there on 24th June and immediately began visitation among the scattered settlers. His first landing place was a rocky island where a few French Roman Catholics were found, who could not speak a word of English. Herrington, a small village along the coast, was next visited. Formerly it had a bad reputation, but since it has been reached by *Colporteurs* a vast improvement has taken place. In order the better to promote the work, *Mr. M.* and his companion, *Mr. Fraser*, decided to hire a boat and work their way along the coast independently. They had need to be good sailors, for it is a rugged and dangerous coast; but the people are kind and respectful to the missionary and come gladly to the meetings and listen with eager attention to the story of the cross. *Rev. C. A. Doudiet* intends visiting Tadousac and the country to the north of it as far as Lake St. John.

A GOOD EXAMPLE has been set by an anonymous friend of missions, who has offered, through *Rev. E. Scott*, of New Glasgow, N.S., to defray the salary of *Rev. J. Annand*, our missionary in Santo Espiritu, New Hebrides, for one year. The thought occurs to us that there are scores, perhaps hundreds, of men in the Presbyterian Church in Canada who could quite easily undertake the entire support of a missionary in the foreign field if they were so minded, and if all who are able to do the same thing in other countries had a mind to do it, the complete evangelization of the world would not be much longer delayed.

NEW CONGREGATION:—The congregation of New St. Andrew's, New Glasgow, Pictou county, has been duly organized and has been recognized by the Presbytery. The congregation consists chiefly of late members and adherents of St. Andrew's Church, New Glasgow. They resolved to be connected with the Presbyterian Church in Canada, and in order to do this they formed a new congregation, for which, however, there is ample room in the rapidly growing town of New Glasgow, and we bid them heartily welcome.

THE BRANTFORD YOUNG LADIES' COLLEGE is out with its announcement for the session 1888-89. The past year has been a most successful one, and a full attendance for the next session which opens on the 5th September is already assured. This institution is not only a credit to its wise management, but an honour to the Presbyterian Church in Canada.

ORDINATIONS AND INDUCTIONS.

EAST TORONTO AND YORK LINE:—*Rev. T. T. Johnston* was inducted on the 26th of June. WILLIAMSTOWN, *Glengarry*:—*Rev. Arpad Girvan* was inducted on the 27th of June. WINNIPEG:—*Rev. Joseph Hogg* of Moncton N. B., was inducted into St. Andrews Church on the 2nd of July. ADMASTON, *Lanark and Renfrew*:—*Rev. G. R. Lang* was inducted on the 19th of July. NIAGARA, *Hamilton*:—*Rev. N. Smith* was inducted on the 19th of June. GODERICH, *Huron*:—*Rev. J. A. Anderson* of Whitechurch, Maitland, was inducted as colleague with *Dr. Ure* on the 23rd of May. DUNDEE, MONTREAL:—*Mr. J. Martin* of the Presbyterian College, Montreal, was ordained and inducted on the 26th of June. RICHMOND BAY WEST, P. E. I.:—*Mr. Thomas Corbett* was ordained and inducted on the 5th of June. GEORGETOWN, P. E. I.:—*Rev. W. A. Mason* was inducted on the 26th of June. SPRINGSIDE, *Truro*:—*Rev. D. S. Fraser* of Mahone Bay, N.S., was inducted on the 10th of July. TRURO, N. S.:—*Mr. A. L. Geggie* was ordained and inducted on the 28th of June. NEW GLASGOW, *Pictou*:—*Mr. Andrew Robertson* was ordained and inducted into the charge of New St. Andrews on the 17th of July. MONTREAL:—On Sunday evening, 15th July, *Mr. W. McClure, M.D.*, was ordained as an elder by the Presbytery of Montreal, in Crescent Street Church, and designated as a lay Medical Missionary to the Province of Honan, China. SOUTH MOUNTAIN & HECKSTON, Brockville:—*Mr. A. McWilliam* was ordained and inducted on the 12th of June.

CALLS:—*Rev. W. A. Hunter* of Orangeville to Erskine Church, Toronto. *Rev. J. F. Dustan*, formerly of Truro, N. S., to Brandon, *Man*, *Rev. D. B. Macdonald* of Scott and Uxbridge to St. Andrews Church, Markham, Ontario (accepted). *Rev. W. G. Wallace* of Georgetown, Ont., to Bloor St. Church, Toronto. *Mr. A. E. Doherty* of Knox College, Toronto, to Carluke, *Hamilton*. *Rev. Kenneth Mackay*, of Richmond N. B., to Houlton, Maine, U. S. *Rev. L. R. Gloag* to Mabou, C. B. *Rev. Hugh Cameron* of Watford to Morrisburgh, Ont. *Rev. Dr. McTavish* of Lindsay has accepted a call to Central Church, Toronto, and *Rev. W. A. Mackenzie* of Grafton, to First Church, Brockville, Ont.

DEMISSION:—*Rev. D. B. MacLeod* of Orwell, P. E. I.

LICENSURE.—*Mr. David Sutherland*, by the Presbytery of Halifax, on the 3rd of July.

NEW CHURCHES:—A handsome new church was opened for worship at Oakville, Ont., in May last, by *Dr. Cochrane* and *Professor Gregg*. Arrangements are in progress for the erection of handsome new churches in VICTORIA and NEW WESTMINSTER, B.C. The new church in course of erection at MILLBRANCH N. B., together with the old one were swept out of existence by a forest fire a short time ago.

MANITOBA ITEMS.

Rev. Jos. Hogg, formerly of Moncton, N. B., was inducted into the pastorate of St. Andrews Church, Winnipeg, on the evening of July 2nd. Dr. Bryce presided and addressed the minister, Rev. W. H. Spence of Kildonan preached, and Rev. J. Lawrence of Stonewall, spoke to the people. On the following evening a magnificent reception was given the new pastor, and the retiring moderator was presented with a cheque of substantial value. Mr. Hogg enters upon his ministry with every prospect of success. Knox Church, Winnipeg, will also soon be settled. Rev. Dr. Duval of Toledo has accepted the hearty call of the mother church of Winnipeg, and will be inducted early in August. When the Americans are taking so many of our best pastors, it is fair to make reprisals. The Americans who have come among us have shown themselves strong sympathisers with the Home and Foreign Mission work—as witness Dr. Cochrane, Dr. Parsons, and Dr. Kellogg. So will it be with Dr. Duval. As a good preacher he will be an acquisition to Winnipeg and the Northwest. He is a Princetonian. A new church was opened at Elkhorn, Manitoba, on July 8th, by Rev. Dr. Bryce. Some \$120 was raised in connection with the opening services. Manitoba College grounds have been planted with trees, and the buildings are being put in order for another year. A commodious consulting library has been added, and an amount of money has been devoted to obtaining the most recent books in connection with the curriculum of study both in Arts and Theology. The members of the Assembly are returning from Halifax. The Nova Scotians of the Northwest have availed themselves of this being their year. Most of the Northwest Presbyteries are meeting in July. General elections are taking place in Manitoba at time of writing. Presbyterian members will be as thick as blackberries in this legislature. The Government will no doubt be largely sustained.

G. B.

Obituary.

REV. W. R. FRAME died at Charlotte-town, P. E. Island, on the 30th June. He was 54 years of age, and had been in the ministry 26 years. Mr. Frame was born at Shubenacadie, Nova Scotia, and received his training for the ministry chiefly in the seminary at Truro. He completed his theological studies in the U.P. Hall, Edinburgh. He was ordained to the work of the ministry August 15th, 1862. Richmond Bay East, and Summerside were under his charge from this date until Sept. 7, 1871, when he was translated to Mount Stewart and West St.

Peter's. He continued there until failing health compelled him to retire, May 1st, 1885. Though in frail health, his pen was busy, and he was for some time editor of the *Island Guardian*, a paper having the support of the Presbyterians, Episcopalians and other Protestant bodies. Mr. Frame was a faithful minister of the Gospel, willing to work to the limit of his strength. He was true to the principles of the Presbyterian Church, and preached Christ and Him crucified.

REV. JAMES BOYD, of Crosshill, presbytery of Stratford, departed this life on Sunday morning, June 17th, in the 74th year of his age. He had been in delicate health for some years. Mr. Boyd was born at Pollokshaws, near Glasgow, and was educated for the ministry in the University of Glasgow, completing his theological course in Knox College, Toronto. He was licensed as a preacher forty-one years ago along with Rev. Dr. Burns, now of Halifax, they being the first two licentiates from Knox College. Mr. Boyd was held in high esteem by his co-presbyters. As a preacher he was logical, thoughtful, and earnest; as a citizen he was transparently honest and honourable and conspicuous for his candour and singleness of purpose, his kindly disposition and gentleness of character. He was minister of Crosshill and Wellesly for twenty-nine years, was for many years superintendent of schools in Wellesly, and took a warm interest in educational matters up to the time of his death. He has left a widow, six daughters and two sons.

Reports of Standing Committees.

AS affording an insight into the working of the Presbyterian system of order and government, it is interesting to notice the means which are taken to secure full and accurate information respecting the work of the church in its various departments. As for example, the reports on the State of Religion, Temperance, Sabbath-schools, Sabbath Observance, Statistics, &c. Upon all these subjects a set of questions—approved by the General Assembly—is sent to every congregation. The congregations return their answers to a committee appointed by the Presbytery. These local committees

tabulate the answers and, making such comments as they see fit, report to committees appointed by the Synods. These, in turn, analyze the facts and figures, group them together in condensed form and pass them on to the Assembly's committee which from the materials thus obtained is supposed to be in a position to give a comprehensive and reliable statement respecting the branch entrusted to it for the whole church. Through carelessness and neglect on the part of many Kirk-sessions it frequently happens that the reports presented to the Assembly are less complete than they should be.

STATE OF RELIGION.

The following is an abstract of the report submitted to the General Assembly ;—

From every part of the Dominion come cheering tidings of a deepening interest in the work of the Church, and also satisfactory indications of real progress, which ought to fill our hearts with praise and gratitude to God. Still the grand promise is being fulfilled in the experience of every body of consecrated workers: "Lo, I am with you alway, even unto the end of the world." The report of the Synod of Montreal and Ottawa says: "In carefully considering the reports from the Presbyteries we have convincing evidence that there is very faithful work being done in our congregations with encouraging results." The report of the Synod of Hamilton and London says: "The reports speak uniformly of good work done during the past year, of evident tokens of present spiritual life, and of hopeful signs of future prosperity." The report of the Synod of Kingston and Toronto observes: "On the whole there is a marked improvement over last year in the number of Sessions reporting, giving evidence, we trust, of a quickened state of religious feeling and a deeper interest in the progress of Christ's cause. Wherever the questions are answered with any measure of fullness it is not difficult to learn that the life of the Church is increasing in faith and love, and in earnestness and power.

TOUCHING THE ELDERSHIP.—The almost universal testimony is that the elders are faithful, painstaking and efficient; assisting in district and weekly prayer meetings, visiting the sick, in Sunday-school work, and in everything being true yokefellows to the pastor. In the towns and cities districts are usually assigned to the elders, but in the great majority of country congregations this practice is not followed, although the advantages of such a system are freely acknowledged. In most of the Presbyteries the elders are reported to be diligent in the oversight of their districts," but there are exceptions.

The report of the Presbytery of Halifax says: "Many of the elders manifest a deep interest in the affairs of the Church, and are conscientious in the performance of the duties of their office. Cumberers of the ground must be made to step down and out. Perfection is not demanded. But there is a reasonable amount of conformity required with regard to an office, the performance of whose duties is of so great importance to the advancement of the Redeemer's cause."

In some places the elders have "seasons of special prayer for blessing on the congregation, and conference touching the spiritual condition of the people." In Toronto and Kingston Synod Cooke's Church Session, Toronto, reports a prayer meeting every Sabbath before morning and evening service. Knox Church, Toronto, every Lord's Day morning for half an hour before church service and immediately after each sacramental service. Four Sessions have a prayer meeting before church every Sabbath. Five say, "We have prayer and conference at our monthly Session meetings." Two simply answer the question in the affirmative without specifying the time of prayer or the kind of conference, while the majority of Sessions answer the question in the negative. The Synod of Hamilton and London says: "In nearly all the Presbyteries there are Sessions who meet for prayer, sometimes immediately after; some have meetings for conference prior to communion; but few seem to meet for this special purpose at set times. Evidently a considerable number have no such meetings at all. Perhaps not the least hopeful and gratifying sign of spiritual life is the manifest feeling of shortcoming humbly acknowledged in most of the reports, with the declaration on the part of some to endeavour to do better." In the Synod of the Maritime Provinces such meetings are held "statedly" in some instances, and in others "occasionally." In the Synod of Montreal and Ottawa "a few" such meetings are held.

HOW ARE ORDINANCES ATTENDED?—The answer given by the Synod of Toronto and Kingston may voice the replies for the whole church:—"These are everywhere well attended. The reports from every quarter are cheering. One Session says, "The majority attend now with more regularity than formerly." Another, "The cases in which trifling excuses are allowed to interfere with church attendance are happily becoming few." One Presbytery reports: "In all quarters we have full churches. We have the people; oh, for the spirit of the living God to quicken members and elders and ministers into higher life, Christ-like consecration and usefulness." The Presbytery of Columbia reports one place where, from insufficient accommodation, from fifty to one hundred have been turned away from the door of the church.

THE WEEKLY PRAYER-MEETING.—In the response that comes to this question there is much to encourage, and yet much more to de-

press. The weekly prayer-meeting as an institution is not honoured as it ought to be. The report of the Synod of Hamilton and London says: "The general tone of the reports is one of dissatisfaction and complaint. A small proportion take any interest in it, and the great proportion of these is ladies. Your committee think the Synod and General Assembly should not let this matter lightly pass. Is the fault with the people? Have they lost faith in prayer? Is it with the method of conducting the meeting? Should not a conference be held by this Synod at which this and kindred subjects of living practical interest might be discussed? The church cannot afford to dispense with concerted prayer." Montreal and Ottawa furnish these replies from Presbyteries: Montreal, "small and irregular," the male portion of the congregation is too often conspicuously absent." Glengarry, "fairly well attended, in one case by about half the members." Ottawa, "not what it ought to be—and lamentable to be told, three congregations report no prayer-meeting at all." The report of the Synod of Toronto and Kingston says: "The answers are in the main encouraging and full of hope. They run from 'very poorly,' through 'well,' 'very well' up to 'excellent.' While one Session, no doubt voicing the experience of many others, says: 'The prayer-meeting as to attendance is considerably out of proportion with the Sabbath attendance.' Yet almost every Presbytery report is bright with such statements as this: 'The unfavourable reports are not as numerous as on previous occasions.' In Toronto Presbytery there are several instances in which attendance at the prayer-meeting rises as high as one-third and one-half of those who attend on Sabbath. And in the Presbytery of Owen Sound one leaps up to sixty per cent. of the congregation. These are auguries of better times, and call for devout gratitude to God."

COMMUNION.—One of the most gladdening features of the various reports is, that the Lord's Supper is highly appreciated and faithfully observed by the members of the congregations.

IS FAMILY WORSHIP OBSERVED?—Various answers are given to this question. The Synod of Toronto and Kingston says: "A simple 'No' serves many a Session, while others venture on, 'In the majority we fear not.' Others more brave say, 'We cannot tell.'" Where the pastoral duty has been faithfully attended to the answer is of another stamp. Brampton Session reports—"The Moderator has made enquiries as to this matter in 96 families, and he finds that family worship has been observed with more or less regularity in 56 and not observed at all in 40." Too many of the Sessional reports are clearly and hopeful guesses at the state of things in the families of the congregation. Kingston says: "With regard to family worship, though it is not easy to ascertain to what extent it is observed, there is much reason to fear that it is not a prevailing custom." Lindsay reports in this assuring way: "Family

worship is observed in a reverent, conscientious way every day, morning and evening, by at least one-half of the families under the charge of the Presbytery. By others of the remaining half it is observed in some form occasionally, while, sad to relate, many of them neglect it altogether.' To secure attendance on this duty, 'it is enforced from the pulpit and urged in private admonition, and also by the distribution of books on prayer.'"

It seems to be very generally observed in the Maritime Provinces. But from the tone of the replies as a whole "there seems to be great uncertainty in the minds of those who answer the questions as to this one. Should this be so? Is it not a part of pastoral work to enquire if there be a family altar or not? Should not every minister know this?"

HOW IS THE SABBATH OBSERVED?—The Synod of Hamilton and London bears testimony that, with few exceptions, it is well observed by the people. That of Toronto and Kingston says: "From the lumbering districts of the north we have this voice: 'The influence of Romanism has had a very bad effect on the Protestant element in the matter of keeping the Sabbath, as well as in many other things.' (Barrie.) From the commercial centres in the south we hear, 'Sabbath greatly desecrated by the G. T. R.;' 'not very well if you look below the surface;' 'not a few are kept from church on Sabbath morning from having to work so late in shops on Saturday evening.' 'Except with railroad employes, who have to do a great deal of work on the Sabbath.' (Toronto.) From the pleasant regions of the East we learn that 'there is a growing habit in some districts of paying friendly calls on the Sabbath, attributable, it is supposed, to the influence of the Society of Friends, once strong in the neighbourhood, and to the lax views regarding the keeping of the Sabbath by certain sections of the Christian Church.' (Kingston.) 'Is sorely profaned by the community in pleasure-seeking and visiting.' (Lindsay.) 'Desecration by visiting.' (Orangeville.) 'Observed in a becoming manner.' (Saugeen.) 'Generally well observed.' (Whitby.)"

From the Maritime Provinces comes these notes: "The Truro congregations complain of Sabbath desecration by the railway authorities, and of its demoralizing influence." "Sabbath desecration is alluded to by some of the Halifax City reports. Some of our people connected with the railway are required to work on Sabbath," From the report of the Synod of Montreal and Ottawa we learn that the Presbytery of Lanark and Renfrew speaks "of the evils arising from railway trains on the Sabbath, from Sabbath visiting, and from camping out from Saturday evening till Monday morning." "The Sabbath is fairly well observed, though numbers deplore the work demanded by railroad corporations and the influence of Romanism."

WHAT USE IS MADE OF THE SHORTER CATECHISM?—Some answers to this question are

exceedingly satisfactory, and others somewhat surprising. Of the latter kind the report of the Synod of Hamilton and London may be taken as a specimen. "The Shorter Catechism and portions of Scripture are committed to memory in all our Sabbath-schools, but not in all our homes." Wallace Presbytery even goes farther, and says: "The Shorter Catechism is taught in the Sabbath-schools, but there is a general neglect of the study of it in the home." The report of Manitoba and North-West Territories Synod says: "There is not much teaching of the Shorter Catechism; in some Sunday-schools the teaching of the Catechism is ignored altogether." The Presbytery of Glengarry, "The Shorter Catechism is taught in all the Sabbath-schools, but there is fear that it is neglected in many families." This is a very common testimony from every quarter. The Sabbath-school seems very largely to have taken the place of the parents. Truro Presbytery are of opinion that it would be universally taught if the minister would insist upon it in his pastoral visitation.

Are pains taken to have the children memorize the Word of God? This important matter seems to be left almost entirely in the hands of the noble band of Sunday-school teachers, who are doing so much for our church.

What is done for those who by age or infirmity, are shut out from attendance on ordinances? The report of the Synod of Toronto and Kingston embodies all the returns in a few words: "The answer of Toronto Presbytery types those of all the other Presbyteries: 'Systematic visitation by the pastor, and in some cases by the elders and members, is the means usually adopted. Some mention cottage prayer meetings held at such homes occasionally.' Another adds, 'The Lord's Supper is dispensed in addition to systematic visitation, on the ground that old age or infirmity is not a sufficient reason for debarring any believer from the privilege of commemorating the Lord's death.'"

Does the spirit of liberality grow in view of the extension of mission work at home and abroad? The replies to this question are full of encouragement. Congregations all over the land are seeking to abound in this grace also. Everywhere there is the acknowledgement that while there is increase of liberality yet that is not at all proportionate to the growth of wealth, nor yet to the extension of our mission work.

Have you a missionary service once a month, or once a quarter? Or how do you keep alive a missionary spirit? Various are the means adopted to keep alive a missionary spirit. Chief among them are 'addresses once a month at the weekly prayer meeting,' 'Auxiliaries of the Woman's Foreign Missionary Society,' 'Mission Bands,' 'missionary literature,' &c., &c.

Special evangelistic services. These have been a marked feature in many of the congregations during the past year. By them God's pro-

fessing people have been quickened and stirred up to a higher sense of their duty, and sinners have been brought to the Saviour. Ordinarily the work has been carried on by a neighbouring minister assisting, sometimes by the help of an evangelist.

What is done for the young to bring them to decision for Christ? The young people are the hope of the church, and a care for them is most necessary. If they be not watched over they will speedily be beyond the power of those who would influence them for good. It is gladdening to find that in every part of the church, ministers and elders, Sabbath-school teachers and parents are engaged in seeking their good. In some congregations there are young people's prayer-meetings. Diligent study of the Scriptures, the careful reading of books that are aids to faith, and participation in Christian work are inculcated. The confession of Faith, as such is not taught, with rare exceptions, although in many cases it is made the basis of religious instruction.

Means employed to interest the young in Christian work include prayer-meetings, Bible-classes, societies for Christian endeavour, mission bands, bands of hope, tract distribution, &c.

Hindrances to Christian work:—Foremost stands Drink. The report of the Synod of Manitoba and the North-West Territories says: "Drink is mentioned as a very great hindrance, and it is a sad commentary on the imperfection of our temperance legislation that the two Presbyteries that give this hindrance a particularly prominent place are those of Regina and Calgary, within whose bounds the sale of liquor is absolutely prohibited." Next come "The desecration of the Sabbath on the C. P. R." "Worldliness and love of pleasure," "low ideas of the Christian life," "weak convictions of the truth," "society life," "lack of religious instruction in the homes," "want of more decided effort on the part of members," "the dance," "unwholesome church rivalry," "mixed marriages," "pernicious and infidel literature," "weakness of parental authority," "the want of earnest and consistent living among professors," "a want of real spirituality of mind which leaves them without any spiritual power, and results in children being impressed with the feeling that religion is not a reality, and this leads to frivolity on their part and contempt for religious people and for religion itself." "Lack of parental oversight, and parents leaving the training of their children to others." "The tendency to social amusements in the church of an unchristian character."

RECOMMENDATIONS.

1. That elders have districts assigned to them in all our congregations, of which they shall have oversight, for their furtherance in the Divine life.
2. That it be an instruction to Sessions to take greater pains to ascertain what proportion of families within their bounds observe family worship.
3. That inasmuch as it is evident that the memorizing

of Scripture by the young in our homes and in our Sabbath-schools is not as general as could be desired. Sessions be asked to bring the subject to the attention of parents, and superintendents and teachers.

4. That Presbyteries be recommended to prepare a scheme of special services adapted to all congregations desiring them; ministers, elders and members to assist in conducting them.

5. That Sessions be asked to consider whether more might not be done to inculcate temperance principles on the young by a more general instituting of Bands of Hope, and the circulation of temperance pledges.

6. That special care be taken by ministers and Sessions to instruct the young people of the congregation in the Standards of the Church.

JAMES A. R. DICKSON,
Convener *pro tem*.

REPORT ON SABBATH OBSERVANCE.

In presenting to the Assembly the Report of the Committee on Sabbath Observance, your convener would, at the outset, record his thanks to the conveners of the various Synodical Committees for their admirable and suggestive reports.

There is evidently an increased interest in the subject of Sabbath Observance throughout the Church. Considering how intimately the sanctity of the Sabbath is related to the best interests of man and to the honour of God, an apathetic attitude on the part of Christians would indicate a low state of religious life. Many righteous souls, vexed with the increasing profanations of the sacred day, are asking earnestly what can be done to preserve to the community the inestimable boon of well-kept Sabbaths. Complaints come in from all parts of the country that the quiet of the Lord's Day is being in many ways invaded and the law of the land as well as the law of God disregarded. These complaints cover familiar ground: Sunday visiting and pleasuring,—riding,—driving, fishing,—hunting,—military parades,—noisy processions,—Sunday funerals,—street railways,—opening of saloons and places of amusement, etc. But by far the greatest transgressors in regard to Sabbath are powerful commercial corporations, especially those of our great R.R. companies. Sunday traffic on some of our lines of railroad is assuming alarming proportions. The open disregard of the day exhibited by trains rushing and rumbling from place to place is not merely dishonouring to God, but tends to weaken throughout the whole country, through which these trains pass, the sentiment of sacredness attaching to the day. In one report it is stated that on a single Sabbath in April last no fewer than fifty trains passed through the town of Smith's Falls. This single fact speaks volumes. It indicates the extent to which this traffic has grown. It tells the Christian Church that she must arouse herself to cope with a very great and growing evil.

If it is true that without the Sabbath there would be no worship, and without worship no religion, this evil is one that is striking at the very heart of the life of the religious community.

Can we hope for the blessing of the God of the Sabbath unless we who profess to be His children not only seek scrupulously to obey His law, and keep holy the day He has commanded, but also do what we can to preserve that day from violation by others?

It is not in place here to point out in particular how the due observance of this day is identified with man's physical, social, moral and religious welfare. It is evident that God not only wrote this law with His own finger on the stony tablets of the Decalogue, but that He has written it in the very constitution and order of things. The more thoroughly this conviction is held and acted upon by the people of this land, the better will it be for them both from an economic and religious point of view. It is therefore a very serious as well as a very practical question. What can we do as a Church to preserve the due observance of the Lord's Day? Our answer is: Let us pursue the lines of action hitherto adopted, putting more vigour into our work, and at the same time let us be ready to adopt any new course of action that circumstances may suggest in order to gain the great end we have in view:

I. Your Committee would in the first place strongly emphasize the use of all means that will tend to enlighten the public mind as to the nature, obligation, reasonableness and advantage of the Sabbath. What is perhaps most needed to-day is the inculcation in our christian communities of a wholesome doctrine of the Sabbath—the doctrine which gives to it the basis of divine sanction and divine command, rather than that of expediency by which this command is seen to be reasonable.

The great danger to the Sabbath is the weakening of the public conscience in regard to it. To enlighten and quicken this should be our aim. Professed christians should therefore themselves be careful and conscientious in the observance of the day. The pulpit should speak out more frequently and more explicitly on this subject. Literature on the Sabbath should be freely circulated in the homes of our people. The children in our families and Sunday-schools should be taught the meaning of the day and be disciplined in its observance. Wherever possible, those guilty of desecrating the day or disregarding its privileges should be spoken to and admonished.

A number of Presbyteries have issued instructions to all ministers within their bounds to preach upon this subject at least once a year, and to report their diligence to Presbytery. Good results have already flowed from this action, and it would be well if it became customary and universal. Whatever other measures may be taken, legislative or otherwise, to secure the better observance of the Sabbath, all must depend for success upon the maintenance of sound public opinion and conscientious conviction with regard to the sanctity of the day. If the hearts of the people be not set to obey God in this matter, legal enactments will avail little. Let our ministers speak out frequently

and faithfully on this subject, and let the people of God make it a subject of earnest prayer, that Sabbath breakers may be restrained, and that they themselves may make the Sabbath a delight, and we need have no fear of broken or unprofitable Sabbaths.

2. United and increased vigilance in guarding the Day is necessary. Much may be hoped from combined efforts on the part of all who love and honour the Day. Several of the Synodical reports urge the appointment of a standing committee in each Presbytery to watch over the interests of Sabbath observance within its bounds. Such committees are needed, and in most of our Presbyteries they will find ample scope for all their wisdom and energy.

In addition, however, to denominational committees, there is need for associations of a wider character, either for executive purposes or to combine the influence of all interested parties. Such, for example, is the St. John Society for promoting the due observance of the Lord's Day, formed in the city of St. John during the past year. Briefly stated the object of this society is "to employ every available instrumentality to circulate information regarding the sanctity of the Lord's Day, to enforce existing laws and to secure, if necessary, additional legislation." In Halifax there is a "Lord's Day Observance Society," which has been in vigorous operation for the past year and a half.

The organization, known as "The Law and Order League," is reported as having done good service in Montreal, Niagara and elsewhere. It has long been felt that an association or alliance embracing representatives of all denominations, was necessary for effectively coping with the evil of Sabbath desecration. The Assembly at its meeting last year, recommended that a convention of representatives of co-operating churches be held at an early date, if found practicable.

In obedience to these instructions your convener set to work, and after a considerable negotiation with representatives of sister churches succeeded in bringing about an influential meeting composed of representative men, lay and clerical. This meeting was held in the City Hall, Ottawa, on the evening of the 20th of April. An Alliance was formed similar to the Dominion Alliance upon Temperance, to be known as an "Alliance for the protection and preservation of the due observance of the Lord's Day." Officers for the year were appointed as follows: Hon. G.W. Allan, *President*; *Vice-Presidents*, Hon. John Macdonald, Toronto; John Charlton, Esq., M.P.; Hon. W. J. Macdonald (B.C.), Venerable Archdeacon Lauder; *Secretary*, Rev. W. D. Armstrong; *Treasurer*, Geo. Hay, Esq., and an executive committee. It was agreed "that the various religious bodies be desired to appoint delegates who shall represent them in the Alliance." This Alliance can conveniently meet every year during the session of Parliament, and will, it is hoped, prove a bulwark against innovations

of the Sabbath day. It will be a point, at all events, where the Christian people of this land can focus their influence, and will serve as a channel through which can be carried on that "interdenominational and international co-operation," so necessary to ultimate success.

The Alliance has issued a circular to the Directors of the various R. R. companies, calling their attention to their duty in regard to the Lord's Day, to the wrong and hardship of asking men to work on that day, thereby depriving them of their weekly day of rest, preventing them from joining with their fellow Christians in the public worship of God, and in a great measure shutting them out from that quiet intercourse with their families necessary for the right ordering of their home life and often placing before the men the alternative, either to do violence to their consciences by working on the Lord's Day, or give up the situations on which they and their families depend for bread. The circular asks from the directors information as to the extent of Sunday traffic on their roads, their views as to the effect of Sunday traffic upon their men and the general interests of their roads, and how far they would be willing to co-operate with other lines in stopping Sunday traffic, altogether except in clear cases of necessity,

The Alliance also appointed a committee to consider the possibility of obtaining such legislation as will bring the employers of labor, whether individuals or corporations, within reach of the law with regard to the observance of the Lord's Day.

3. This brings us to notice another line of action necessary to secure the due observance of the Lord's Day, viz., the seeking of the best possible legislation on this subject.

We have on our Provincial Statute Books a number of excellent Sabbath laws. In Ontario the Sabbath laws are especially worthy of commendation. In Nova Scotia legislation was sought two years ago to prevent more effectively the profanation of the Lord's Day. The proposed improvement in the law was defeated, on the plea that the existing law was sufficient. A test case of much interest was tried in the Courts; and experience has shewn that improvement in the law is essential to the objects aimed at by the friends of the Sabbath. It is expected that the Legislature of Nova Scotia will be approached next winter for the legislation required.

There is, however, one great defect in the present law, that to which reference has been made. The employé can be reached and punished by law, but the employers of labour are not amenable. This works disastrously in the case of R. R. and other corporations. Some enactment to bring these within reach of law is necessary. The Ontario law has a provision reaching R.R. and steamboat corporations in case of Sunday excursions. Is there any reason why this provision could not be made universal over the Dominion, and reach not

merely Sunday excursions, but all Sunday traffic?

Many may not be aware of the difficulties besetting this question. There is a division of opinion among authorities, as to where the jurisdiction lies, some holding that it pertains to the Provincial Legislature, others that the Dominion Parliament has a right to legislate in the matter. According to the views of the former, it seems that to be brought within the province of the Dominion Legislature breaches of the Sabbath law must be considered as criminal offences.

The committee appointed by the Alliance to consider this whole matter, is composed of Hon. G. W. Allan, John Macdonald, John Charlton, Esq., M. P., George Jamieson, Esq., M. P., and Prof. Weldon. These gentlemen will, we have no doubt, give mature consideration to this matter, and on their report action may be taken.

It is evident that Dominion legislation is needed to cope with the problem as exhibited in our great inter-provincial lines of R.R. In the meantime, public opinion should be moulded in the direction of the legislation required and the will of the people expressed by petition. That the friends of the Sabbath will need to be on the alert, is evident because of the growing indifference of many and the open hostility of some. Some R.R. companies are apparently deliberate and systematic in their violation of the Sabbath. The Montreal Board of Trade tendered a vote of thanks to certain R.R. companies that ran Sunday trains, by which their business gains were increased. The Art Association of Montreal was offered \$10,000, on condition that its rooms should be thrown open on the Lord's Day. The bribe has hitherto been refused by that Association. The Fraser Institute, on the other hand, yielded to a similar inducement. Such facts as these simply indicate to the Church the duty of the hour with regard to the sacred day of rest.

RECOMMENDATIONS—1. That Presbyteries be instructed to appoint Standing Committees on Sabbath Observance, said Committees to report to the conveners of their respective Synods, and that conveners of Synodical committees as heretofore report to the Assembly's committee.

2. That ministers be enjoined to preach at least once in the year, on the due observance of the Sabbath, and report to their respective Presbyteries.

3. That the Assembly approve of the Alliance formed at Ottawa for "the protection and preservation of the due observance of the Lord's Day," and appoint as its representatives the members of its Sabbath-Observance Committee.

W. D. ARMSTRONG, *Convener.*

REPORT ON TEMPERANCE.

Your Committee have to report that in the end of December last, a list of questions was prepared, and during January a sufficient number of copies sent to the Clerks of Presbyteries to supply all the regular charges and mission stations of the church. These ques-

tions were designed to elicit information on every aspect of the Temperance question. Excellent reports have been received from the three central Synods of the church. The Synod of Manitoba and the North-West Territories has not furnished a synodical report, but has sent to your Committee the Presbyterian reports, out of which it should have framed its own. No report has been received from the Synod of the Maritime Provinces; but from six of its Presbyteries, full and interesting returns have been obtained. Thirty-five of the forty-two Presbyteries of our church have been heard from either directly or through the Synods. Five of the remaining seven are in the Maritime Provinces, and it is fair to assume that they reported to their Synod at its last meeting. The other two are Glengarry and Rock Lake.

The information thus collected is varied and ample; and we have reason to believe that it reflects the mind of our people on every important phase of this question, and furnishes a fairly correct picture of the attitude in which this entire Dominion stands to the liquor traffic. The returns received exhibit no disposition to slacken effort or to make terms with the foe, but contain abundant evidence that the Christian people of this land will never rest until liquor-producing and liquor-distributing establishments have been utterly abolished. Moral suasion is proceeding logically along the lines of persuasion, argument and example, straight to the ballot box where sentiment crystallizes into law. We shall in this report reproduce the questions asked of Sessions, accompanying each one by as full a statement of the information elicited as is compatible with the limited space we feel at liberty to occupy.

I, To what extent do the evils of intemperance prevail in your congregation and community? Is there any change in this respect within the last few years? To what cause would you ascribe any such change?

From nearly all parts of the Church encouraging replies have been obtained. A few reports speak of the drinking habits as affecting directly and personally the members and adherents of our Church; yet in view of all the information furnished on this point it is evident that the evils of intemperance do not greatly prevail in our congregations. The general community, however, is still harassed and torn by this scourge of our race. From city, town and rural district the cry goes up against this deadly form of temptation; and the testimony is both emphatic and full, that it is still the fruitful source of many sorrows.

Yet the opinion is freely expressed that society as a whole is not now so thoroughly under the power of the liquor traffic as it was even a few years ago. This change for the better is ascribed to the influence of temperance societies; the more general prevalence of prohibitory laws; but specially to the power of the Gospel, in teaching men to deny themselves

all ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world.

On the whole, the response of the church to this question is hopeful and cheering. Public opinion has been enlightened, and has declared itself against the liquor traffic. The foes of temperance no longer attempt to argue the question, but usually fight their battles in secrecy and silence. Still much remains to be done. Many yet think it right and expedient to license what they would not attempt to defend; and some, while they think the church may well bewail the ravages of strong drink would yet deny her the poor privilege of declaring in any practical way her preference for a prohibitory as against a license law; or even of "expressing the hope" that Christian electors should vote as they pray.

II. Does it accord with your observation and experience, that the power of the bar-room and saloon is antagonizing the work of the church? Specify some of the ways in which their obstructive power is felt.

The first question might seem superfluous; only an emphatic affirmative comes from every quarter. But is it not something to get this verdict of condemnation from our thousands and congregations and mission stations, scattered over nearly half a continent? Is it not significant that a powerful church finds her work in every nook and corner of the land marred and weakened by an evil traffic which society nevertheless fosters by throwing over it the shield of law? Is not the question worth asking for the moral effect which a response so universal is fitted to produce? As to the ways in which this evil influence is manifested the reports make mention of many, such as: "deadening heart and conscience"; "forming evil habits"; "inducing neglect of home"; "it tends to Sabbath desecration and demoralizes society"; "it sears the conscience, perverts the judgment, alienates from the church, and renders its victims less impressible to the Gospel."

III. So far as your knowledge goes, what proportion of the families in your community have their domestic happiness directly or indirectly impaired by the liquor traffic? Can you mention any benefits the liquor traffic confers upon society?

While some state that only a few families are injuriously affected by the traffic, others put the proportion as high as one half of the entire number, while the Presbytery of Pictou, speaking of indirect results, says "there are very few families whose happiness is not impaired thereby." We rather think that those who have given the largest proportions have most clearly discerned the intent and scope of the question.

It was hardly expected there would be any offset to this domestic unhappiness by benefits conferred on society, yet, surely the question is not asked in vain if it brings the confession from every part of the land that absolutely

no excuse can be framed for legalizing a traffic that is fruitful only in misery and crime. Two or three Sessions have mentioned "enhanced prices for barley" as an accruing benefit. This we suspect is said in the spirit of irony; as, apart from the question of political economy, no Session of our church would seriously name an incidental pecuniary advantage as compensating, to any extent whatever, for the infliction of moral degradation! But the reports are practically a unit on this point. From ocean to ocean the cry comes that the traffic is evil, only evil, and that continually; and that it exists only as a bitter, blighting curse on everything virtuous and morally fair.

IV. In the Fourth Section of the Assembly's deliverance of last June, the hope is expressed "that electors in their choice of representatives will elect only able and good men, well known to be in sympathy with prohibitory legislation."

(1) To what extent has the course recommended been acted on in the election of Mayors, Reeves, Aldermen, Councillors or Members of Parliament?

(2) Do the advocates of legal prohibition seem ready to drop party issues and make this the test question?

In the nature of the case the answers given to these questions could not be strictly definite, but only the results of such general knowledge on the subject as Sessions may possess. But our Sessions are composed of intelligent men, representing all parts of their respective congregations and communities. They are acquainted with the views and feelings of the electors generally, especially on a question on which men's sentiments are usually avowed in a rather pronounced and public way. Thus their opinion on such a matter is of great value.

From a careful study of all the reports, we cannot say on the one hand that the Assembly's hope has been altogether disappointed, nor on the other hand that it has resulted in much practical benefit. The Synod of Hamilton and London regards the issue raised here as of the utmost practical importance, and remarks that "until temperance electors act on the recommendations of the General Assembly there will be little real effective temperance legislation." Columbia Presbytery thinks the recommendation has weighed with the congregations to a goodly extent, but has not affected the general community. The other Synods and Presbyteries substantially agree in stating that in special cases the recommendation has been acted on, but not generally.

In regard to placing prohibition above all party issues, the reports as a whole point to the conclusion that only a small minority of the electors are yet prepared to make the needed sacrifice.

V. In the Fifth Section of its last deliverance the "Assembly calls on all its pastors

elders, teachers and members to use their utmost influence against the deadly power of the saloon by their public utterances and private life; by personal effort on behalf of Temperance; and by a watchful care of the young in our Sabbath schools and homes, so as to awaken the conscience of the indifferent and save those who are tempted or fallen."

(1) To what extent has this influence been exerted against the saloons by the office-bearers and members of your own congregation?

(2) What methods have been employed?

(3) What success has been achieved?

(4) What proportion of the office bearers and members practice personal abstinence?

It is cheering to obtain such unanimous testimony to the effect that the office-bearers and members of our church are exerting a beneficent influence in lessening the power of the liquor traffic in all its forms. Not that organized effort is universal, or even general: but even when no special machinery has been put in motion, there has not been wanting faithful testimony. Pastors have preached faithfully in the pulpit, many have spoken on temperance platforms, and have engaged in aggressive effort when fitting opportunity has occurred.

As to methods employed, the "Preaching of the Word" holds the prominent place. This we should have certainly assumed, even if reports had been less emphatic. Among subordinate and special means we have "Sabbath School instruction"; "the influence of the Canada Temperance Act"; "Bands of Hope"; "personal example"; "distribution of temperance literature"; "opposing the granting of saloon licenses"; and "assisting in the enforcement of temperance legislation."

The success is difficult to measure, but may be summed up in the language of one of the reports—"A better understanding of the sin, folly, and danger of licensing the liquor traffic."

The fourth question under this head, though an old and venerable one, has not been asked for the last four years. It need hardly be stated that the Committee expected only such information as the general knowledge of Sessions could furnish. This is evidently the sense in which the ordinary Session understood it, for the replies are as frank as they are satisfactory. One Synod reports "a large majority of the members and nearly all the office-bearers." Another reports from 70 to 100 per cent., and states that whole presbyteries "present an almost unbroken front of office-bearers and members who are total abstainers." Several eastern Presbyteries place the proportion from 75 to 98 per cent. Nothing can be more inspiring than the replies to this whole question. The influence of our people is against the traffic; all lawful means are being employed to exterminate it; success sufficient to feed faith and kindle courage has been secured; and an ever-increasing majority of our people set the example of total abstinence.

VI. Is the law relating to the sale of strong drink within your bounds a prohibitory or a license law? How is it observed? What are the causes of complete or partial failure in the operation of the law? What remedy would you suggest?

In Ontario less than half of the population is under local prohibition, and the rest under license. In Quebec the greater part of the province is under license, though the Scott Act, the Dunkin Act, and parochial prohibition unitedly cover a considerable portion of territory. In Nova Scotia and New Brunswick the Canada Temperance Act applies to 23 counties and 2 cities, while the other 9 counties and one city are under an exceedingly rigorous and effective license law. Prince Edward Island is entirely under the Canada Temperance Act. Manitoba is chiefly under license, and the North-West Territories under prohibition.

Neither the prohibitory nor the license law seems to be well enforced, especially in the cities. In a few places the law is said to be rigorously enforced, while in others it is characterized as a total failure. Between these extremes every variety of phrase is used to describe its workings: such as "fairly well enforced"; "loosely observed"; "badly kept"; "well observed"; "the restrictions of the License Law do not restrict."

The cause to which partial failure is ascribed are various, such as "hostility on the part of the Dominion Government"; "carelessness on the part of the Ontario Government"; "incompetent officials"; "terrorism, including dynamiting, house-burning and cattle-maiming and attempts on human life"; "inadequate means for enforcing the law"; "the insatiable appetite of those inured to drink"; "the cupidity of liquor sellers"; and "the facility with which permits can be obtained in the North-West Territories."

As a remedy, the vast majority of Sessions seem to have prescribed "Total Prohibition, covering both manufacture and sale"; one or two say "high license"; some suggest improvements in the existing laws, such as, "severer penalties," "better officials," and "the punishment of the buyer as well as the seller."

VII. Are the young people in your public schools being instructed as to the evil effects of alcohol on the human system? Is this instruction provided for by your Provincial School Law?

In prosecuting on a true basis the great work of temperance reform, we would place next to the preaching of the Gospel, scientific temperance instruction in our public schools. If our young people are taught the effects of alcohol on the human system, and faithfully warned against it as a dangerous poison, such treatment must contribute largely to the rearing of a sober and law-abiding people.

In British Columbia the law makes provision, but the returns state that in the rural

districts specially it is but poorly observed. In Manitoba and the North-West Territories, so far as we can gather from the reports, no provision is made by the school law for such instruction, nor is there any evidence afforded that compensation is made in any way for this defect.

In Ontario the school law is clear and explicit. The Hon. G. W. Ross, Minister of Education, has stated that "the teacher is under the same obligation to teach scientific temperance as he is to teach any other subject, such as reading, writing and arithmetic." The text-book prescribed is Dr. Richardson's Hand Book, and has been introduced into more than half the schools. Sessions should see that in their respective districts the law is carried out, and those who have no faith in the efficacy of repressive measures should the more easily assist in promoting temperance along the educational lines.

In Quebec Province there is no provision in the law, but such instruction is given in many schools.

In Nova Scotia there is a minute of council ordering that "The Temperance Lesson Book of Dr. B. W. Richardson, F.R.S., be placed on the list of books recommended for the use of teachers; and that trustees of schools be requested as far as possible to place a copy of the Manual on the teacher's desk with other books of reference." Thus the way is open and only requires that the matter be pressed on the attention of trustees.

No information has reached us from New Brunswick, and the report from Prince Edward Island informs us that no provision is made by the school law for temperance instruction.

VIII. Do you think the public conscience is now sufficiently educated to enact and enforce a prohibitory law?

The answers to this question are very conflicting, with a fair preponderance of opinion on the affirmative side. The extremes of opinion are found to coincide with the extremes of geographical limits. In Columbia Presbytery the Sessions are unanimous in giving the answer "No." In Prince Edward Island eight of the nine Sessions say "Yes." May not the prohibitory law so long enjoyed in the latter province have been a potent instrument in educating the people up to this position: while the miserable license law of the former has lowered the moral tone of the community and left the public conscience unimpressed? Throughout Ontario many sessions reply emphatically in the negative while others say "fast getting ready"; "as ready as it is ever like to be." Many hold that the prohibitory law would be an excellent "school master" to bring the people up to that moral altitude when they would be a law unto themselves. The almost unanimous opinion is that general prohibition of manufacture and sale would be a great blessing, and that the results of mere local prohibition are no fair

criterion of what a general prohibitory law would effect.

IX. Will you kindly furnish the Committee with such information or suggestions as may be hopeful to them in presenting the whole subject of Temperance to next Assembly?

In answer to this question one report says "Let the General Assembly continue its opposition to the traffic." Another says "Press for total prohibition." Another, "Petition the Dominion Government at once for a total prohibition law."

In conclusion we may say there has now been reached a very important crisis in the history of Temperance reform. The repeal of the Canada Temperance Act in so many counties in Ontario probably indicates the disfavor with which the people view all partial and half way measures; and emphasizes their conviction how hopeless it is to realize the best results from a prohibitory measure applying only to portions of our country, and these surrounded by territory in which the liquor business has all the respectability of a legalized industry. It may further indicate the tendency in temperance people to trust too exclusively to the action of law, and relax their efforts along the lines of education and moral suasion.

RECOMMENDATIONS AS FINALLY ADOPTED BY THE ASSEMBLY:—

1.—That since Christ alone can uplift and bless the race, purify and save society, and make us a temperate and peaceable people, we give ourselves in promoting the Temperance Cause, with renewed consecration to the preaching of the Gospel; and that we hold up Christ in our pulpits, prayer meetings, Sabbath-schools, Bible classes and families as the only Saviour from sin, and the only guide to true character.

2.—That the general traffic in intoxicating liquors is contrary to the Word of God and to the spirit of the Christian religion; that total prohibition would be the most effective form of Temperance Legislation; that it is in the highest degree expedient that the State should pass an efficient Prohibition Liquor Law, and therefore the Assembly urges upon all the members of the church to use all legitimate means to secure such legislation.

3.—That this Assembly, with renewed earnestness and emphasis, expresses the hope that the electors, in their choice of representatives, will elect only able and good men, who are well known to be in sympathy with Prohibitory Legislation.

4.—That this Assembly calls on all its pastors, elders, teachers and members to use their utmost influence against the deadly power of the saloon, by their public utterances and private life, by personal effort and example on behalf of Temperance, and by a watchful care of the young gathered in our Sabbath-schools and homes, so as to awaken the conscience of the indifferent, and save those who are tempted or fallen.

5.—That the Assembly's Committee be instructed to take all proper measures to secure the co-operation of the other churches of the Dominion with a view of petitioning the Dominion Government in favour of entire prohibition at the earliest possible date, and such co-operation having been secured to prepare forms of petition to be signed by our people.

6.—That this Assembly expresses its cordial approval of the provision which has been made in the Provinces of Ontario, Nova Scotia, and Manitoba, for scientific temperance instruction in our public schools, and trust that in the other provinces of the Dominion the same blessing may speedily be conferred on our children and youth.

7.—That the Assembly gratefully recognizes the noble service rendered to the Cause of Temperance and Prohibition by the Woman's Christian Temperance Union;

by the Religious Press, and the leading Secular Journals of our Dominion, and would hail this fact both as an element of great power in the conflict with evil, and as an evidence of an advanced and healthy public sentiment.

P. WRIGHT,
Convener.

The Presbyterian Alliance.

UP to the time of going to press we have only received very meagre telegraphic reports of the proceedings of the London Council. The following statement in the *Scottish American* is the fullest resumé of the proceedings we have met with:—

The proceedings at the meetings of the Pan-Presbyterian Council, held last week in London, England, were of an unusually interesting and important character. They commenced on the 3rd inst. with an eloquent sermon by the Rev. Dr. DYKES. Thereafter there was a reception at the Duke of ARGYLL's mansion, and which was attended by nearly all the delegates. This year both Canada and the United States are numerously represented at the Council, and their delegates are taking a very prominent part in the proceedings.

Dr. MATHEWS, Quebec, presented a statistical report, showing that there were four millions of communicants of the Presbyterian Church in the world, a number equivalent to at least twenty millions of adherents. The report stated that sixty thousand communicants had been gathered into the Presbyterian Church from heathenism, and that over five hundred ministers had been sent to preach the Gospel to the heathen. Mr. DRURY, New York, read a paper on "The Influence of Elders and Deacons in the working of the Presbyterian system," in which he described a movement in America in favour of subordinate clergy to win the classes which the regular ministry cannot reach, and advocated better instruction of elders and deacons in their duties, as well as their holding of frequent conferences. In the subsequent discussion some elders were in favour of elders being only appointed for a limited time, and Rev. Dr. WELSH, Auburn, said that in America the system of periodical changes worked as thoroughly in respect to ministers as elders.

Dr. CAVEN, Toronto, read a paper on "The Importance of Fostering the Spiritual Life of Congregations," in which he dwelt upon the need of Episcopal oversight by Presbyterians, and advocated greater use of laymen in church work. In reading the minutes, Rev. Dr. BLAIKIE, Edinburgh, took occasion sympathetically to refer to the great loss which Presbyterianism in America had sustained through the deaths of Judge TRUNKEY and Dr. PRIME. Mr. VAN NORDEN, New York, read a paper on

"The Need of Home Missionary Efforts," maintaining that "the Presbyterian Church in America was never more prosperous or aggressive, freer from unbelief and heresy, or more alive to missionary effort." Dr. PIERSON, Philadelphia, delivered a stirring address on "Organized Christian Work," in course of which he said that "the Church's motto should be identification with the people, remembering that workingmen were often the most efficient churchmen."

Dr. CHAMBERS, New York, introduced the subject of "The Duty of the Church toward the Tendencies of the Age relating to Faith and Life." Dr. ELLINWOOD, New York, spoke of "The Duty of the Church toward the Speculative Tendencies of the Age," and said that the whole history of Presbyterianism was associated with educational progress, and with the defence of the faith as delivered to the saints—that the forms of unbelief had been legion, but Christianity was not beleaguered—and that the day was coming when revelation and science would be harmonized, because they would be more fully understood. A discussion followed on "The Influences of Scepticism." Dr. MOORE read a paper on "Historical Research and Christian Faith," and Principal EDWARDS (Wales) and Professor WATTS (Belfast) took part in the discussion which followed. Justice TAYLOR, Manitoba, introduced the subject of "The Church's Duty with reference to Social and other Tendencies bearing on Faith and Life—named intensity in business and politics, relations between rich and poor, and secularism." Dr. MACVICAR, Montreal, spoke on the question of "How to end Conflicts between Classes," and reprobated coercion and strikes, or the use of dynamite. A very animated and interesting discussion followed the report of the Committee on Foreign Missions and co-operation with other Churches. Dr. MURKLAND, Baltimore, said that the great end of the Church was to save the world, and that it was for this that Christ died. Dr. CHAMBERS said that he differed from those who said they should be united at home before they went further afield—that there were thousands of difficulties at home, such as chartered rights, vested rights and traditions, which they did not meet on new soil—and that they ought not to wait until the home organization was perfect, but should push abroad, raising up a self-governing, self-supporting and propagating Church, and doing work for the glory of their Master. Dr. PHRANER, New York, again argued that if divisions continued at home they could hardly expect missionaries abroad to act in a different spirit when they laboured among the heathen. Dr. CAMPBELL, M.P., Stracathro, presided at a dinner given to the delegates, at which Rev. Dr. PARKER delivered an address, in which he expressed the hope that Congregationalists and Presbyterians would never be in the relation of armed neutrality toward each other, but rather that they would always

be fraternal, and would co-operate with each other.

The meetings of the Council were all crowded, and the utmost earnestness characterized all the discussions.

In addition to the above reports, we see it stated that Dr. Mathews has been appointed permanent secretary at a salary of \$2,500, and will reside in Britain, and that Dr. William H. Roberts of Cincinnati, is made Honary Secretary for the United States. The Alliance has decided to hold its next Council in Toronto. The Council approved proposals made for instituting the order of *Deaconesses* in every Presbyterian congregation. Dr. Donald Fraser argued in favour of a thorough revision of the Westminster Directory and for liberty to return to the use of liturgical forms in public worship.

Formosa.

LETTER FROM DR. G. L. MACKAY.

TAMSUI, May 28th, 1888.

EDITOR PRESBYTERIAN RECORD.—DEAR SIR:—I have given two solid months to teaching nearly two dozen students and as many preachers, from their different stations. I am still at the same work, and speak varying from two to five times every Sabbath. If you were only here to *see* how *hard* and *earnestly* all worked. The Bible is our “*mine*.” Inexhaustible, fresh and new that “*mine*” is. All geographical, botanical, geological, astronomical, anatomical and chemical *facts* which I gather along the journey of life are used in digging away at the “*mine*.” I love to think of there being only *One God*, who launched the worlds into space and gave a *revelation* to the dwellers on this changing world. Saturday, Mrs. Mackay, our three little ones, A-Hôa and fifteen students went to *Bang-kah* and had grand meetings. Yesterday morning I made a quick-march to *Pang-kîo-thâu*, preached in front of a temple, and removed many teeth. Then came out here and addressed students, preachers, and girls from the girls’ school. God be praised? I have given Dr. Johansen a letter of introduction to you. He was here for several years, and is now on his way home to Berlin, viâ Canada. He attended me when I was so ill during

the French troubles. He has been away two years, and last week, when here, looked very ill himself, whilst I am in capital working trim and free from fever; have scarcely had any fever for a year. G. L. M..

PROGRESS OF MISSIONS.

Bishop Littlejohn said in his address in Boston:—

It is affirmed on good authority that the Foreign field for the past twenty years has yielded more converts in proportion to the work done than the Home field. In more than fifty islands of the Pacific a great company have been reclaimed from idolatry and superstition. The largest congregation in the world, numbering 4500 members, is on the island of Hawaii, recovered from a savage type of false religion, within the memory of living men. Over 90,000 Feejeans gather regularly for Christian worship, who within the present generation feasted on human flesh. Not twenty years ago, Madagascar had only a few scattered and persecuted converts. Now its Queen and 200,000 of her subjects are ranged on the side of the Cross. Fifty years ago there was not a native Christian in the Friendly Islands. Now there are 30,000, who contribute \$15,000 a year to religious objects. On the western coast of Africa are over 100 organized congregations. In Sierra Leone 50,000 civilized Africans worship the God of our fathers. Two thousand miles of sea coast have been wrested from the slave trade, and the Church and the school substituted for the slave pen. In Asia, the citadel of cultivated and intellectual paganism, Persia and Hindostan, Japan and China, have their story to tell. In the last alone missions have been established in forty walled cities and 360 villages. And all this, remember, has been done in spite of serious drawbacks at home and most formidable difficulties abroad. There may be those who will undertake to belittle even the achievements of the past seventy years. But let them bear in mind that while they do so, that the first century of our Lord, and that the one of miraculous gifts; closed with less than 500,000 disciples of Christ, or less than the half of one per cent. of the population of the Roman Empire. The positive achievements of modern Missions are wonderful. People who were thought beyond the reach of divine grace have been brought under the sway of the Gospel, and turned from a savage state into civilized and Christianized communities; and yet the promise of the near future, if the Church be true to her trust, is brighter than ever before. False faiths are decaying and losing their hold on the people, and whichever way we turn our eyes we see the signs of God’s gracious working beckoning us to “go forward.” Best of all, Christians are hearing the call and beginning to realize the truth of the word that with God nothing is impossible.

The Presbyterian Record.

MONTREAL: AUGUST, 1888.

JAMES CROIL,
ROBERT MURRAY, } Editors.

Price: 25 cts. per annum, in *Parcels* to one address. *Single copies* 50 cts. per annum.

PAYMENT IN ADVANCE.

ARTICLES intended for insertion must be sent to the Office of Publication by the tenth of the month at latest.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415, Post Office, Montreal.

IF any of our readers are disposed to think that we have given them an over-supply of Reports in this number, we ask them to remember that these are official documents intended to meet the eye of every member of the church, that much thought and time have been expended in preparing them, and that there are thousands and tens of thousands who will have no opportunity of reading them except through this channel. They need not be all read through at one sitting, but should be kept for future reference. We hope to give full abstracts of the reports on Foreign Missions and on Sabbath-schools next month.

REV. JAMES M. SMITH, M.D., and Mrs. Smith, accompanied by Mr. Wm. McClure, M.D., expected to sail from Vancouver *en route* to China on the 31st of July. Their destination in the meantime is Chefoo, in China, where they will remain a year to acquire the language before entering upon their work in Honan. If all goes well there will probably be erected a new Presbytery of our church in Honan before long, of which Dr. McClure, recently ordained to the eldership, will be a constituent member. Rev. J. Goforth who is to labour in the same field, has already been in Chefoo for some months. And so an entirely new mission will be established by our church in a very interesting and hopeful field, without in the meantime drawing from the funds of the Foreign Mission Committee. It looks as though we were entering on a new era of missionary enterprise!

MEXICO.—A very remarkable General Assembly was held lately in the City of Mexico—an Assembly comprising representa-

tives of all the Missions of Protestant Churches in the country. They met to strengthen each others hands, and to devise a plan which would prevent their trespassing on each other's fields, or wasting their energies in an unprofitable manner. After full and friendly discussion they agreed unanimously upon a plan which will happily prevent collisions, and greatly promote co-operation. A committee representing all the missions has been appointed, which shall determine any difficulties that may arise. It is expected that the work of evangelization will make much more rapid and satisfactory progress than hitherto. Strange and sad to say, the evangelical Christians of Mexico count now over fifty martyrs, brethren and sisters, who have fallen victims to the frantic fanaticism of wicked men. Every year adds to the list.

Literature.

WILLIAM DRYSDALE & Co.'s classified catalogue of Theological and Religious Books, 232 St. James St., Montreal. Great care has been bestowed in the preparation of this catalogue which will be found extremely useful to ministers and all students, and may be had for the asking. Messrs. Drysdale's stock of Sunday-school literature is probably the largest in the Dominion. Catalogue and price lists supplied on demand.

THE PRESBYTERIAN BOARD OF PUBLICATION, Philadelphia, are constantly bringing out new books for the Sunday-school library—adding to their already very large lists of similar publications, all of which are first-class—and any of these may be ordered without the slightest hesitation, through Messrs. William Drysdale & Co., Montreal, or Mr. John Durie, Ottawa.

THE PEOPLE'S BIBLE, by Joseph Parker, D.D., London. Vol. VIII., O.T. series; 1 Kings xv. to 1 Chron. iv. New York, Funk & Wagnalls. 8vo cloth, \$1.50. We can bestow no higher praise on this volume than to say that it fully sustains the high character of those which have preceded it for freshness and piquancy of style and for the thoroughly practical and edifying manner in which the subjects are dealt with.

ABRAHAM LINCOLN, by Noah Brooks, \$1.75, and the HEART OF THE CREEDS, by Arthur Wentworth Eaton, \$1.00, and THE RELIGIOUS ASPECT OF EVOLUTION, by Rev. James McCosh, D.D., \$1.25, are among the latest of G. P. PUTNAM SONS' New York publications and are attractive volumes.

THE MISSIONARY REVIEW OF THE WORLD for August, FUNK & WAGNALLS, New York; \$2.00 per annum. In addition to its usual supply of missionary intelligence, up to date, this number contains admirable accounts of the great Missionary Conference, and the meeting of the Presbyterian Alliance in London.

Page for the Young.

THE TWO GLASSES.

There were two glasses, filled to the brim,
On a rich man's table, rim to rim.
One was ruddy and red as blood,
And one was clear as the crystal flood.

Said the glass of wine to the paler brother :
" Let us tell the tales of the past to each other.
I can tell of banquet and revel and mirth,
And the proudest and grandest souls on earth
Fell under my touch as though struck by blight
Where I was king, for I ruled in might;
From the heads of kings I have torn the crown;
From the height of fame I have hurled men
down.

I have blasted many an honoured name ;
I have taken virtue and given shame ;
I have tempted youth with a sip, a taste,
That has made his future a barren waste.
Far greater than a king am I,
Or than any army beneath the sky.

" I have made the arm of the driver fail,
And sent the train from the iron rail.
I have made good ships go down at sea,
And the shrieks of the lost were sweet to me,
For they said behold how great you be !
Fame, strength, wealth, genius before you fall,
For your might and power are over all.
Ho ! ho ! pale brother," laughed the wine,
" Can you boast of deeds as great as mine ?

Said the water glass, " I cannot boast
Of a king dethroned or a murdered host,
But I can tell of hearts once sad,
By my crystal drops made light and glad—
Of thirsts I've quenched, of brows I've laved,
Of hands I've cooled and souls I've saved ;
I've leaped though the valley, dashed down
the mountain,
Flowed in the river and played in the fountain,
Slept in the sunshine and dropped from the sky,
And everywhere gladdened the landscape and
eye.

" I have eased the hot forehead of fever and
pain ;
I have made the parched meadows grow fer-
tile with grain ;
I can tell of the powerful wheel of the mill
That ground out floor and turned at my will ;
I can tell of manhood, debased by you,
That I lifted up and crowned anew.
I cheer, I help, I strengthen and aid ;
I gladden the heart of man and maid ;
I set the wine-chain captive free,
And all are better for knowing me."

These are the tales they told each other—
The glass of wine and its pale brother—
As they sat together, filled to the brim,
On the rich man's table, rim to rim.

—Atlanta Constitution.

JAPANESE POSTMEN.

The Japanese postman is thus described in a letter : As in America, so in Japan, the postman wears his uniform. It consists of a suit of blue cloth, a wide, butter-bowl hat, and straw shoes. The mail-bag swings under his arm, or is pushed along in a little two-wheeled cart. He is always running or trotting along. You know that in Japan men do nearly all the work that we make horses do here ; so you see the Japanese postman hasten along from station to station, travelling at a quick run mile after mile, up hill, down dale, never stopping until he reaches the place where another postman is waiting to receive the mail and run on with it in his turn. So the mail is carried in the greater part of the Japanese Empire.

THE FABLE OF THE RAIN-DROP.

There was once a poor farmer who owned a small field of corn. He had planted and cultivated it with great care, for it was all he could depend upon for the support of his large family. The little blades of corn had come up, but the ground was parched and dry for the want of rain. One day as he was out in his field looking anxiously for a shower, two little rain-drops up in the sky saw him, and one said to the other, " Look at that poor farmer, he looks so sad and discouraged, I do wish I could help him." " What would you do ?" said the other, " you are only one little rain-drop, you could not even wet one hill of corn." " True," said the other, " but then I could go and cheer him a little, I believe I'll try. So here I go," and down went the little rain-drop and fell on the farmer's nose. " Dear me!" said the farmer, " I do believe we are going to have a shower, I am so glad !"

No sooner had the first rain-drop left than the other said, " Well, if you go, I believe I'll go too." So down came the second little rain-drop and fell on a hill of corn by the farmer's feet.

By this time another rain-drop said to his companions, as they came together, " What is this I hear about going to cheer some poor farmer—that is a good errand, I believe I'll go too." " And I, and I, and I," said the others. So they all went—faster and faster they came, till the whole fields was watered and the corn grew and ripened, all because one little rain-drop did what it could, which encouraged many others to do the same.

Conscience is the little voice which God has put into each one of us. When we do wrong, it speaks to us, and makes us ashamed and sorry. Paul could be brave, because he always minded this voice of God. If we want to be brave like Paul, we must keep a good conscience as he did. We can only do this by minding God.

Acknowledgments.

Received by Rev Dr. Reid, Agent of the Church at Toronto. Office 15 Toronto Street, Post Office Drawer 2607.

ASSEMBLY FUND.

| | |
|---|------------------|
| Received 5th June, 1888..... | \$ 64.19 |
| Middle River..... | 2.00 |
| Chatham, St Andrew's..... | 15.00 |
| Stellarton..... | 10.00 |
| Shubenacadie and L. Ste- wiacke..... | 8.00 |
| St John, St Johns ch..... | 2.00 |
| South Richmond..... | 2.00 |
| Hopewell Union ch..... | 4.00 |
| Uxbridge..... | 5.00 |
| Nottawasaga West ch..... | 1.00 |
| Kintyre..... | 3.60 |
| Carp, Kinburn and Lowries..... | 7.00 |
| | <u>\$ 123 79</u> |

HOME MISSION FUND.

| | |
|-------------------------------|-------------------|
| Received to 5th June..... | \$1,035.70 |
| Toronto, Old St Andrew's..... | 100.00 |
| Beeton..... | 15.00 |
| Mosa Burns ch..... | 30.00 |
| A D Ferrier, Fergus..... | 50.00 |
| Acton..... | 23.05 |
| Oil Springs..... | 5.00 |
| Oil City..... | 1.25 |
| W S I..... | 10.00 |
| Wroxeter S S..... | 12.46 |
| Fullarton..... | 16.30 |
| Avonbank..... | 9.18 |
| Normanby, Knox ch..... | 11.00 |
| Winthrop..... | 10.00 |
| Binscarth..... | 10.00 |
| A Friend, N Brooke..... | 10.00 |
| Carlow and Mayo..... | 12.00 |
| Kintyre..... | 20.00 |
| R W Smylie, London..... | 13.50 |
| M S M F, Toronto..... | 13.00 |
| | <u>\$1,407.44</u> |

STIPEND AUGMENTATION FUND.

| | |
|---------------------------|------------------|
| Received to 5th June..... | \$ 456.43 |
| Botany..... | 4.45 |
| Beeton..... | 10.00 |
| Guelph, St Andrew's..... | 30.00 |
| Waldemar..... | 2.40 |
| Oil Springs..... | 12.60 |
| Danville..... | 12.00 |
| Nottawasaga West ch..... | 3.00 |
| Amos..... | 5.45 |
| Bromley..... | 15.00 |
| Binscarth..... | 10.00 |
| Newtonville..... | 9.45 |
| Kintyre..... | 15.00 |
| | <u>\$ 606.88</u> |

FOREIGN MISSION FUND.

| | |
|--|------------|
| Received to 5th June..... | \$2,401.86 |
| Beeton..... | 15.00 |
| Toronto, Old St Andrews, N W Indians..... | 150.00 |
| Esquesing Union ch..... | 64.25 |
| Norval..... | 33.58 |
| Guelph, St Andrew's..... | 60.00 |
| St Andrew's..... | 22.50 |
| Dunblane..... | 8.00 |
| Alliston S S, Formosa..... | 7.00 |
| Oil Springs..... | 5.00 |
| Toronto, Knox ch, Mr Go- forth's Mission..... | 13.60 |
| Mrs Whiteman, Lonsdale, India..... | 10.00 |

| | |
|---|-------------------|
| A Mourner, per Editor Presbyterian Review, For- mosa..... | 5.00 |
| Manitou..... | 20.00 |
| W S I..... | 10.00 |
| Ashburn..... | 16.00 |
| Wroxeter S S, China..... | 12.46 |
| North Normanby..... | 9.00 |
| Adam Murray, London, China and India..... | 40.00 |
| Winthrop..... | 10.00 |
| Melbourne, Guthrie ch..... | 35.00 |
| A Friend, N Brooke..... | 10.00 |
| A Friend, " NW Indian..... | 5.00 |
| A Friend, " China..... | 5.00 |
| Montreal, St Paul's, Mr Mc- Kelvie's outfit..... | 300.00 |
| Newtonville..... | 10.00 |
| Galt, Knox ch S S, China..... | 25.00 |
| Galt, Knox ch S S, India..... | 25.00 |
| Mrs Mary Killie, Glengarry, Formosa..... | 20.00 |
| John Brunton, Belmont..... | 1.00 |
| London, King St ch S S, China-Honan..... | 12.25 |
| " Unknown"..... | 200.00 |
| A Friend, Hullett..... | 10.00 |
| R W Smylie, London..... | 13.50 |
| M S M F, Toronto..... | 7.00 |
| | <u>\$3,592.00</u> |

COLLEGES ORDINARY FUND.

| | |
|---------------------------|-----------------|
| Received to 5th June..... | \$ 60.45 |
| Oil Spring..... | 5.00 |
| North Normanby..... | 1.00 |
| | <u>\$ 66.45</u> |

MANITOBA COLLEGE FUND.

| | |
|---------------------------|------------------|
| Received to 5th June..... | \$ 61.00 |
| Guelph, St Andrew's..... | 20.00 |
| A D Ferrier, Fergus..... | 50.00 |
| Acton..... | 13.00 |
| Nottawasaga West ch..... | 1.50 |
| | <u>\$ 145.50</u> |

KNOX COLLEGE FUND ORDINARY.

| | |
|---------------|---------|
| Winthrop..... | \$ 7.00 |
|---------------|---------|

WIDOWS' AND ORPHANS' FUND.

| | |
|---------------------------|------------------|
| Received to 5th June..... | \$ 214.36 |
| Beeton..... | 4.00 |
| Esquesing Union ch..... | 7.00 |
| Norval..... | 7.87 |
| Oil City..... | 1.25 |
| Ashburn..... | 4.75 |
| North Normanby..... | 50 |
| Bromley..... | 10.00 |
| Kintyre..... | 5.00 |
| | <u>\$ 254.73</u> |

WIDOWS' AND ORPHANS' FUND.

Ministers' Rates.

| | |
|---------------------------|------------------|
| Received to 5th June..... | \$ 188.00 |
| Rev J A R Dickson..... | 30.00 |
| " J M Macalister..... | 8.00 |
| | <u>\$ 226.00</u> |

AGED & INFIRM MINISTERS' FUND.

| | |
|-------------------------------|-----------|
| Received to 5th June..... | \$ 310.32 |
| Hamilton, McNab St ch..... | 46.48 |
| Toronto, Old St Andrew's..... | 200.00 |
| Beeton..... | 4.00 |
| Oil Spring..... | 5.00 |
| Oil City..... | 1.25 |
| W S I..... | 20.00 |
| Ashburn..... | 5.75 |

| | |
|----------------------|------------------|
| North Normanby..... | 50 |
| Kirkfield..... | 14.00 |
| Stonewall Group..... | 13.00 |
| Chater..... | 13.00 |
| Kenmore..... | 5.00 |
| | <u>\$ 638.30</u> |

AGED & INFIRM MINISTERS' FUND.

Ministers' Rates.

| | |
|------------------------------|------------------|
| Received to 5th June..... | \$ 123.00 |
| Rev D McGillivray..... | 60.00 |
| " Jas Mellroy (2 years)..... | 6.00 |
| " J M Macalister..... | 4.00 |
| | <u>\$ 193.00</u> |

CHURCH & MANSE BUILDING FUND.

| | |
|--------------------------|-----------|
| A D Ferrier, Fergus..... | \$ 100.00 |
|--------------------------|-----------|

NEW HEBRIDES—DAY-SPRING.

| | |
|-------------------------|---------|
| A Friend, N Brooke..... | \$ 5.00 |
|-------------------------|---------|

FOREIGN MISSION FUND.

| | |
|-------------------------------|----------|
| Oakville, Wom FM Society..... | \$ 12.50 |
|-------------------------------|----------|

PRINCE ALBERT ACADEMY.

| | |
|------------------------|----------|
| Rev J A R Dickson..... | \$ 11.00 |
|------------------------|----------|

KNOX COLLEGE ENDOWMENT FUND.

| | |
|----------------------------|------------------|
| Received to 5th June..... | \$ 325.00 |
| John Burnet, Elora..... | 7.00 |
| R Dack, Toronto..... | 40.00 |
| Windsor..... | 37.00 |
| John Davidson, Barrie..... | 40.00 |
| Jas Dodds, Holstein..... | 6.00 |
| Cayuga..... | 5.00 |
| Wm Murray, Clinton..... | 25.00 |
| Uxbridge..... | 154.00 |
| | <u>\$ 639.00</u> |

CONTRIBUTIONS UNAPPORTIONED.

| | |
|------------------|---------|
| Egmondville..... | \$25 00 |
|------------------|---------|

Received in June, by Rev. P. M. MORRISON, Agent at Halifax, Office in Chalmers Hall, P O Box 333.

FOREIGN MISSIONS.

| | |
|--|-----------|
| Previously acknowledged..... | \$ 153.45 |
| Summerside..... | 23.00 |
| A friend in the States..... | 3.00 |
| Mabou..... | 14.22 |
| Port Hood..... | 3.09 |
| Bridgewater..... | 25.00 |
| Parsboro..... | 21.00 |
| Barrington..... | 3.50 |
| "L"..... | 3.00 |
| Widows & Orphans Fund, (Mrs. Geddie)..... | 75.00 |
| Richmond Bay East, Lot 14..... | 12.00 |
| New Mills, Charlo & Jacquet River..... | 30.00 |
| Bass River..... | 13.86 |
| Portaupique..... | 14.64 |
| Castlereagh..... | 5.80 |
| Pugwash & Oxford..... | 20.00 |
| Mrs. Rogers, per Rev. J. D. Murray..... | 5.00 |
| Arrowroot sold by A Girvan..... | 20.90 |
| St Andrew's, Truro, (Wilkie)..... | 28.50 |
| Mrs Wm Gillmore..... | 3.00 |
| Blackville & Derby..... | 14.00 |
| New Glasgow, (Mr. Wilkie's meeting)..... | 36.57 |

Total \$ 533.53

HOME MISSIONS.

| | |
|-----------------------------|-----------|
| Previously acknowledged... | \$ 120.60 |
| A friend in the States..... | 2.00 |
| Bridgewater..... | 20.00 |
| Parsboro..... | 20.77 |
| "L"..... | 2.00 |
| Richmond Bay East, Lot 14. | 7.00 |
| New Mills, Charlo & Jacquet | |
| River..... | 30.00 |
| Bass River..... | 17.25 |
| Portaupique..... | 13.02 |
| Castlereagh..... | 5.80 |
| Prince St, Pictou..... | 85.39 |
| Pugwash & Oxford..... | 20.00 |
| Mrs Wm Gillmore..... | 2.00 |
| Blackville & Derby..... | 12.00 |

Total **\$357.83**

AUGMENTATION FUND.

| | |
|-----------------------------|----------|
| Previously acknowledged .. | \$ 69.50 |
| Beaver Meadow..... | 1.40 |
| New Mills, Charlo & Jacquet | |
| River..... | 15.00 |
| Bass River..... | 7.18 |
| Portaupique..... | 5.7 |
| Chipman, N.B..... | 20.00 |

— **\$118.85**

DAYSPRING & MISSION SCHOOLS.

| | |
|------------------------------|-----------|
| Previously acknowledged .. | \$ 104.24 |
| Barney's River..... | 12.85 |
| Garden of Eden..... | 6.75 |
| Shubenacadie..... | 15.00 |
| Parsboro S.S..... | 9.53 |
| St A'w's, St John's Mis Ass. | 60.00 |
| St John's S S, Halifax..... | 10.00 |

— **\$218.34**

AGED MINISTERS FUND.

| | |
|----------------------------|-------|
| Previously acknowledged... | 7.00 |
| Int John Miller..... | 26.04 |
| Rev A F Thompson, rate... | 3.50 |
| Bridgewater..... | 10.00 |
| Rev Daniel McGregor, rate. | 5.09 |
| Rev Wm Hamilton, rates... | 22.57 |
| Rev W T Bruce, MD, rates. | 6.00 |
| Richmond Bay East, Lot 14. | 4.00 |
| New Mills, Charlo & River | |
| Jacquet..... | 5.50 |
| Rev T. Cumming, rate..... | 6.00 |

— **\$ 95.61**

COLLEGE FUND.

| | |
|---------------------------|-----------|
| Previously acknowledged.. | \$ 375.52 |
| Int Prince H Durkee..... | 48.00 |
| Int Melzar Murphy..... | 8.00 |
| Int Alexander Magee..... | 21.94 |

| | |
|------------------------------|--------|
| Int Mary & Wm Rodgers... | 8.40 |
| Div Can B of Commerce | |
| (Roy McCurdy memorial) | 3.50 |
| Div Can B of Commerce... | 24.50 |
| Div B of Montreal, Dal Coll. | 130.00 |
| Bridgewater..... | 20.00 |
| Int John H Marks..... | 78.00 |
| Parsboro..... | 8.50 |
| Richmond Bay East, Lot 14. | 6.00 |
| Bass River..... | 6.92 |
| Portaupique..... | 6.18 |
| Pugwash & Oxford..... | 9.00 |
| Int, J A R Weir..... | 176.00 |
| Div U B of Newfoundland.. | 821.25 |

— **\$1,751.71**

BURSARY FUND.

| | |
|----------------------------|---------|
| Previously acknowledged... | \$10.00 |
| Bridgewater..... | 5.00 |
| Prince St, Pictou..... | 5.00 |

— **\$20.00**

FRENCH EVANGELIZATION.

Received by Dr. R. H. Warden,
Treasurer of the Board, 198 St.
James, Montreal, to July 6th, 1838.

| | |
|--------------------------|---------|
| Knox ch, Moore..... | \$ 6.00 |
| Kemptville..... | 7.00 |
| Oxford Mills..... | 2.63 |
| Corunna..... | 6.00 |
| T Wright, Westmeath..... | 6.05 |
| Greenwood, Man..... | 7.00 |
| W Russell, Washago..... | 1.50 |
| Bluevale, O..... | 10.00 |

Per W. B. Clark Quebec.

| | |
|--------------------------|-------|
| Mrs W B Clark..... | 10.00 |
| Miss Jane Robertson..... | 2.00 |
| A McKenzie..... | 5.00 |
| J M Robertson..... | 2.00 |
| J Stevenson..... | 4.00 |
| J Young..... | 1.00 |
| W Brown..... | 1.00 |
| Alex Forrest..... | 1.00 |
| G R Moir..... | 1.00 |
| C P Champion..... | 1.00 |
| A Thomson..... | 5.00 |
| O L Richardson..... | 5.00 |
| G O Hossack..... | 5.00 |
| Mrs Poston..... | 2.00 |
| J Geggie..... | 2.00 |
| David Ross, jr..... | 5.00 |
| H A Hunt..... | 1.00 |
| H W Welch..... | 2.00 |
| W R Brodie..... | 5.00 |
| J MacNider..... | 2.00 |
| J Darlington..... | 2.00 |
| J W Henry..... | 2.00 |
| G Weir..... | 2.00 |
| J S Fry..... | 2.00 |

| | |
|---------------------|------|
| Andrews Bros..... | 1.00 |
| T Mathie..... | 2.00 |
| R Winfield..... | 2.00 |
| W McWilliams..... | 4.00 |
| G Alford..... | 4.00 |
| Peter Johnston..... | 4.00 |
| John Gair..... | 1.00 |
| J T Davidson..... | 1.00 |
| A M Miller..... | 1.00 |
| F Billingsby..... | 1.00 |
| J Glass..... | 4.00 |
| W E Meiklejohn..... | 1.00 |
| A Robertson..... | 1.00 |
| W Hossack..... | 4.00 |
| G B Lawrence..... | 2.00 |
| Major Tapp..... | 5.00 |
| J H Clint..... | 1.00 |
| J Louis..... | 5.00 |
| D Geggie..... | 4.00 |
| John Young..... | 1.00 |
| J Reid..... | 2.00 |
| D S Rickaby .. | 1.00 |
| J Hetherington..... | 2.50 |
| A Friend..... | 50 |
| J R Kane..... | 1.00 |
| Mrs Peebles..... | 1.00 |
| Dr Cook..... | 2.00 |
| Frank Ross..... | 2.00 |
| James Patton..... | 1.00 |
| Mr Thomson..... | 2.00 |

Total..... **\$ 134.00**

POINTE-AUX-TREMBLES SCHOOLS.

| | |
|-----------------------------|----------|
| Robert Black, Blenheim... | \$ 50.00 |
| A Friend, Boulardarie, C B. | 50 |
| First ch, Truro..... | 50.00 |
| Miss Euphemia Walker, | |
| Princeton, O..... | 40.00 |
| Glenmorris S S..... | 4.00 |
| Mrs G Paton, Peterboro .. | 3.00 |

POINTE-AUX-TREMBLES SCHOOLS.

Extension of Buildings.

| | |
|-----------------------|-------|
| W T M Soc, Brule, NS, | |
| (add'l)..... | 15.00 |
| Newington, O..... | 8.10 |

Per Rev. C. A. Doudiet.

| | |
|---------------------------|-------|
| Summerside, P E I..... | 54.73 |
| Princetown..... | 31.00 |
| Alberton..... | 7.40 |
| Montrose..... | 10.00 |
| Amherst, N S..... | 14.00 |
| Truro..... | 44.22 |
| Up Stewiacke..... | 12.35 |
| St James Sq, Toronto..... | 7.00 |

Total..... **\$ 180.70**

INDORE HOSPITAL.

Per Miss Machar, Kingston.

| | |
|--------------------------|------|
| Miss Austin, Ostawa..... | 5.00 |
|--------------------------|------|

PRESBYTERY MEETINGS.

Barrie, Barrie, 31st July, 11 a.m.
Ottawa, St. Andrew's Ch, 7th August, 10 a.m.
Lan & Renfrew, Carleton Place, 28th August
 12.30 p.m.
Quebec, Sherbrooke, 14th August, 8 p.m.
Lindsay, Beaverton, 28th August, 11.30 a.m.
Calgary, Calgary, 5th Sept.
Columbia, New Westminster, 11th Sept., 2 p.m.
Toronto, St. Andrew's Ch, 7th Aug., 10 a.m.
Montreal, College Hall, 2nd Oct., 10 a.m.
Kingston, Cooke's Ch, 17th Sept., 3 p.m.
St. John, Woodstock, 4th Sept.
Maitland, Wingham, 11th Sept., 12.30 p.m.
Peterboro, Cobourg, 25th Sept., 10 a.m.
London, 1st Pres. Church, 11th Sept., 11 a.m.

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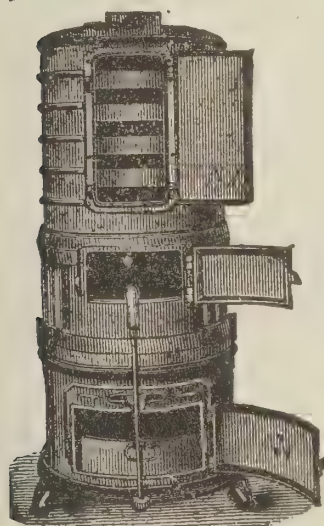
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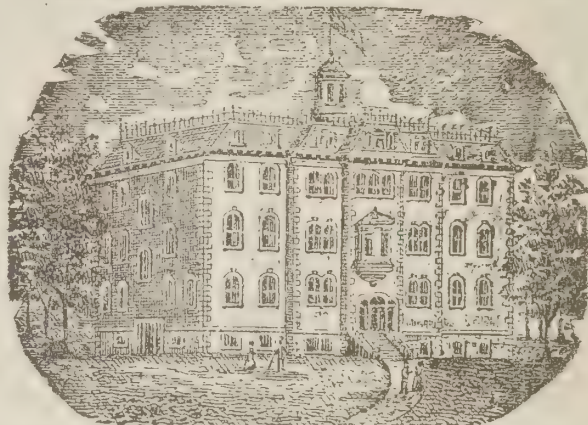
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THE
Presbyterian Record
FOR THE
DOMINION OF CANADA.



SEPTEMBER, 1888.

OFFICE OF PUBLICATION,
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THE
PRESBYTERIAN RECORD
FOR THE
DOMINION OF CANADA.

VOL. XIII. SEPTEMBER, 1888. No. 9.

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REV. JAMES FRASER SMITH, M.D., and Mrs Smith, whose portraits we now present to our readers, left Owen Sound *en route* for China on the 18th of June. A farewell meeting was held in Knox Church, Owen Sound, the previous evening, Dr. J. B. Fraser of Leith presiding and representing the Foreign Mission Committee. Short addresses were given by Revs. Messrs. McDiarmid, Mullan and McInnis, for the

Presbytery, Mr. Holmes of the Methodist Church, and Mr. Alfred Gandier, representing Queen's University Missionary Society. Mr. William McClure, M.D., joined the Smiths at Vancouver, whence they expected to sail on the 31st of July. Miss Harriet P. Sutherland accompanies the party as trained nurse, and Dr. McClure is provided with two assistants, so that this is the most numerous detachment of

missionaries ever sent forth at one time by the Presbyterian Church in Canada. They leave our shores under very promising auspices, and the prayers of the whole Church follow them that their self consecration, their faith and labours of love may be abundantly blessed.

Dr. Smith was born at Latona, Ont., 22nd August, 1858. and goes out to the great mission field in the prime of manhood, with a strong and vigorous physique, a commanding presence, and a cultivated mind. From early years he was inured to work on his father's farm. His first pastor was the late Rev. James Cameron of Chatsworth, who had much to do with his early training. After a time he engaged in school-teaching, during which time he attended the ministrations of Rev. A. McDiarmid of Latona, and by means of the monthly missionary meeting held there was influenced to give himself to the work. With this idea he attended the Hamilton Collegiate Institute to prepare himself for matriculation into medicine. While there he was induced by Dr. Laidlaw to study for the ministry and, in 1881, he entered Queen's College and after a full course of study, received his diplomas in both Theology and Medicine. While pursuing his studies he gained considerable experience in home mission work in different Presbyteries of the Church. He also spent some time in New York, attending hospitals &c. In every respect he is, therefore, a man thoroughly furnished for his chosen work. He goes out, as we have already said, under the auspices of Queen's College Missionary Association to take part with Rev. Jonathan Goforth and Dr. McClure in forming a new mission in the Province of Honan, China. Dr. Smith was married last April to Miss Minnie Waugh of Hamilton, a lady who has always been characterized by a missionary spirit and who is in all respects a helpmeet for him.

Dr. McCURE is about the same age as Dr. Smith. He was born at Lachute, Que. He commenced his Arts course in McGill University in 1875. After teaching for two years he graduated in medicine in 1884, and was, for three years previous to his departure for China, Medical Superintendent of the Montreal General Hospital, than which he needs no higher certificate. He was, by

special authority of the General Assembly ordained to the eldership and designated as a medical missionary to China. Dr. McClure is well known in Montreal, not only as a skilful physician, but as an earnest and devoted Christian.

THE CHURCH OF CHRIST IN JAPAN.

The youngest, perhaps also the smallest, of the Churches represented in the great Presbyterian Council held in London, was "The United Church of Christ in Japan"—a body happily and most hopefully organized a few years ago. Cordially, joyfully we welcome our young sister into the goodly fellowship of the Reformed Churches. Heaven's best blessings descend upon her. This body consists of the Presbyterians and "Reformed." The Presbyterians included are the two Churches (North and South) in the United States—the United Presbyterian Church of Scotland, the Dutch Reformed, and the German Reformed. These have a membership of about 7000; twenty self-supporting churches, forty receiving some aid, thirty-four ordained native ministers, five presbyteries, and one synod. It has schools and colleges, and a theological seminary with thirty-four students. Much progress has been made towards union of the Presbyterian Synod and the churches and stations connected with the "American Board." These latter are Congregationalists, but they have earnestly favoured union. The Japanese converts have a strong preference for the Presbyterian system; and according to present appearances, the union forming "The Church of Christ in Japan" will take place in November. No serious obstacle stands in the way. The Congregationalists have shown a most commendable readiness to concede to the Japanese the amplest liberty to choose their own form of government; and they have chosen the Presbyterian form. The Presbyterians also were careful to make all practicable concessions to their brethren.

There ought certainly to be a close brotherly union of all true Christians in the face of the work to be accomplished in the high places of heathenism. There seems to be really no call for forcing upon heathen converts any of our ~~minor~~ differences and difficulties.

AUSTRALIA.

The progress of the Presbyterian Church in Victoria, during the past fifty years, has been very great. Taking in the whole of Australasia, we are told that there are 571 Presbyterian ministers, 672 charges, and 51 presbyteries—all within the past fifty years. The other Protestant Churches have also increased with great rapidity.

Chart of Foreign Missions OF THE PRESBYTERIAN CHURCH IN CANADA.

September 1st, 1888.

I.—THE NEW HEBRIDES.

Missionaries.—1. REV. H. A. ROBERTSON, Erromanga, appointed 1871.
2. REV. JOSEPH ANNAND, Santo Espiritu, appointed 1873.
3. REV. J. W. MACKENZIE, Efate, appointed 1872.

(1) Population, 2000; ; Worshipers, 600; Communicants, 190; Teachers, 35; Candidates' Class, 30; Schools, 25: Baptisms, 5. (2) Mr. Annand having recently removed to Santo, we have as yet no statistics. (3) Five Stations; Communicants, 137; Worshipers, 600; Candidates' Class, 50; Teachers, 11, in training, 20; Children in Schools, 95; Converts during year, 70.

II.—TRINIDAD MISSION.

Missionaries.—4. REV. JOHN MORTON, Tunapuna, appointed 1867.
5. REV. KENNETH J. GRANT, San Fernando, appointed 1870.
6. REV. LAL BEHARI, *Assistant Missionary* ordained 1882.
Couva, vacant.
7. REV. W. L. MACRAE, Princetown, appointed 1886.

Coolie population about 50,000. Schools reported, 33; Scholars, 1843; Total Communicants, 371; Marriages, 20; Baptisms, 203. Total Baptisms, 1410.

III.—DEMERARA MISSION.

Missionary.—8. REV. JOHN GIBSON, appointed 1884. Assisted by three Teachers; Communicants, 37; Baptized persons, 53; Average attendance of adults, at Sabbath services, 20 to 50; of Children, 60 to 120: Baptisms, 12; Marriages, 2; 11 Estates; 12 Hospitals.

IV.—MISSION TO THE INDIANS IN THE NORTH-WEST.

Missionaries.—9. REV. JOHN MACKAY, Miss-ta-wa-sis' Reserve, appointed 1878.
10. REV. GEORGE FLEIT, Okanase, appointed 1873.
11. REV. S. TUNKANSICIYE, Bird-tail Creek, appointed 1878.
12. REV. HUGH MACKAY, Round Lake, appointed 1884.
13. REV. ALEXANDER CAMPBELL, Prince Albert.
14. REV. J. JONES Round Lake, Broadview.
15. REV. G. A. LAIRD, Côté's Reserve.
16. REV. W. S. MOORE, Piapots' Reserve, Regina.
17. REV. D. H. MACVICAR, Crow Stand.
18. REV. JOHN M'ARTHUR, Bird Tail, Beulah.

The Missionaries are assisted by five male, and two female teachers. Communicants about 135; Schools, 10; Average attendance of Scholars, 225.

V.—MISSION TO FORMOSA.

Missionaries.—19. REV. G. L. MACKAY, D.D., Tamsui, appointed 1871.
20. REV. JOHN JAMIESON, " " 1883.
21. REV. GIAM-CHHENG HOA, Native pastor.
22. REV. TAN-HÈ, Native pastor.

There are 38 preaching stations and 51 native preachers; 64 elders; 60 deacons; 2 ordained native pastors; 9 stone churches and 50 chapels; Baptisms during the year, 315; Total baptized members, 2,650. At Tamsui there are a well equipped College for theological students, a School for girls, and an excellent Hospital.

VI.—MISSION TO CENTRAL INDIA.

Missionaries.—23. REV. J. FRASER CAMPBELL, Rutlam, appointed 1875.
24. REV. JOHN WILKIE, Indore, appointed 1879.
25. REV. JOSEPH BUILDER, Mhow, appointed 1883.
26. REV. W. A. WILSON, Neemuch, appointed 1884.
27. REV. GEO. MCKELVIE, appointed 1888.

There are five lady missionaries, two of whom are Medical missionaries, and 60 other teachers and helpers. Native communicants, about 50.

VII.—CHINA.

28. REV. JONATHAN GOFORTH, Honan, appointed 1888.
29. REV. JAMES F. SMITH, M.D., " " 1888.
MR. WILLIAM MCCLURE, M.D., " 1888.

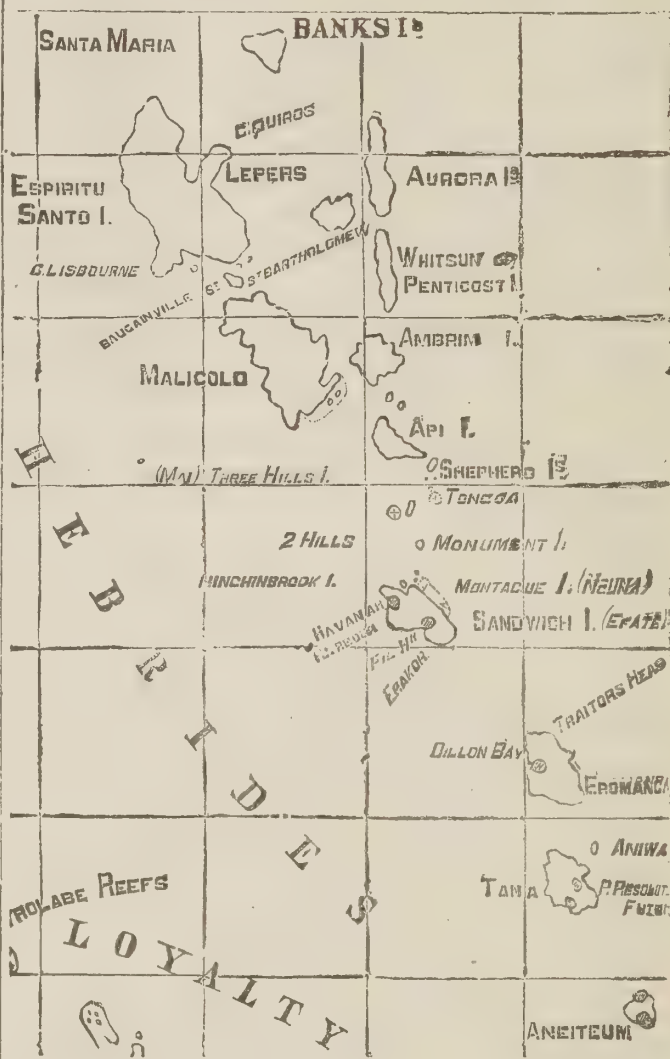
Our Foreign Missions.

THE Report of the Foreign Mission Committee of the Presbyterian Church in Canada, presented to the General Assembly at Halifax, is an important and very elaborate document, covering a wide range of operations. It gives detailed accounts of the work carried on in five different fields, namely, in the New Hebrides; in Trinidad and Demerara; in Manitoba and the North-West; in Formosa, and in Central India, and also of the new mission soon to be established in the Province of Honan, China. This document will be found reprinted in the appendix to the minutes of the Assembly, and in this way will come into the hands of all the ministers and elders of the Church. Taken as a whole, the report is one for which the Church may well thank God and take courage. It is a record of sustained interest on the part of the membership of the Church in behalf of missionary enterprise, and increased and increasing usefulness and success on the part of those who are bearing the heat and burden of the day in contact with heathenism.

By referring to the chart on the preceding page, it will be seen that we have now *twenty-nine* ordained missionaries, one lay medical missionary, and two ladies, regular graduates in medicine. Owing to the want of uniformity in the statistics, it is difficult to ascertain the number of the other co-labourers, but including the wives of the missionaries, the teachers, bible-readers, catechists, medical assistants, colporteurs, &c, the entire number is not much short of *three hundred* persons. The amount contributed in Canada during the past year in support of these missions, was \$86,886.58. Besides this, a very considerable amount was contributed by those in the foreign fields who are receiving the benefit of the missionaries' labours. In this connection it may be stated that the salary of one of the missionaries is paid by the students of Knox College, Toronto; of another, by the students of Queen's College, Kingston; of a third by one of the congregations in Montreal; of a fourth, by St. Andrew's congregation, London, Ont.; of a fifth, by a gentleman in London, Eng.; while that of a sixth is to be paid this year by a

member of the Church in Nova Scotia. The women of the Church collected \$23,908 for foreign missions, and the Sunday-schools contributed about half as much.

I. THE NEW HEBRIDES.



There are altogether 16 ordained missionaries in this field: 3 from Canada, 2 from the Free Church of Scotland, and 11 from the Australasian churches. All of these work together harmoniously, meeting once a year as a missionary synod to consult on common interests, such as the opening of new stations, and the distribution of the missionary staff. Last year three missionaries were settled in as many new stations. One of those was our missionary, *Rev. Joseph Annand*, who succeeded Dr. Geddie on Aneityum, and who is now located on the islet of Tongoa—close to *Santo Espiritu*, the largest island of the group. The vessel which had been chartered to convey the missionaries to these new fields was wrecked on the Island of Malo. All hands were saved, but the loss and damage of Mr Annand's goods were very considerable. It is cheering to know that he is now comfortably settled in his new manse—beautifully situated—and that his intercourse with the natives has been pleasant and encouraging. "The Tongoans," he says,

"are the most important people on this side of Santo: They are said to be cannibals, but we have seen nothing of it yet. Peace reigns on all the south side of Santo just now. They build large canoes and go in them on long trading expeditions. Though they live on this isle, their plantations are chiefly on the mainland, to which they cross every day to work. They are industrious, and have plenty of food for their own use, and also for sale.

Ten villages of our people live on the mainland, speaking the same language, while on this south side of Santo there are people speaking three other dialects, all of whom we expect to be under our care. We hope by acquiring one language, to be able to work the whole of the south side of Santo, with the help of teachers. Then there still remains three-quarters of the island uncared for.

In regard to appearance, these people are rather fine looking. The men are more decently covered than on some of the other heathen islands, but the women, the less said about their costume the better. It needs reforming. They do not seem so averse to wearing our clothes as on some of the other heathen islands. The women do the drudgery. The men pay more for their wives than on some of the other islands. They pay from five to twenty pigs for a girl, the price depending upon her rank and appearance. Polygamy is practiced. One man has eight wives, another three, and many of them have two. All seem to manage to get one. We are very well pleased with our new station. It is the best spot that could have been selected."

EFATE: *Rev. J. W. Mackenzie* has been settled on this island for a number of years, and the work goes on satisfactorily on the old lines. Mr. M. had made a visit to Australia, partly for health and partly to supervise the printing of a portion of the Scriptures which he had translated. The schools have been kept up as usual; also the weekly prayer meetings and candidates' and teachers' classes. A nice new church had been built. "At *Fila*, one of the stations, the last heathen has joined us and quite a number of the young people attend the candidates' class."

Statistics:—Renounced heathenism during the year, 70; attending candidates' classes, 50; members admitted, 16; suspended, 8; restored, 8; deaths of members, 8; communicants, 137; attending children's schools, 95.

ERROMANGA: *Rev. Hugh A. Robertson* writes: "The longer we are here the more do we seem to be obliged to do, and this year I have been simply overwhelmed with work of all kinds; first assisting at the settlement of Messrs. Landells and Annand, and since then on this island. And if my work is trying on me, Mrs. Robertson's is much more so on her. I seem to get some rest after say 7 p. m., or after tea, but that is just the time the sick and old natives come or send for medicine, and for tea and bread along with the medicine, and Mrs. Robertson must see about the tea and

bread, or our servants would soon get through with all our supplies. Then she is trying just now to bring up on goat's milk two young native children whose mothers have died.

To add to this, for seven months past there has been, and still is, much sickness on this island. Perhaps during the last seven months, as many as 80 persons have died, and of these three were good faithful teachers.

But we have this comforting thought that the light of God's holy word has been shining in at least thirty villages for years, and we cling to the hope that at least some of those who have been called away from us, received the truth and the love of it into their hearts. We also have this other thought that comforts us, that by medicines, nourishing foods, personal care, cheering words, we have been the means of saving many lives. God has heard our prayers and has blessed our attentions and help.

The Lord's Supper was dispensed at Cook's Bay, to one hundred and fifty adult church members. Five hundred people were present at that gathering from Saturday to Monday. Had communion at Dillon's Bay for all who were not able to be present at Cook's Bay. Twenty-five partook, also ourselves, and Captain or Count Ranzow of Copenhagen.

Besides regular morning school for adults on Dillon's Bay, three young men teach in the forenoon a class for children, and this year twenty-two boys and girls attend daily, except Saturdays. Three married teachers and one single man are teachers on Epi and Tongoa, and three married couples assist the missionaries on Tongoa and Malikolo, as servants. We shipped in 1887, 3,300 lbs. of arrowroot (the largest amount ever contributed by Erromangans in one year) for payment of books." The natives have given a great deal of free labour, repairing buildings, &c., of which there are 24 in all belonging to the mission. Two sons of the murderer of John Williams are leading teachers, within a gun-shot of where Williams fell 49 years ago!

OUR MISSIONARY IN ERROMANGA has been enabled to purchase a pump with which to raise abundance of pure, fresh water from a well dug by himself years ago. The pump is largely used by the native villagers. Mr. Robertson makes a plea for a suitable supply of missionary pumps!

Blood-stained Erromanga is very peaceable now; the sons of the man who murdered Williams being Christian teachers! What hath God wrought in Erromanga within recent years, and mainly by the hand of Mr. Robertson and his devoted wife!

The first medical missionary "went about all the cities and villages preaching the gospel of the Kingdom and healing every sickness and disease among the people."

II. TRINIDAD AND DEMERARA.



MAP OF TRINIDAD.

TUNAPUNA: *Rev. John Morton*, reports a uniform system of lessons and Bible-reading in all his schools. Joseph Annajee and Adjodhya were employed as catechists during the year, and were of great assistance in making known the way of salvation in every part of the field. Two public hospitals, 4 large and several smaller estate hospitals, and a large number of estates and villages were visited regularly. Work among the women was carried on by Mrs Morton, assisted by Fanny Subarn, an intelligent Hindoo. Miss Blackadder's services in the Tacarigua school were invaluable.

Statistics:—26 baptisms; 5 marriages; 34 communicants; 7 schools with 419 scholars on the roll; 232 scholars in Sunday-schools.

SAN FERNANDO: *Rev. Kenneth J. Grant* reports much attention to school work. Pupils of ten, twelve and fifteen years ago, who had left the school and had become apparently lost to the mission, are now returning and seeking further instruction and baptism. Evangelistic work is carried on with the assistance of a dozen helpers. In addition to Hindostani and English services at San Fernando, services were held every Sabbath at 14 out-stations. Hospitals were regularly visited. The spi-

rit of enquiry is general, and Christian books in Hindi are sought after and readily purchased.

Statistics:—Baptisms, 129; marriages, 10; communicants, 243; scholars on the roll, 709; the school at San Fernando has a regular attendance of 120, with 17 teachers—all Asiatics except the members of the mission family.

COUVA: *Rev. J. K. Wright*, in submitting his last report, does so with mingled feelings of sorrow and thankfulness. Sorrow for the death of Miss Archibald, who had been a most devoted and successful missionary. "She did her part well up to the midsummer holidays, but during the first week of her vacation the call came, and she passed away to the glorious rest and joy of heaven." Then the breaking down of Mrs. Wright's health necessitated his retirement from the mission. On the whole the year was one of encouraging progress. Among those outside there was a greater readiness than ever to hear the message and to consider the teachings of the gospel, and among the converts a deeper appreciation of the truths of religion, coupled with an earnest desire to understand them more perfectly. During Mr. Wright's four years labours, 89 were baptized and 23 were added to the communion roll. There are still large outlying settlements that call loudly for missionary services. He could have wished for much greater results, but he did his best, and thankfully received what was given as evidence that he had not laboured alone nor spent his strength for naught.

Statistics:—Scholars on the roll, 314; communicants, 47; baptisms for the year, 30; elders ordained, 2.

PRINCES TOWN: *Rev. W. L. Macrae* reports that with the aid of a faithful catechist (Mr. C. C. Soudeen) and other native helpers, the work has been carried on as well as could be expected, although the necessity of acquiring a new language naturally retarded progress. Divine service was held each Sabbath in Princes Town, Iere Village, Cedar Hill, and Piparo, and fortnightly and monthly, as circumstances would permit, on estates, in villages and other sections of the field. Besides the regular services in Princes Town (Hindi in the morning and English in the evening), we had a very encouraging Sabbath-school with a roll of 120 just before the morning service; and also a prayer meeting on Wednesday evening, which is well attended.

In connection with the service at Iere Village, is another Sabbath School, of which Miss Semple has charge, and is there training a large class of promising boys. Sabbath schools are also held by other teachers in their several fields. During the week regular visits are made to estates, villages, hospitals and jungle, and sometimes open air meetings are held, which the people seem to enjoy.

There are in all, nine schools in this district, one of which has been taken over by the government; it still costs us, however, about \$7.50 per month.

Statistics:—Scholars on the roll, 401; communicants, 47; baptisms, 18; marriages, 5.

ST. LUCIA: Three schools, with 113 pupils on the roll, have been established on this island by two native teachers from Trinidad—*Sadaphal* and *Allabdua*, who seem to have adopted St. Lucia as their home and field of labour. Other two like-minded agents are wanted to make the staff adequate for the work; one at least is urgently needed.

DEMERARA: *Rev. John Gibson* reports:—"In spite of discouragements which frequently appeared sufficient to put an end to our work, we still continue to labour and to wait. To say that our difficulties have vanished would be misleading in the extreme. The Mission is still struggling for bare existence. The desired extension of our operations has not been realized. On the contrary, the number of helpers has been diminished. The unsatisfactory state of the funds, and the unfinished condition of our house, have been the constant reminders of our unsettled situation. The work has suffered seriously from uncertainty of support.

Sabbath Services were conducted at three different stations; at one of those the adults remain for a Hindi Bible-class; 24 members of this class read fluently. There is an English Bible-class for the larger children. Twelve persons were baptized during the year, 8 adults and 4 children. The total number of baptisms since the beginning of the work in June, 1885, is 53; 39 adults and 14 children. Two marriages have been performed. Eleven estates and 12 hospitals have been visited, and interesting discussions have been held with Hindoo and Mahomedan teachers. A growing desire for christian literature is one of the most gratifying features of the work.

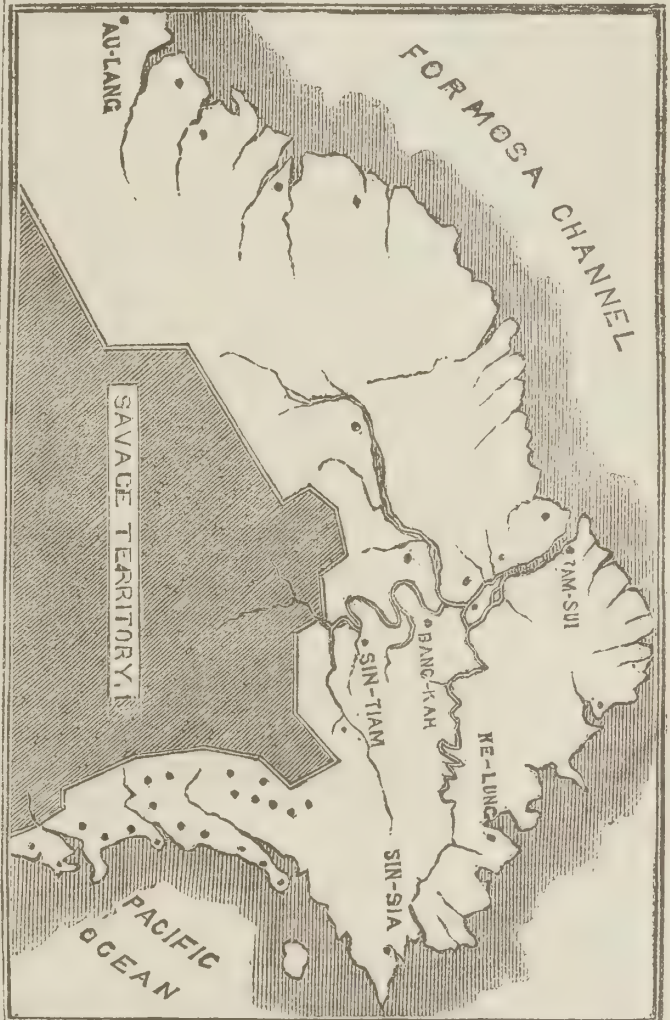
"The friends who have continued their support during a season of deep depression, have our most sincere and hearty thanks. We still earnestly desire to see a wider and warmer interest awakened, a more systematic method of raising funds adopted, and a surer financial basis established. When the church has done what is within her own power in this respect, we may look for a large outpouring of the Divine power and blessing."

Total expenses of the Trinidad and Demerara Mission for 1887, \$19,194.

Our missionary in Demerara, *Rev. John Gibson*, writes under date July 4:—"The Uito-lugt school is doing good work though the attendance is not large. The estate is putting up a new factory with new machinery. Tearing down old buildings and clearing away rubbish has furnished work for a large number of children. The old bricks are used for making roads. The children break the bricks and carry the pieces in small baskets on their heads. Many children who should be at school are engaged in this work. Rain has been unusually abundant which also tends to keep the children at home. Success has been moderate, notwithstanding serious obstacles. The teacher at Hague is still going on with his

work although the salary is small. The contribution from Piaton Landing will be an encouragement to him. Mr. Gibson mentions severe bereavements in the families of the Church of Scotland ministers in Demerara. Several riots have taken place among discontented coolies."

III. MISSION TO CHINA.



MAP OF NORTHERN FORMOSA.

FORMOSA: *Rev. G. L. MacKay D.D.*, writing on the 9th of March last, says:—"Sixteen years ago this day, my eyes first gazed on the Tamsui hills. Here are a few sentences from my journal of that day: 'About three p. m. entered the harbour and dropped anchor. At once my mind was made up: this is the field of labour waiting for me. O blessed Lord, I rejoice!' This day there are fifty chapels, fifty-one preachers, two native pastors, a college, girl's school, hospital, two good dwelling houses, two thousand six hundred and fifty baptized members, sixty-four elders, and sixty deacons. This very evening, fifty met in my study-room for usual worship and prayer." A marked feature of the report is a list of names of fifty stations, with the names of the preachers attached to each of them, and their salaries, ranging from \$8 to \$20 a month, the whole amount for the fifty being only \$458

or about one half of the minimum stipend of one minister in Canada. Dr MacKay says he has no "vacancies." A station once opened is never left without a carefully chosen and trained preacher. All the preachers are still students; none are looked upon as having completed their course of study. That course includes theology, astronomy, geology, botany, geography, church history, history of China, Chinese classics, physiology, the study of medicine, composition, and writing of Chinese characters and Romanized colloquial, and sketching. They preach for a time, and then return to Dr. MacKay again to be taught while others take their places. Even the two pastors already ordained continue coming to Dr. MacKay for training. We know that preachers in the field have students here engaged to take notes for them, so that what is given in their absence may not be lost. Also we know that while in the field the preachers are being examined from month to month on the studies assigned them. A number of substantial stone churches have been erected at prominent points to impress the natives with the idea that the mission is intended to be a permanent one. These chapels are without any unnecessary ornament; the walls outside are plastered to protect the stone which easily wastes in this climate; within, the floor is of tiles, the walls plastered plain white with a coloured border 3 or 4 inches wide around the top; there is no ceiling, but the rafters are coloured yellow, with yellow earth from the mainland. The platform raised about two feet from the floor is without railing or ornament; on it are a plain table and two chairs. On the wall behind the platform, is a blackboard. It is used both in preaching and teaching; sometimes the text is written on it, or a picture drawn to illustrate a text. One substantial stone church with preachers' rooms etc., was built entirely by native preachers and converts. Mr. Paton, a colporteur of the B. and F. Bible Society, bears testimony to the value of Dr. MacKay's work in these words,—"Dr. MacKay is one of those men who appear like meteors at long intervals. His work is tremendous. His success is no more than might have been expected; for a more determined, persevering and enthusiastic character I never met. His work is simply marvellous and worthy of every support. This grand field has been one of my most cheering districts for Bible work. Why, I have sold them \$100 worth of Scriptures in five weeks, each Gospel or portion less than one cent, and the whole New Testament five cents. Twice a year for three and a half years I have spent there six weeks or two months, selling during each visit no less than \$50 worth, or about ten thousand separate portions of copies of the Word of God."

Rev. Tân Hê, native pastor of the church at Sintiam, one of the principal stations, writes to his chief as follows:—"Most beloved friend, Pastor MacKay, you have asked me to give an account of my work for 1887. Please send

this to Canada, where kind people remember us. I preach every Sabbath, and visit many places around preaching the Gospel of our Saviour. I gave medicines in 1887 to 1436. Some of them very ill, got better and now come to worship God. * * * Ten thousand thanks, my dearest friend below, for teaching me how to heal the sick. The people here have subscribed \$90; very good indeed for them considering all the circumstances. * * * The Roman Catholics came four times. And went into the houses of our people; but they were everywhere met and silenced. God be praised for ever! Your humble friend, Tân Hê."

Among the preachers are some who once, as to occupation, were teachers, farmers, merchants, carpenters, painters, druggists, fishers, actors, and writers; and, as to religion, Buddhists, Tauists, and Confucianists. Thus they represent almost every class in the island.

Statistics: Baptized members, 2,650; ordained native pastors, 2; Elders, 64; Deacons, 60; number of chapels, 50; number of preachers, 51; students, 24.

The total expenses of the mission to Formosa for 1887 were, \$23,847.27.

HONAN: Rev. Jonathan Goforth, Rev. James F. Smith, M. D., and Mr. William McClure, M. D., have been appointed recently to this field which is on the mainland of China, about 600 miles north-west of Formosa, in latitude N. 32°. 36, and longitude, E. 122°. It has an area of 65,104 square miles, and is estimated to contain about 15,000,000, or 230 to the square mile. At present there are only three missionaries of the China inland mission stationed in this province. Our three missionaries above named have in the meantime taken up their abode in Chefoo, a seaport town on the Shantung promontory, with a fine climate, where they intend remaining a year to acquire the language before proceeding to their destination. The province of Honan is said by those acquainted with it to present an excellent opening for missionary work. Mr. Paton, already mentioned, says of the place which it is proposed to occupy:—"The circle, with a radius of about a hundred miles, does not include the station of any other mission. * * * It reaches down to the Inland Mission stations in south and west, and eastward to the American Board stations. So you fill up a territory which seems as if specially reserved for the Canadian Church. There are over ninety cities and hundreds of market towns and villages. There is no limit to your field, and it rests entirely with the Church at home to say how far you may go. * * * Send out your men and your women; and, in three years time, you may have such a working mission as will stimulate your hearts, and draw down the richest blessing on the Church. * * * I have had the great pleasure of meeting Mr. and Mrs. Goforth. * * * Honan has been my field of labour as a colporteur for two years; and I shall gladly give all the information I can.

IV. MISSION TO INDIANS IN NORTH-WEST.

Since the last report was submitted no new reserves have been taken up. It is considered that, with the means at present at our disposal, it would be unwise to extend our efforts over a larger area. Our policy now must be one of concentration—a more careful and thorough cultivation of the reserves already under our charge. The ordinary day-school must give place to the boarding-school. The children must be taken from the wigwam with its pagan surroundings, and placed in something like a Christian home. And the boarding-school is the only method that affords a reasonable prospect of the accomplishment of this end. But boarding-schools are costly, and the adoption of this system implies the expenditure of much larger sums of money than those which have heretofore been deemed sufficient.

STONY PLAIN RESERVE: This reserve is a few miles from Edmonton. The people are Crees. Enoch Lapotac, at whose request we first began work on this reserve, is again Chief. *Mr. Magnus Anderson* is still in charge of the school, and satisfactory reports of the progress of the children in religious and secular knowledge and in industrial training are received. The Missionary's wife teaches the girls knitting, sewing, &c., and the children generally present a neat and respectable appearance—a great contrast to their former condition. The houses of the people, too, are becoming cleaner and more comfortable.

MISTAWASIS RESERVE: *Rev. John McKay*, reports 208 persons under his care; 48 on the communion roll; 17 infant baptisms and 8 adults during the year. The usual attendance at services is about 42. The Sabbath school is well attended when weather permits. Miss McKay teaches the government school, and last autumn she received a prize of \$100 for having the best school in the agency.

The gifts of clothing sent to Mr. McKay were highly appreciated.

PRINCE ALBERT: There is a good High School in this town, under the charge of *Rev. A. Campbell*, *Rev. Dr. Jardine*, and *Miss Baker*,—Messrs. Campbell and Jardine dividing their time between the school and their congregations. This school, under the name of the Nisbet Academy, is now incorporated by the Parliament at Ottawa, and a sum of about \$8000 has been collected by Dr. Jardine for the erection of a suitable building.

MUSCOWPETUNG AGENCY: About a year ago, the *Rev. W. S. Moore*, was placed in charge of the three reserves included in this agency, viz.:—*Piapot's*, *Muscowpetung's* and *Pasqua's*. A school building was erected at a cost of about \$1200. It was opened last winter as a boarding-school, with an attendance of 14

pupils. The number has increased to 20, and there are excellent prospects of a large attendance. There are about 80 children on *Muscowpetung's* and *Pasqua's* reserves, and Mr. Moore has succeeded in securing the confidence of the two chiefs and their people, and they readily send their children to our school. It will, therefore, soon be necessary to put up an additional building for their accommodation.

PIAPOT'S RESERVE: Miss Rose has conducted her school here under many difficulties. It is a light shining in a dark place. During the last quarter the average number was $10\frac{1}{4}$ —an encouraging number under the circumstances. Your Committee has, therefore, decided to finish the building and sustain Miss Rose in her difficult and discouraging but earnest and self-denying labours.

FILE HILLS RESERVES: There are four reserves in this group, with nearly 400 people. The children number 64. Our school here is under the care of Mr. R. N. Toms, who has many difficulties to contend with. Notwithstanding, our school is improving. The number on the roll is 26. And the average attendance is steadily increasing every quarter. Last quarter it was over $10\frac{1}{2}$. Mrs. Toms proves a valuable helper. It is the wish of your Committee to erect a boarding-school on this group next summer.

ASSINIBOINE RESERVE: This reserve is on the Hurricane Hills, not far from the Indian Head. The people are a remnant of the "Wild Assiniboines." Mr. John McLean is our missionary here. Of the 50 children on the reserve, 22 attend school.

ROUND AND CROOKED LAKES RESERVES: No other group of reserves is so well known to our church as that under the charge of *Rev. Hugh McKay*, who has not been quite four years at work, yet in that time he has accomplished a great deal. He was the first to show us how an Indian boarding-school could be carried on. His work is on the only line along which the highest success is possible. Last summer he erected and furnished a large building for a boarding-school, at a cost of \$3765, contributed chiefly through the generosity of the Womens' Foreign Missionary Society. It is already attended by forty children. In all his efforts for the good of the children, Mr. McKay is faithfully seconded by Mr. and Mrs. Jones.

CÔTÉ'S RESERVE: There are two reserves here near Fort Pelly, under the care of our church, Côté's and Kee-see-kon's. Our missionary in charge is the *Rev. G. A. Laird*, for whose salary the congregation of St. Andrew's Church, London, has, with true liberality become responsible. Our school on Côté's reserve is under the care of *Mr. D. H. McVicar*. Since he took charge of it, the school has been very successful. The number of pupils on the roll

is 30, and the average attendance for the last quarter is 22. This is an excellent average for an Indian school.

BIRD TAIL CREEK RESERVE: *Rev. S. Tunkansuiciye*, missionary, is at present on leave of absence visiting his friends in Dakota. He has been in ill health for the last year or two, and the reports received from him are not encouraging. His place, in the meantime, is supplied by the *Rev. John McArthur*, who takes this reserve in addition to his work on the Home Mission field adjacent. There are 29 families. Of these 14 belong to the little church. The rest are still heathen. This congregation has a Communion roll of 20 names. Sabbath services are well attended. There are three meetings during the week in connection with the congregation, all of which are well attended. On Tuesday evening a prayer meeting is held. Some of the men come to it a distance of three or four miles.

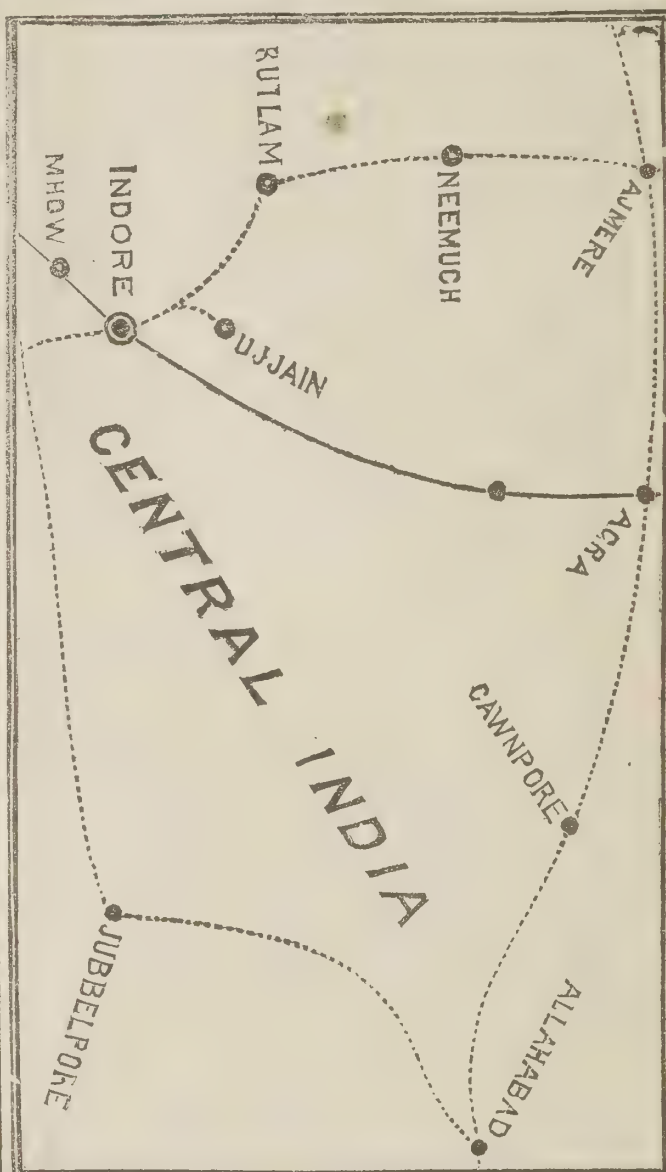
OKANASE MISSION: *Rev. George Flett* is in charge of this mission. The number of families is 27. There is a communion roll of 33. Church attendance varies from 30 to 70. There is a Sabbath school kept up during the summer months with an attendance of from 25 to 30. There have been two prayer-meetings a week during the past winter at the request of the Indians instead of one as formerly. At Okanase the Indians are said to be almost as well civilized as their white neighbours. There is a good school under charge of Mr. John A. Lauder. The number of pupils enrolled is 21. Mr. Flett has also under his care the two reserves of Rossburn and Rolling River with a population of about 250. These people are sunk in the depths of pagan darkness.

PORTAGE LA PRAIRIE: Miss Wright reports favorably of the present condition of the Portage La Prairie school. The attendance of pupils is improving, though still very irregular. Miss Wright takes a deep interest in her work, and is much encouraged by the improvement evident in the habits of the children, by their progress in education, and especially by the fact that some have accepted Christ as the Saviour. The parents, too, are becoming interested, and are receiving good from the school in various ways.

This report shows that we have under our care eleven schools, with an attendance of about 250 pupils. We have nineteen bands with a population of about 3500, out of a total Indian population of over 30,000. We have seventeen ministers and missionary-teachers engaged in this work. Our most pressing need at present is an addition to our mission staff.

Total expenses of this mission for 1887, \$15,618.34.

V. MISSION TO CENTRAL INDIA.



MAP OF CENTRAL INDIA.

The report on this mission is very long and very difficult to condense. On the whole it is highly encouraging, presenting a strongly drawn contrast betwixt the state of things in 1879 and in 1888. The restrictions which threatened to crush the mission out of existence have through the perseverance and pluck of our missionaries been for the most part withdrawn, and the mission has at length become an established fact. On the other hand sickness and bereavement have fallen heavily on the staff during the past year. Several of the assistants died of cholera, while the death of *Rev. W. C. Murray* and his wife was felt to be the greatest calamity that had befallen the mission. Since then *Mr. Wilkie* has come home on furlough, and *Mr. Builder* in poor health, while the staff has been further reduced by the return to Canada of *Miss McGregor* and *Miss Ross*.

"In 1879 we had but two stations—Indore and Mhow; now we have five, viz., Mhow, Indore, Oojein, Rutlam and Neemuch, in all of

which are schools for boys and girls, dispensaries, regular Sabbath and week day preaching, each centre with its staff of workers slowly but surely leavening the dense mass of heathenism that but 11 years ago was all but untouched. Now we have not only a good High School, but also a college affiliated to Calcutta University, and carrying the students half over the B.A. work, a large girl's school under Miss Rodger, which it is hoped to soon be a High School, the only one in Central India for girls; we have four mission houses, three of them new; four different properties, if we include the last presented by the Dowager Maharain; a fully equipped dispensary, together with the beginnings of a Medical School for women, and with the prospect of a new hospital not far distant; a large printing press which does the greater part of the Government printing in addition to what is more distinctively mission, and which brings in about one hundred rupees per month; a self-supporting congregation, which supported for some time two missionaries of its own at Oojein, and latterly has undertaken the entire running expenses of the Boarding School, in addition to what it has been able to send to the Foreign Mission Funds of the Church and elsewhere; and a well-recognized standing as one of the permanent institutions of the place, and enjoying the confidence and the sympathy of the greater part of the people. The specially new development of the year is the *Canadian Mission College*, which we found ourselves able to open last July. We have had (13) thirteen students enrolled, a number that will be very decidedly increased next year, there is every reason to believe. We have had a very large field entirely to ourselves—in Malwa last year no less than (24) twenty-four passed the matriculation examination of Calcutta University, of whom we should get the greater number, if we but gain the confidence of the people. It will also be of interest to mention that nearly all these students are scholarship men from the different Rajahs round about us. We have been able to add a full supply of maps, of which nearly the entire cost was contributed by our friends at Indore. From the same source we obtained money sufficient to buy the school prizes, dumb bells, &c., for gymnastic exercise, and books for a small school library.

Rev. W. A. Wilson, writing from Neemuch, says:—In looking back over the past year we are moved to gratitude that God has granted to us and our native helpers health for the prosecution of our work. We are grateful also for the unlimited opportunities of sowing the seed of the kingdom, and for signs that our work has not altogether been in vain. Preaching services have been held as regularly as possible in the bazaar and wards of the city. As a rule the people listen respectfully and with apparent interest to our message, even though the Mahomedans, bent on destroying or hindering our work, endeavour to wrangle and dispute. This we refuse to do, and they

move away uttering taunting jeers, to gather an opposition crowd, before whom they revile Christianity and abuse the Holy Name. Canon Taylor knows not of what he writes when he tells us that Mahomedans are not far from the Kingdom of Christ. They are here, as everywhere, the most bitter antagonists of the Christian religion, denying and intensely hating the doctrines of the Divine Sonship, the incarnation and the atonement.

During part of the year a Bible class was conducted for the instruction of the native helpers. A weekly meeting is held for prayer and the study of the word, and a meeting for the special study of the passages taught in the Sunday School is held on Saturday evening. There are four Sunday Schools—two for the boys and two for the girls—held every Sabbath morning. The work in connection with these is most interesting. Mr. Wilson regrets that he was not able to overtake so much itinerating work as he would have liked, but wherever he went in this way he found people willing to listen to his message.

Rev. J. Fraser Campbell, owing to Mr. Wilkie's return to Canada, was obliged to relinquish his work at Rutlam and transfer his headquarters to Indore at a time when the prospects at Rutlam were hopefully brightening. He had begun to build, "and" he says, "though one cannot mourn the time absorbed in trying to learn and do the work of architect and foreman builder, detect bad material and work, superintend quarrying and lime burning and well digging, and so on, yet it is all part of the same great work. And spiritual work was combined with it; twice a day all were invited to spend from a quarter to half an hour of our time in hearing the Gospel read and spoken, and in prayer. None refused, and some seemed to hear with interest and pleasure. A foundation has been laid such as we wish in our spiritual work also, deep and strong. But our removal to Indore has put a stop to most of the building operations for the year."

Miss Rodger and *Miss Ross* each report their diligence during the year, as do also *Miss Beatty* and *Miss Oliver* in the medical department. During the year 6,092 patients were treated in the dispensaries, and 411 visited at their homes. "The opening of an hospital for women and children is the most satisfactory advance of the year. The need of this has all along been felt, and became at last so pressing that we were constrained to take patients into the vacant rooms of the house in the city where we have had a dispensary for the past two years. At present the number we can admit has to be regulated by their caste, as well as by the cubic feet of space we have for them.

The total expenses of the Mission to Central India for 1887, were \$23,739.

WOMAN'S FOREIGN MISSIONARY SOCIETY (WESTERN DIVISION). In 1876 the Society was organized with fifty members. For some years

prior to 1887 the average increase was at the rate of 800 members per year. The increase in 1887 was 2,000. The report for this year shows an increase of 4,291. The report for 1887 showed contributions to the amount of \$18,581; the report for 1888 shows contributions to the amount of \$25,657.54. Of this amount the Mission Bands have contributed \$5,273.25. The total membership is 12,854. The number of life members last year was 161; this year it is 251. The work of this Society tells upon the life of the whole Church. And, indeed, without its efficient aid the result for which we have to thank God in the way of support to the Mission cause would be very different from what it is to-day.

GENERAL SUMMARY.

| | |
|---|-------------|
| Number of Mission Fields..... | 6 |
| Ordained Missionaries (Canadian)..... | 25 |
| Do do (Native)..... | 5 |
| Medical Missionaries (2 being ladies).... | 3 |
| Native Teachers and Catechists..... | 186 |
| Other Native assistants, about..... | 75 |
| Total Missionaries and assistants..... | 294 |
| Communicants | 3570 |
| Young people in schools and B. Classes. | 2550 |
| Total expenditure for 1887..... | \$89,764.97 |

Dr. Wardrope of Guelph, Ont., and Rev. Alex. Maclean of Hopewell, N.S., are the joint-conveners of the Assembly's Foreign Mission Committee. Dr. Reid of Toronto, and Rev. P. M. Morrison of Halifax, are the Treasurers.

Sabbath Schools.

ABSTRACT REPORT OF THE ASSEMBLY'S COMMITTEE.

OF the 2100 forms issued, 1534 were returned, filled more or less completely. These 1534 reports passed into the hands of Presbytery's Committees. Their contents were considered, tabulated, and condensed into Presbytery reports, which in turn were treated in like manner by the Synods, whose reports finally reached your Committee. Perhaps the best way to get an idea of the work done throughout the Sabbath-schools of the church is to look into these reports from the Synods. For this purpose an abstract of each is here given.

SYNOD OF MANITOBA AND THE NORTH-WEST TERRITORIES,—Reports "that each school has been left, as in the past, to settle for itself the problem of its individual existence and development. In some a gracious outpouring of the Spirit has been experienced, and commendable progress made; but in the majority of cases the work done has been very indifferent."

The Presbyteries of Winnipeg, Rock Lake, and Brandon report more schools than in any previous year. In the other three Presbyteries, Regina, Calgary and Columbia, there are few schools to report. All the conveners find it

difficult to obtain statistical returns,—a difficulty that is aggravated by the character of the questions asked. Instead of making recommendations that few see and none heed, we would respectfully request the Assembly's Committee to frame a series of questions something like the following: 1. Name of School? 2. Teachers and Officers on Roll? 3. Teachers and Officers average attendance? 4. Scholars on Roll? 5. Scholars average attendance? 6. Total number on Roll? 7. Total average attendance? 8. Number uniting with the Church? 9. Amount contributed for Missions? 10. Number of Books in library? 11. Do teachers or scholars use helps in school? 12. How many months in the year is the school open?

RECOMMENDATIONS.—1. That the Synodical Committee on Sabbath-schools be empowered to arrange for yearly Presbyterian Conferences on Sabbath-school work. 2. That class-books and registers be compiled or selected on the basis of the questions embodied in this report, and that the same be recommended for use throughout the Synod. 3. That Sessions be asked to discourage the use of Lesson Helps by teachers or scholars while the school is in session. "The Bible only" should be our motto.

SYNOD OF HAMILTON AND LONDON,—Notices the increased diligence of Presbyteries' Committees in securing fuller returns, and makes honourable mention in this respect of the Presbyteries of Sarnia, of Paris, of Stratford, whose report is "a model of neatness," and of London, "the most comprehensive." 327 schools are registered within the bounds, being 6 more than last year. Of these, 289 have sent in reports, an increase of 16 over last year, leaving, however, 38 delinquent. A large percentage of the Sabbath-school children throughout the Synod, are in the habit of attending public worship. 991 scholars became communicants during the year. This from the 8 Presbyteries reporting, (Huron is wanting) as against 632 from the whole Synod last year.

\$15,347 have been collected in the schools of this Synod. \$7713 of this is devoted to school expenses, \$6047 voted to the schemes of the church, and \$1442 to other purposes. "The amount given to the schemes is \$1280 in excess of last year, and it is very satisfactory to observe that the proportion as well as the number of schools contributing, increases from year to year. * * * Were all to give on the scale of the most liberal, at least \$60,000 from the schools of this Synod alone would be added to the mission funds of the church; and from the children of the church as a whole, more would be obtained than is now received from all sources. For such reasons, your Committee feel justified in repeating what may be called from the "standing recommendation" of all the courts on this subject, namely, that every congregation should provide out of congregational funds for the support of its Sabbath-school, and leave the scholars' contributions free for mission purposes."

RECOMMENDATIONS.—1. That superintendents be urged to use great diligence in recording the statistics of their schools and in making reports, *through the Session*, to the Presbytery.

2. That Sessions be desired to exercise careful supervision over the schools, under their charge, and to receive, examine, and transmit to Presbytery their annual reports.

3. That congregations be requested to defray, if not all, at least the larger proportion of the expenses of their schools, thus leaving the scholars' offerings to be mainly devoted to the schemes of the church.

4. That a summary of this report be printed for distribution to pastors and superintendents.

SYNOD OF TORONTO AND KINGSTON,—Reports that the method of registration in many schools is so very defective that, until it is remedied, there is little hope of obtaining full and accurate information. A uniform system of tabulating statistics, to be adopted by all the schools, is the remedy suggested. 313 schools, with 33,000 scholars, and 3,700 teachers show the magnitude and importance of the work within the bounds. The scholars' contributions to the schemes of the church have increased since last year, due to a revival of missionary interest that should be very earnestly and prayerfully fostered in the schools. It may be done by the introduction of missionary maps and literature, and by special missionary lessons. The supplanting of the Bible in the schools by lesson helps, the neglect of the Shorter Catechism, and the tendency to make the Sabbath-school the children's church, are strongly deprecated. "Were more of the elders in the teaching work, and of the grown up communicants in the classes, it would do much to bridge over the chasm that unfortunately exists in many places between the teaching service and the service for worship."

RECOMMENDATIONS.—1. That the Registers, recommended by the General Assembly, be adopted in all schools at once; and that the blanks for statistics from schools and Presbyteries be based upon and in harmony with the information recorded in the Registers.

2. That the blank forms be issued as early as possible so as to give Presbytery conveners abundant time to collect statistics, and that the names of Presbytery conveners be sent to the conveners of Sabbath-school committees for the Synod as soon as they are appointed.

3. That we urge upon pastors and Sabbath-school teachers the necessity of giving those under their care systematic instruction in regard to the mission schemes of our church, and that all schools devote at least a part of their contributions to at least one or more of these schemes.

4. That all Presbyteries adopt some systematic method of supervising and encouraging Sabbath-school work and of establishing schools in neglected districts.

5. That the two-fold work of bringing souls to Christ and of building them up in Christ be ever kept before the teachers as the great aim of Sabbath-school instruction.

6. That the Synod strongly emphasize the desirability of a regular weekly meeting of teachers, for the study of the lessons,—and of the presence of the pastor at such meeting, when at all possible.

SYNOD OF MONTREAL AND OTTAWA—Has no report, but the statistical table furnished by the Convener is embodied in the general statement given below.

SYNOD OF THE MARITIME PROVINCES—Does not meet until October of this year. There is therefore no report from this Synod. The statistics, however, furnished by the Convener of the Synod's Committee are, in his judgment, approximately correct. "The answer to the question concerning the average number at church is so manifestly the result of diversified guess-work, that it is useless to take any account of it. The question in the Assembly's statistics concerning the number of volumes in the Sabbath-school libraries, might well be replaced by one under finances.—Amount expended on the Sabbath-school."

COMPARATIVE STATISTICAL TABLE OF ALL THE SYNODS, FOR YEARS 1886-87.

| SYNOD. | Schools regis-tered. | Schools report-ed. | Teachers and Officers. | Scholars on Roll. | Scholars attendance. | Communicants added. | Total collec-tion. | Expended on school. | Given to Missions. | To other objects. | Elders engaged. | Ministers classes. | |
|-------------------------------------|----------------------|--------------------|------------------------|-------------------|----------------------|---------------------|--------------------|---------------------|--------------------|-------------------|-----------------|--------------------|--------------|
| Manitoba and N. } W. T. .... | .... .... | 146 77 | 744 505 | 6353 4450 | 4536 (3000) | 286 78 | \$ 1040 ..... | ..... ..... | (\$500) 446 | ..... ..... | ..... ..... | ..... ..... | 1887 1886 |
| London and Ham- ilton. | 327 | 289 273 | 3201 2965 | 28667 27287 | 19693 18347 | 991 632 | 15374 | \$7713 | 6047 4767 | \$1442 | 260 | 68 | 1887 1886 |
| Toronto & King- ston. | 289 339 | 213 296 | 3754 3340 | 33730 30677 | 22896 20606 | 1011 950 | 17076 16388 | 7640 8463 | 7335 6228 | 2055 1097 | ..... ..... | ..... ..... | 1887 1886 |
| Montreal and Ot- tawa. .... | .... .... | 254 254 | 2124 1788 | 19232 17747 | 13021 10850 | 657 514 | 10185 | 3576 | 5468 5715 | 853 ..... | ..... ..... | ..... ..... | 1887 1886 |
| Maritime Prov- inces. .... | .... .... | 532 515 | 3691 2915 | 30859 24532 | 21639 17683 | 736 1238 | 11221 | 5417 | 4926 3641 | 878 ..... | ..... ..... | ..... ..... | 1887 1886 |
| Totals 1887 } 1886 } | 616 339 | 1534 1415 | 13514 11513 | 118841 104684 | 81785 70486 | 3681 3412 | \$54896 16388 | \$24346 8463 | \$24276 20797 | \$5288 1099 | 260 | 68 | 1887 1886 |
| Increase. | 277 | 119 | 2001 | 14157 | 11299 | 269 | \$38508 | \$15883 | \$3479 | \$4131 | ..... | ..... | ..... |

From these reports it is evident, as far as can be judged from statistics, that there has been growth in every part of the work in every part of the church. Comparing with last year, we find an increase of 120 in the number of schools reporting; 2000 in the number of teachers, 14,000 scholars on the roll, and in average attendance 11,300. Communicants number 270 more than last year. The share of the children's contributions devoted to missions is \$24,276, about half the whole amount collected in the schools, an advance of \$3840 on the preceding year.

Now while all this is true, and while your committee recognizes with deep thankfulness to God the faithful work done by this noble army of 13,500 teachers, we must not forget that there is danger of dwelling complacently on the encouraging features of the reports to the hiding of our shortcomings and failures. Therefore your committee would call the attention of the Assembly to the less encouraging aspects of the field; to the lack of interest on the part of congregations and of parents in their own schools; to the difficulties conveners still encounter in obtaining full reports; to the want of accuracy and uniformity in the use of registers; to the need of close presbyterial and sessional supervision; and to the neglect of thousands of children of the church that are not brought either to the Sabbath-school or to the House of God, but are left to grow up without religious instruction.

From the Report of the Committee on Statistics, we learn that 78,649 families profess connection with our church. Now, two children of church-going age is not a high average to allow for each family, yet this means over 157,000 children for which we are responsible. Our reports, however, say that there are only 118,000 enrolled as Sabbath-school scholars. Where are the other 39,000 Presbyterian children?

Again, of these 157,000, how many mature each year, and pass beyond direct control of parent or teacher? Probably one-sixth will be a low estimate, that is 26,000. But in the whole church this past year, only 12,500 were received into fellowship on profession of faith. What of the other 13,500? We are constrained to say that the church is not doing her duty to them. She is not alive to the seriousness of such a drain upon her vitality, as the loss of 13,500 every year. Sister churches put us to shame by their motherly care of their own young, and our neglected are becoming their foster-children. Presbyterianism is not true to the genius of her ancestral faith if this continues. Ignorance is not the mother of devotion. The ancient symbol we love to inscribe on our blue-books is a standing reproach to us. There is light as well as fire in the bush that burned and was not consumed. Side by side with the great commission, "Go ye therefore and teach all nations," stands evermore this one, no less binding, "Feed my

lambs." As long as that word endures, our obligation endures. And our prosperity as a church will be commensurate with our faithfulness to the commands of Him who not only leads His flock like a shepherd, but who gathers the lambs with His arm and carries them in His bosom. For His sake and for theirs no work should be dearer to the mother-heart of His redeemed Church.

RECOMMENDATIONS.—The following recommendations express the mind of the church as conveyed in the Synodical reports, and are respectfully submitted to the General Assembly for its sanction:—

1. That the Register published by authority of the General Assembly be used in every Sabbath-school.

2. That Superintendents be urged to use great diligence in recording the statistics of their schools, and in making reports to their respective Presbyteries.

3. That all Presbyteries be enjoined to adopt some method of supervising Sabbath-school work within their bounds, of establishing schools in neglected districts, and obtaining reports from every school.

4. That a weekly meeting of teachers be held for the study of the lesson.

5. That congregations be requested to defray the expenses of their schools, leaving the children's offerings to be devoted to the Schemes of the Church.

6. That pastors and teachers be asked to give systematic instruction on the Schemes of the church.

7. That this report be printed, and that a copy be sent to every superintendent and teacher in the Church.

8. That the Committee be instructed to enquire into the working of the scheme for the welfare of youth of the Free Church of Scotland, whether it, or some modification of it, be suitable to the circumstances of the church in Canada, and if so, to prepare such a scheme for the consideration of the next General Assembly.

9. That the Committee be instructed to secure that the Registers used in the schools and published by authority of the General Assembly, correspond with the questions issued by the Committee.

JAMES FLECK, *Convener.*

Missionary Cabinet.

MISS FIDELIA FISKE.

THIS lady, who was for fifteen years a devoted and successful missionary in Persia, was a native of New England and a descendant of the Puritans. Her uncle, the Rev. Pliny Fiske, was one of the first missionaries sent to Eastern Turkey by the American Board in 1820. After a brief but brilliant career he died of fever in Jerusalem in 1825. Fidelia was born in Shelburne on the 1st of May, 1816, and was from earliest childhood instructed in the knowledge of divine truth by her pious parents who lived a quiet and happy life in their old fashioned, comfortable farm-house. Fidelia first gave her heart to God in the Sunday School. She joined the Congregational Church in her native town in 1831, and then entered on various paths of usefulness. At twenty-three years of age she entered the Mount Holyoke Seminary to

qualify herself for teaching, little dreaming of the great missionary work she was destined to engage in. In 1843, Dr. and Mrs. Perkins, who had been eight years missionaries in Persia, visited Mount Holyoke previous to their returning to the mission field, and requested that a young lady might be set apart to go back with them as teacher to the Nestorian women and children. Miss Fiske was the first named for this service. The matter had to be decided at once. It was not easy to obtain her mother's consent, but that difficulty having been at length overcome Fidelia set about her preparation for the long journey with a joyful heart. The missionary party, seven in number, sailed from Boston in March and reached Oroomiah on the 14th of June. Their arrival was hailed with great joy by the Nestorians, of whom there are about 150,000 in this district. The city of Oroomiah is pleasantly situated on a large lake of the same name, but the climate is unhealthy. It was here that Asahel Grant—"the beloved physician"—and his wife fell victims to fever, a few years before Miss Fiske's arrival. She was at once appointed superintendent of the female seminary at Oroomiah, which soon became an active centre of religious influences. The whole number of children under instruction in the city schools, and in the forty-four village schools, was at that time 1142, but they (the schools) were very imperfectly conducted. It seemed almost impossible to make much headway owing to the household degradation and social customs of the Nestorians. The women were treated as slaves and drudges, while the children were little cared for. To labour among such degraded specimens was a sore trial of faith and patience, but Miss Fiske and her companions persevered. She decided after a time to institute a boarding-school for girls, and in this way a certain number received her constant oversight, and were trained to become Christian workers. Their numbers had increased to twenty-five, when in 1846, a hopeful revival took place, many of the scholars of this and other schools came to their teachers with this enquiry: "What must we do to be saved?" A day was set apart for fasting and prayer. The people came together in crowds and listened to the Gospel message untill midnight. Miss Fiske had often ten or fifteen women, relatives of her pupils, to pass the night with

her, while all her own girls over twelve years of age were hopefully converted, many of them becoming from that time bright shining lights in their mountain homes. Years afterwards, when the missionaries went out through the country, they found these girls grown into womanhood, with the love of Christ in their hearts, and doing what they could to bring others around them to the Saviour. About 1850, an attempt was made by the Persian Government to close Miss Fiske's school, but she appealed to the British Consul with such success that it was not interfered with. It had already been productive of great good in the enlightenment and elevation of Nestorian girls, and in spite of repeated efforts to suppress it, the work went on. In 1858, on account of failing health, Miss Fiske was obliged to return to the United States. Though her heart was still in Persia, she was compelled to relinquish the idea of returning. But her usefulness at home, notwithstanding failing health, was probably as great as it had been abroad. She was appointed principal of the Mount Holyoke Seminary, where her labours were greatly blessed. She succeeded in sowing the seeds of missionary consecration among the pupils, some of whom carried on the great work after she had passed into the skies. She was not spared to labour very long in her native land. "One of the neighbouring ministers called to see her on the morning of her death; and while he was praying, her spirit, upborne on wings of faith and love, soared to realms of endless day, on the 26th of July, 1864." The tidings of her death awakened many voices of lamentation over the plain of Oroomiah, and in the glens of Koordistan, while the Mission Board in whose service she had spent the best of her days recorded their appreciation of her character and her work in terms of highest praise.

Household Words.

UNTIL HE COME.

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."—Acts i: 11.

"Behold he cometh with clouds, and every eye shall see Him."—Rev. i: 7.

WE may not know, dear Lord the hour
When mortal eyes shall see
Thee come again in clouds, with power
And awful majesty!

For in the Father's bosom kept,
The pledge, by angels given,
Through ages hath all silent slept;—
The day, unknown in heaven.

The God of truth who changeth not,
Shall His sure word fulfill;
That word of promise, unforgot,
But waits his sovereign will

Thou Jesus Lord the crucified,
From heaven again shall come;
Shalt bring the blood-bought Church, thy bride,
To thine all blissful home!

For this we wait, and hope and pray,
'Till heaven's bright clouds unfold,
And our glad eyes, O rapturous day!
Thy glorious form behold!

We who, amid earth's toils and tears,
Now live by faith alone,
Shall then, through heaven's eternal years,
Adore Thee on Thy throne!

Ray Palmer.

ONE STITCH AT A TIME.

"What is the secret by which you do your work so beautifully?" The questioner held in her hand an exquisite piece of crochet work, wrought by the lady to whom the question was addressed.

"There is no secret about it," replied the lady; "I only make every stitch as perfect as I can, and I am careful to put it exactly in the right place. There isn't one wrong or careless stitch in all that work. If I make a mistake I ravel it out and correct it."

One perfect stitch at a time? So the marvelous fabrics of lace at fabulous prices are made. So the intricate and exquisite embroideries are wrought. So the costly garments of men and women are put together. One perfect stitch at a time.

The noblest lives are lived—one moment at a time. No moments wasted; no moments carelessly spent; no moments viciously spent. Wrong stitches in crochet can be raveled out and made right. Wrong stitches in garments can be picked out and put in again right. But who can reverse the tide of time, and undo a wrong act, and make it right?

Some unknown friend left a card on our desk on which was printed this: "I shall pass through this world but once! Any good thing, therefore, that I can do or any kindness that I can show to any human being, let me do it now in His name and for His sake! Let me not

defer or neglect it, for I shall not pass this way again."

Is there a better secret than that for making the whole fabric of life perfect? "Any good thing that I can do;" that covers all our duty to God and to ourselves. "Any kindness that I can show to any human being;" that covers all our duty to our neighbor. Love to God and to our neighbor is the fulfilling of the Law.

One stitch at a time! Sometimes we allow ourselves to become confused with the thought or feeling that we have a dozen things to do at once. But that is a mistake. We can do but one thing at a time, think one thing at a time, speak one word at a time, see one thing at a time. For every duty really required of us, we have time given to do it in. We may pass rapidly from one task to another, we may construct enginery by which much of our work may be done simultaneously, and we thus multiply our executive power, but to live two minutes at once no mortal can do, any more than we can recall one act or one moment of the past.

"Let us then be up and doing,
Heart within and God o'erhead."

"MITHER."

An old, gray-headed Scotchwoman lay on her dying bed, and called again and again for her mother. Friends, kindred, family, and associates were forgotten; the only word upon her lips, the only memory lingering in her heart, was "mither." That mother had been sleeping in her grave for more than fifty years; and yet, like a weary child, the gray-haired woman, with her furrowed countenance and withered heart, longed like an infant to nestle in her mother's arms.

Mother, do you know the power God has given you? You touch strings that may vibrate in the great beyond—keys that may wake eternal melody. You stamp your image first and deepest on the human soul.

CHRIST IS ALWAYS NEAR.

Before you, behind you, within you. No mother ever threw her arms around her child with such warmth and ecstasy of affection as Christ has shown toward you. Close at hand—nearer than the staff upon which you lean, nearer than the cup you put to your lip, nearer than the handkerchief with which you wipe away your tears—I preach him an ever-present, all-sympathizing, compassionate Jesus. How can you stay away one moment from Him with your griefs? Go now. Go and tell Jesus.

It is often that our friends have no power to relieve us. They would very much like to do

it; but they cannot dis-entangle our finances, they cannot cure our sickness and raise our dead; but glory be to God that he to whom the disciples went has all power in heaven and on earth, and at our call he will baffle our calamities, and, at just the right time, in the presence of an applauding earth and a resounding heaven, will raise our dead. He will do it. He is mightier than Herod. He is swifter than the storm. He is grander than the sea. He is vaster than eternity. And every sword of God's omnipotence will leap from its scabbard, and all the resources of infinity be exhausted, rather than that God's child shall not be delivered when he cries to him for rescue. He is mighty to save. He can level the mountain and divide the sea, and can extinguish the fire and save the soul. Not dim of eye, not weak of arm, not feeble of resources, but with all eternity and the universe at his feet. Go and tell Jesus. Will you? Ye whose cheeks are wet with the night-dew of the grave; ye who cannot look up; ye whose hearts are dried with the breath of a sirocco; in the name of the religion of Jesus Christ, which lifts every burden, and wipes away every tear, and delivers every captive, and lightens every darkness, I implore you now, go and tell Jesus.

A little child went with her father, a sea-captain, to sea, and when the first storm came the little child was very much frightened, and in the night rushed out of the cabin and said, "Where is Father? Where is father?" Then they told her, "Father is on deck guiding the vessel and watching the storm." The little child immediately returned to her berth and said, "It's all right, for

FATHER'S ON DECK."

Oh, ye who are tossed and driven in this world, up by the mountains and down by the valleys, and at your wit's end, I want you to know the Lord God is guiding the ship. Your Father is on deck. He will bring you through the darkness into the harbour. Trust in the Lord. Go and tell Jesus.

I am oppressed, when I look over this audience, at the prospect that some may not take this counsel, and go away unblest. I cannot help asking what will be the destiny of these people? Xerxes looked off on his army. There were two million men—perhaps the finest army ever marshalled. Xerxes rode along the lines, reviewed them, came back, stood on some high point, looked off upon the two million men, and burst into tears. At that moment, when every one supposed he would be in the greatest exultation, he broke down in grief. They asked him why he wept. "Ah!" he said, "I weep at the thought that so soon all this host will be dead." So I stand looking off upon this host of immortal men and women, and realize the fact, as perhaps no man can, unless he has been in similar position, that soon the places which know you

now will know you no more, and you will be gone—whither? whither? There is a stirring idea which the poet put in very peculiar verse when he said:

" 'Tis not for man to trifle: life is brief,
And sin is here;
Our age is but the falling of a leaf—
A dropping tear.
Not many lives, but only one have we—
One, only one;
How sacred should that one life ever be—
That narrow span!"

Talmage.

CONVERSION.

'Are you a converted man?' that is a question often asked by people who don't really know what conversion means. The fact is they have invented a meaning of their own for the word, and then, because the Church's meaning is very different from theirs, they think that nobody is ever converted in church, and that church-people don't believe in it.

Now there is a good deal in the Bible about conversion, and there is no mistake about what it means there. The Revised Version of the New Testament makes it quite plain. It simply means a *turning*; not a state of excitement or a certainty about being saved, but just a turning. To be converted is to be turned, and a converted man is a man who has been turned.

If, while bound for town ten miles due north, you are by mistake walking along the road due south, you must stop and turn round if you ever mean to reach the place you started for. But the turning round is only the beginning, after all. It puts you in the right way, but if you want to reach your journey's end, you will have to walk on—all the faster, too, to make up for the time lost while you were going wrong.

Now the man who is leading a bad life, breaking God's laws or neglecting Him altogether, is certainly going the wrong road for heaven. Unless he stops and makes up his mind to turn from the Devil's way to God's way—in other words unless he is converted—he will be lost. This making up his mind may be quite sudden, or it may be gradual but whichever it is, it is only the first step. It does not make the man good, it only makes him begin to try to be good. It puts him on the race-course, with his face towards the winning-post, but there is still the course to be run before the prize can be his. He is all right so far, he is in a state of salvation, but it is a mistake to call this 'full salvation,' for he may go astray again as he was doing before. And if he does he will have to repent—to turn once more as he turned at first.

"If our responsibility is without a precedent, the plenitude of our power is likewise without a parallel. Is not the lesson which God would have us learn so plain that he who runs may read it? Has not God given us this matchless power that it may be applied to doing this matchless work?"

The Spies Sent to Canaan.

SEPT. 2. B.C. 1490. NUMB. 13: 17-33.

Golden Text, Numb. 13: 30.

IT is stated in Ex. 19: 1, that the Israelites camped before Mount Sinai, three months after their departure from Egypt. There they remained about eleven months. On the 20th day of the 2nd month, in the second year, the Cloudy pillar moved off towards Canaan, The people followed it through the wilderness of Paran, Num. 10: 11, 12. This was about the middle of May. Two months later we find Israel camped in Kadesh-Barnea, eleven day's journey from Sinai, Deut. 1: 1, 2, 19. Moses having told them to "Go up and possess the land" they insisted on sending spies, to search out the land, and see which way they should follow, Deut. 1: 22. This implied a distrust of the guidance of God, yet at God's command, Moses allowed them to take their own way, and selected one man from each tribe to go on that errand. Each of these was a headman in his tribe, v. 3. Their names are given, one of them was Joshua who later, succeeded Moses as leader of the people. V. 17. *Southward*,—that is in the South of Canaan, a hilly region. They were to find out the number and character of the population, what kind of soil there was, and what strongholds. V. 20. *Fat or lean*—fertile or barren. *The time etc*—the end of July, or beginning of August. V. 21. *Rehob*—near Lebanon, North of Canaan, Jud. 1: 31. *Hamath*—also in the North, Num. 34: 8. V. 22. *Ascended*—on their way back, going South. *Hebron*—the place where Abraham had lived, and Sarah had died, Gen. 15: 14. *Children of Anak*—a warlike race of great stature, Deut. 9: 2. V. 23. *Eschol*—near Hebron on the North side, *between two*—on account of its great size, and not to crush it. Clusters of red grapes 12 lbs. weight, are still found in Palestine. V. 25. *Forty days*—about the beginning of September. V. 27. *Floweth*—a figure of speech meaning a land rich in cattle, herbage, flowers and fruits. V. 29. *Amalekites*—etc., tribes of Canaanites, Gen. 14: 7; 10: 5, 10: 16. *Amorites*—mountaineers. V. 30. Caleb, and also Joshua, ch. 14: 6-12. *Stilled*—quieted them as much as he was able. V. 32. *That eateth up etc*—an unhealthy land. V. 33. *As grasshoppers*—a grossly exaggerated statement. The Israelites might have remembered that they had already defeated Amalek, Ex. 17: 8-16. The Lord who had helped them in the past was still mighty to save, Is. 50: 2. Is anything too hard for God? Jer. 32: 27. Christians also have many enemies to overcome, ere they reach the Heavenly Canaan, but if God is for us, who can be against us? Rom. 8: 31. The "fearful" come short of the Kingdom of Heaven, Rev. 21: 8. The minority in this case was right. It often is.

The Smitten Rock

SEPT. 16. B.C. 1452. NUM. 20: 1-13.

Golden Text, 1 Cor. 10: 4.

THIRTY-EIGHT years had passed, since the mutiny of Israel in Kadesh-Barnea. Little is said of that people, until this time, when once more they draw near to Canaan. The rebellious generation had nearly all passed away, as the Lord had said, ch. 14: 31, 32. V. 1. *Zin*—the region between Idumaea on the N., and the Persian gulf on the S. *Kadesh*—not Kadesh-Barnea, but another place of similar name on the borders of Edom. *Miriam*—the sister of Moses and Aaron, Ex. 2: 4, 15: 20. V. 2. *Gathered &c*—rebelled against them, as their fathers had done, ch. 14: 2, 16: 19, 41. V. 3. *Chode*—spoke angrily, Ex. 17: 2. The punishments of the past had not taught the people wisdom, Prov. 27: 22. *Brethren died*—Numb. 16: 49. Their wish might soon be fulfilled, Amos. 5: 18. They were following a way that led unto death, Prov. 14: 12. V. 6. *Fell upon their faces*—waiting for orders from God, who did not need to be told of Israel's rebellion. *The Glory*—the "Schechinah," a visible manifestation of God's presence in the Cloudy Pillar. V. 8. *The rod*—Ex. 4: 2; 17: 5. *Speak*—Mark that God did not tell him to *smite* the rock, v. 11. V. 10. *Must we*—taking to himself and Aaron, a power that only belonged to God. Moses was angry, and somewhat doubtful of the result of God's command, Jas. 1: 20. V. 11. *Smote twice*—evidence of his impatience. V. 12. *Ye believed me not*—the fault of Moses was not only unbelief and anger, but rebellion against God also, Num. 27: 14. And yet he was one of the meekest men, who ever lived, Num. 12: 3. How watchful then, must even the best of men be, lest they fall into sin! 1 Cor. 16: 13. *To sanctify me*—to glorify me by leading the people to honor me, acknowledge my power, and trust in me, Lev. 10: 3. When we do thus glorify God, we sanctify him, for his holiness is his glory. If God is not sanctified and glorified by us, he will be sanctified and glorified upon us, punishing all who profane his Holy name. *Ye shall not bring*—this is the punishment of Moses and Aaron, v. 22; Deut. 34: 4, 5. V. 13. *Meribah*—i.e. of strife, called Meribah-Kadesh in Deut. 32: 51, to distinguish it from another Meribah, close to Mount Horeb, where Moses had been told to "*smite*" the rock, Ex. 17: 6, 7. We are shown by this lesson, how the mercy of God may be exercised in favour of rebels, giving them good for evil, thereby increasing their responsibilities, Luke 12: 48. If the punishment of Moses, appears too severe, we must remember how much God had favoured him, and therefore how much, he had a right to expect from him, Deut. 34: 10. God is jealous of his honour, Is. 42: 8. Prov. 3: 6; Ps. 29: 2.

The Unbelief of the People.

SEPT. 9. B.C. 1490. NUMB. 14 : 1-10.

Golden Text, Heb. 3 : 19.

IF we searched all the pages of history, we could hardly find a greater instance of cowardice and ingratitude than that of the people of Israel, related in this lesson. For more than a year, they had lived happily under the special protection of Jehovah. Astonishing miracles had been made in their favor. Their tyrants had been plagued, until they had to let them go free. The Red Sea had been divided before them, and Pharaoh's host utterly destroyed. Manna had fallen daily from Heaven to feed them. The pillar of Cloud and fire had led them, and God had given them his law from the midst of the thunders of Sinai. All this is now forgotten. Ten frightened men tell them of difficulties in the way, much smaller than the ones they had easily overcome in the past, and their faith in God fails them utterly. Truly! the heart of man is desperately wicked, Jer. 17 : 9. V. 2. *Against Moses*—who with Aaron, were only God's mouthpieces, hence it was against God, they murmured. *Would we had died*—foolishly wishing to die, for fear of dying, less brave than the lepers of Samaria, in 2. Kings 7 : 4. V. 3. *Fall by the sword*—apart from God's protection, they were 600,000 strong, and well able to defend themselves, Ex. 12 : 37. *Our wives and children*—thus accusing God of unutterable cruelty and base falsehood. *Return to Egypt*—had they succeeded in reaching Egypt, how would they have been received? And who would have fed them in their march through the wilderness? V. 4. *Let us etc*—Moses would never consent to lead them back to Egypt, Neh. 9 : 17. V. 5. *Fell on their faces*—beseeching God to change their hearts, reasoning with them, imploring them to be wise. Deut. 1 : 29, 30. V. 6. *Joshua and Caleb*—"the true and the tried," stood by Moses. God did not forget it, Num. 14 : 24-30. *Rent their clothes*—a token of distress and indignation, Gen. 37 : 34, Acts 14 : 14. V. 7. *An exceeding good land*—Comp. the false report of the other spies, with this, ch. 13 : 32. V. 9. *Bread for us*—"rather to be fed upon than fought with" (Henry) *Their defence*—God's protection which had been taken away from them, Jos. 17 : 18. *The Lord is with us*—Comp. 2. Chron. 13 : 12. V. 10. *Stone them*—Brutality is the common argument of them that have no better, Matt. 23 : 37, Heb. 11 : 37. *The glory of the Lord*—the "Schechinah" in its most terrifying aspect, Ex. 20 : 18, 19, effectually stopping the people's murderous design. As God punished Israel's unbelief, vs. 22, 23, he will punish ours, if like them we mistrust and outrage his love, Heb. 4 : 11. Let us remember God's mercies in the past, and learn by them to trust him for the future, Ps. 42 : 6-8, Rom. 8 : 32.

Death and Burial of Moses.

SEPT. 23. B.C. 1451. DEUT. 34 : 1-12.

Golden Text, Prov. 4 : 18.

ALMOST one year had elapsed since for his disobedience Moses had been told that he could not enter Canaan, Deut. 1 : 37. He was nearing the end of a long and eventful life. Forty years of it had been spent in the palaces of Pharaoh, forty years in the land of Midian, with his wife Zipporah, and for the last forty years he had led Israel, from Egypt, through the wilderness, to the borders of Canaan, Acts 7 : 23, Exod. 7 : 7. He had earnestly wished to be allowed to complete his work, and thought he would have died happier, could he have seen Israel in possession of the promised land. God refused his prayer, Deut. 3 : 23-27. He would be allowed to see Canaan, but not to enter it. V. 1. *The plains of Moab*—in the valley, E. of the Jordan, opposite Jericho, Num. 22 : 1. *Nebo*—a peak in the range of Pisgah, forming part of the Abarim chain, ch. 32. 49, Num. 21 : 20. *Gilead*—on his right. *Dan*—far N.W. near the Med. Sea. V. 2. *Naphtali*—N.W. *Judah*, due W. *utmost sea*, the Mediterranean. V. 3. *Jericho*—the city of palms, straight before him in the land of Benjamin. *Zoar*—to his left, far across the Dead Sea. V. 4. *I swear*—Gen. 12 : 7 ; 13 : 15. *Not go over*—punishment because of his sin, Num. 20 : 12. V. 5. *A servant*—humble yet high &c., &c. Jesus was called by that name Is. 42 : 1 ; 52 : 13. V. 6. *He buried him*—by the ministry of angels, Jude 9. Thus God honoured his prophet to the last. *No man knoweth*—the Israelites might have rendered divine honours to the body of Moses, so the Lord hid it from them, in spite of Satan. The words in Jude 9, seem to confirm this view. V. 7. *Natural force*—his bodily powers were miraculously preserved to the last. As his days, so was his strength, Deut. 33 : 25. V. 8. *Wept*—whilst Moses was with Israel, they rebelled against him, now that he is gone, they realize their great loss. They now know that a prophet has been among them, Ezek. 33 : 33. Blessings are too often prized too late. Let us be kind to parents and friends, whilst we have them with us, and when they leave us, our mourning will have less bitterness. V. 9. *Joshua*—formerly called Oshea, Num. 13 : 16. *Spirit of wisdom*—thus, God had fitted him for the place he was to fill, through the laying on of the hands of Moses, Prov. 2 : 6. V. 10. *Face to face*—Num. 12 : 8. He conversed with God as with an intimate friend, Ex. 33 : 11. Long after we find him in the glorious company of the Son of God, on another mountain, Matt. 17 : 3. Blessed are the dead, who die in the Lord. Rev. 14 : 13. This last chapter of Deuteronomy, recording the death of Moses, was probably written by Joshua.

Ecclesiastical News.

SCOTLAND: The Pan-Presbyterian Council is said to represent twenty million people. Some disappointment has been caused at the reception in the Duke of Argyll's grounds at Kensington, by the absence of his grace who had undertaken to deliver the address of welcome to the delegates, but who deemed it of more importance to take part in a debate on Irish affairs in the House of Lords. Dr. Gray, moderator of the General assembly of the Church of Scotland, received a complimentary dinner in Edinburgh, when Colonel Wauchope of Niddrie Marischal, who occupied the chair, said that he was convinced that Dr. Gray was the sort of man to bring about a Union between the Churches in Scotland. Dr. Gray preached his first sermon in June 1846, and is now sixty-three years of age. He stated that the last years of the Church of Scotland had been among its best. Mrs. Gray was presented with a diamond ring and silver tea service. Dr. Scott upon the occasion said that the church was stronger and healthier to-day in every essential element than at any previous period of her history. Politically it was weak, belonged to no political party and for the paltry sum of £12,000, which was all that could be proved she received from the nation's funds, she was accumulating as national property £2,500,000 for the sake of the poor of the country at large. Dr. Marshall Lang has received a very hearty welcome on his arrival from his successful visit to Australia. Dr. John Stuart of St. Andrew's Edinburgh, has resigned his charge on account of illness. He was ordained in 1846. It may be remembered that it was in St Andrew's Church that the scene of the Disruption took place in 1843, and that from the doors of this church the celebrated procession marched to Tanfield where the Claim of Right was signed and the Free Church began her separate existence. A movement has been made to erect a monument to Jeremiah Russel and John Kennedy, who were burned at the stake in 1538 near Glasgow Cathedral. * * * * * Rev. W. F. Robertson of Brechin has been appointed assistant and successor to Dr. Laughton of Greenock. Principal Rainy in his preface on "Union," says that Union is much more important and much more interesting than the question about Church and State. The Jubilee of Rev. John Ingram, M. A. was held in the Free Church of Hillside, Unst, in June, when he was presented with a portrait of himself, an address and a purse of one hundred guineas. In 1876 his father Dr. Ingram, who died at the age of 103, celebrated his hundredth birthday. The joint labours of father and son extend over the period of eighty-five years. * * * * * The Rev. A. Scott Matheson, of Claremont U. P. Church, Glasgow, has been called to London. We have to record the

deaths of: Rev. David E. McNab of Ardrossan Parish, Saltcoats, who died July 18th in the thirtieth year of his ministry: Rev. Alex. Gregory, M. A. of Free Church, Anstruther in his 71st year; and Rev. Wm. Nairn, of Huchestown U. P. Church, Glasgow, who died suddenly of apoplexy while at the sea-side.

G. D.

P.S. Edinburgh has been much moved by the addresses of our American and Canadian delegates to the missionary and Presbyterian Council. The absorbing subject has been Missions. One result being that Dr. Pierson of Philadelphia and Dr. Gordon of Boston have been persuaded to give up their holiday, and devote themselves for some months, to arouse the Churches in Scotland on this all-important and impressing subject. The enthusiasm in Edinburgh is very great, and from the labours of these brethren along with others who will be associated with them, it is hoped that the most blessed results to the heathen world abroad, as well as to the churches at home, will follow. The whole of Scotland is the field thus thrown open to these devoted brethren. May the Lord bless abundantly their labours of love and self-denial. Among the representatives present at a very delightful meeting in the Church of Scotland offices the other evening, we were glad to meet our Principal MacVicar and his son, Mr. and Mrs. Dowsley (Canadians) of the China mission, and Mr. and Mrs. Armstrong of the Indian Baptist mission, (natives of Cape Breton). In a week or two we expect to have in the West, ministering to our people, Dr. Burns of Halifax, and Cochrane of Brantford, &c. The Rev. D. E. McNab of Saltcoats died this morning, much and deservedly regretted.

IRELAND.—The early death of the Rev. James McTurk, the young and promising minister of Buckna, County Antrim, is much lamented. It is not yet two years since he began his ministry, and he had greatly endeared himself by his ability, scholarship and devotion. Buckna is a large country congregation in the shadow of Slemish Mountain, near which some 1300 years ago, Patrick spent the years of his bondage, herding cattle.—The Sustentation Fund continues to prosper. The first quarter of the ecclesiastical year has terminated, and it is found that the receipts are fully £500 sterling ahead of what they were for the corresponding quarter last year.—Mr. J. T. Morton of London sets a splendid example of how wealth can be spent to a good purpose. He is to support Dr. McClure, a medical missionary from our own church, for three years, as also two native assistants. He is doing a similar work in connexion with the Presbyterian Church in Ireland, and we believe his munificence is extended to other churches in a like manner. Nor is this all that he is doing for Ireland; he has authorised the Rev. Thomas West, Convener of the Sabbath Observance Commit-

tee, to offer prizes aggregating £125 for the best essays and answers on that subject. The cheap edition of "Our Rest Day," by the Rev. Dr. T. Hamilton, of Belfast, is to be the basis of the examination. This work of Dr. Hamilton's won the first prize of £100 a few years ago, the competition being open to all the British Isles. —It is announced that the Rev. John MacDermott, of Belmont, Belfast, who has been laid aside from work for the past six months, is so much recovered that he will be able to resume his labours at an early date. He is a minister of about twenty years standing and is already in the very first ranks. He is a native of the neighbourhood of Ballymoney, and, we believe, is related to the Archibalds who have occupied for some generations a prominent place in Nova Scotia.

Our Own Church.

THE THIRD SABBATH OF AUGUST was the day appointed by the General Assembly for taking up collections in the congregations for the HOME MISSION FUND. It is well understood that nearly all the congregations have times and ways of their own for contributing to this very important scheme. Dr. Cochrane, the convener for the Home Mission Committee will probably issue an explanatory circular as soon as he returns from Britain. In the meantime our readers will find a tolerably full statement of the work in the July RECORD, page 183. It is estimated that for the current year the sum of \$55,000 will be required for the Western section and for the eastern section about \$10,000, making in all \$65,000 for the whole vast Home Mission field. That is a very small sum for to ask from so wealthy a Church as the Presbyterian Church in Canada, and we doubt not it will be given ungrudgingly. We are making arrangements for a regular monthly report of our Home Mission work—East and West.

PERSONAL.—Revs. Dr. Warden and W. R. Cruikshank were the first of the transatlantic clerical visitors to return to their work. The transition was a sudden and trying one from the cold breezes of the North Atlantic to the hottest of "dog-days." Several of the brethren went on to Stockholm, and some went over to Rome. Rev. R. J. M. Glassford, of Waubaushe, has gone to Britain on six months leave of absence, to pursue a post-graduate course of theological study. Among ex-Canadian

ministers who visited Montreal during their summer vacation were Rev. A. Burrows, of Boston, formerly of Truro, N.S., and Rev. A. Cameron McKenzie, of Owego, N.Y., son of the late Rev. Donald McKenzie, of Zorra, one of the pioneers of Presbyterianism in Canada, who came to this country in the year 1834, and who died only a few years ago. Father Chiniquy has been lecturing in the Maritime Provinces with his old-time eloquence and earnestness, and without let or hindrance in every place. He also, by invitation, addressed Mr. Moody's conference at Northfield.

ORDINATIONS AND INDUCTIONS.

TORONTO, *Central Church*.—Rev. Dr. D. McTavish, of Lindsay, was inducted on the 7th of August.

SCARBORO, *Toronto*.—Rev. D. B. Macdonald, of Scott and Uxbridge, was inducted in St. Andrew's Church on the 24th of July.

PARIS, Ont.—Dr. Buchanan was ordained and designated as a medical missionary to Central India on the 28th of August.

MAPLE VALLEY, *Orangeville*.—Mr. Wallace was ordained and inducted on the 24th of August.

MORRISBURG, *Brockville*.—Rev. H. Cameron, of Watford, was inducted on the 9th of August.

BROCKVILLE, *First Church*.—Rev. W. A. Mackenzie, of Grafton, was inducted on the 26th of July.

BOCABEC AND WAVEIG, *St. John*.—Rev. N. C. Calder, of Woodstock, was inducted on the 21st of August.

RICHMOND, *Halifax*.—Mr. Sutherland was ordained and inducted on the 30th of July.

CALLS.—Rev. Alex. Jackson, of Pittsburg, Pa., to Knox Church, Galt. Rev. E. Wallace Waits, of Chatham, N.B., to Knox Church, Owen Sound. Rev. A. A. Watson, formerly of Annapolis, N.S., to Riverside, N.B. Rev. Jas. Little, of Princeton, to Underwood and Centre Bruce. Rev. D. Currie, of Wallaceburg, to N. Bruce and St. Andrew's, Saugeen.

DEMISSIONS.—Rev. Dr. Beattie, of First Church, Brantford. Rev. J. R. Gilchrist, of Cheltenham and Mount Pleasant. Rev. A. Hudson, of Parry Sound. *Barrie*—Rev. J. B. Duncan, of Paisley. Rev. John Eadie, of Pinkerton and West Brant.

By appointment of the General Assembly, the Annual Collection for the Colleges takes place on the third Sabbath of September. The Common College fund has been abolished, and congregations are now at liberty to send their contributions to any one or more of the Colleges as they deem best. It is hoped that by every Congregation of the Church a Contribution will be made on behalf of theological education.

In reference to our statement in the August Number of the Record to the effect that the new mission at Honan, China, will be established by our Church "without in the meantime drawing from the funds of the Foreign Mission Committee," it should be understood that this applies only to the salaries of the missionaries, as the funds of the Foreign Mission must be drawn upon for passage-money, outfit, and other incidental expenses.

MANITOBA ITEMS.

Summer holidays are on now. The elections over, the province is at peace. Premier Greenway, as was expected, carried the country with a sweep. Were Presbyterians given to seek for political power, which they are not, some one might raise the cry of Presbyterian ascendancy. In the new House of 38 members there are 19 Presbyterians, 7 Episcopalians, 6 Roman Catholics, 5 Methodists and 1 Baptist. The Roman Catholics are all French. It goes without saying that the House is by far the most respectable Manitoba ever has had. The country is very hopeful. If no mishap occurs, Manitoba will have as abundant a harvest as last year.

The Rev. Dr. Duval, of Toledo, was inducted to the charge of Knox Church, Winnipeg, on Aug. 3rd; Rev. Jas. Lawrence, Moderator of Presbytery, presided; Rev. Jos. Hogg, of St. Andrews Church, preached; Rev. Dr. Bryce addressed the minister, and Rev. A. B. Baird the people. On Aug. 6th, a reception meeting was held in Knox Hall, upwards of 800 persons were present, the enthusiasm was unbounded; James Fisher, M.P.P., presided, Ven. Archdeacon Fortin, Rev. A. A. Cameron (Baptist), Rev. Jos. Hogg and Consul Taylor welcomed the new pastor. Governor Schultz and wife were present. The new pastor enters on his field of labor with every prospect of success. Knox Church has decided to enlarge its Lecture Hall at a cost of \$2000.

Rev. Jas. Lawrence, of Stonewall, has accepted a call to Emerson, and will be settled on 28th inst. Rev. A. Bell, of Portage la Prairie, and Rev. A. Urquhart, Regina, have both returned from Colorado very much benefited in health. Rev. Dr. King has gone to Banff, and Revs. Prof. Hart and A. B. Baird, the joint Conveners of the Foreign Mission Committee have gone west to Brandon Presbytery on Indian Mission business. A new boarding school is being erected at File Hills, and an extension is being made at the Muscowpetung Indian school. This school, not yet a year old, is having much success. A new mission boarding school is being erected at Côté's reserve, and another is likely to be begun at Birtle. The Government has at last selected a site at Regina for the new Presbyterian Industrial school for Indians. Rev. Mr. Wilson, of Sault Ste. Marie, has opened a

boarding school at Elkhorn, Manitoba, seemingly without the authority of the Bishop of his Church, and has been making much trouble by poaching on Presbyterian reserves where there are schools already. Rev. Jas. Todd, the new Home Mission Convener for Brandon Presbytery, is grappling with the difficulties of the large presbytery under his care. Rev. Mr. Munro, of Queen's and Manitoba Colleges, has gone to Deloraine. Thirty-five Highland crofter families have settled near Killarney, in Southern Manitoba, and are plaintively crying for a minister who can preach Gaelic to them. Manitoba University and Manitoba College have both issued their Calendars for the year. There is much talk in Manitoba of the University appointing professors, which would much relieve the colleges.

PRESBYTERIAN NOTES.

The current year will be memorable in Presbyterian history. Our neighboring American churches celebrated the centenary of their General Assembly, and they have started forward upon a second centenary with fresh resolve to attempt and to achieve greater things than have marked their past. The past abounds in mercy and goodness. There has been signal progress all along the line; the future may be still more abundantly crowned with the blessings of Heaven upon consecrated wealth and devoted lives. The expected union between North and South was not accomplished, but there exists an improved state of feeling, and there appears to be a healthy determination to co-operate in extending the Kingdom of Christ.

Looking southward we see the martyr church of Mexico "lengthening her cords and strengthening her stakes," the Government of the country extending due protection from the savage assaults and persecution of the Papal foe. Passing still southward to Brazil we note with gladness the union of the different Presbyterian missions there into one native Church. Great progress has been made in introducing the pure Gospel into the vast Brazilian empire, and the prospect is continually brightening. Chili also, and some other South American states, are slowly feeling the influence of liberty and truth. The seed being sown in the Papal lands south of us appears to be springing up to a noble harvest. All the influences of progress, material and intellectual, are against the oppressive power which for so long has closed these lands

against the truth. The doors are widely open now; and the only problem is, how are they to be adequately entered?

ECHOES FROM THE COUNCIL.

The meeting of the Presbyterian Council in London is one of the memorable events of the year. Happily that Council found the churches in the enjoyment of peace in their external relations, and in their inner life as well. There is hardly a branch of the great Presbyterian family that has not grown and prospered during the past four years. There were placed on the roll of the Council two churches whose coming caused not a little joy: the "Evangelical Church of Syria" and the "United Church of Christ in Japan." Similar occasions may fairly be expected in coming years, when we remember the strong evangelizing force we have among the heathen—over 500 ordained men and a membership of over 60,000. The membership of our churches is large, amounting to over *four millions*, and the adhering population is probably not short of twenty millions. How incredible a growth like this would have sounded to the men of 1688, or even of 1788!

Presbyterianism is strong in numbers, in wealth, in education, in intellectual ability. We are glad to see that in the Council in London, brethren duly emphasized the necessity of adapting our measures to time and place, and to the classes with which we have to deal. Our system is elastic enough for all good purposes. We like the words of Dr. John Hall:—

"The Church is a purity society, a temperance society, a Sabbath-keeping society, a society, if you please, for the prevention of cruelty to animals, if the Church but does its duty and in the right spirit. In the same way the tendency is to make a society to aim at war with particular vices, vices divided into small pieces, and a society is given to nibbling at each piece, when the whole Church should bring her power to bear against all vices with which we should do battle."

It is not enough that we should have the best Church system, and hold the purest doctrines; we must learn to make the most of our system and our doctrines in order that the world shall be brought into subjection to Christ. That the recent Council fully recognized this fact is one of the most hopeful signs of the times. The progress

made in one important direction since the first gathering of the "Council" is thus indicated: In 1877 little had been done to secure co-operation in the foreign field, but what then seemed impossible is now almost fully attained:—

"Every one of the supreme courts of the Reformed and Presbyterian Churches now connected with the Alliance on both sides of the Atlantic has wheeled into line of the grand march toward organic union in their Foreign Missionary fields! The principle of union and co-operation, wherever it is practicable, for the establishment of one national, independent, self-governing, self-supporting and self-propagating Church in each great mission land, may now be regarded as settled by the concurrent deliverances of the Supreme General Synods and General Assemblies of this great family of churches. It only remains now to carry out the details of such co-operation and union in the several mission fields, as Providence shall open the way. Thus the reproach that "nothing has kept the native churches and the missions in foreign countries apart but the churches at home," is at last wiped away."

The Missionary Outlook.

PROGRESS OF CHRISTIANITY.

MORE than eighteen centuries have elapsed since the first missionaries of the cross, in obedience to the command of their Divine Master, began the glorious work, which has been continued ever since, of carrying the gospel of Christ to a world estranged from God and lost in sin. God had revealed no purpose to save any except those who should believe on his Son. Hence, salvation was possible only through the Lord Jesus Christ. Firmly convinced of this great truth, feeling the great responsibility resting upon them, and with hearts all aglow with love to God and their fellow-men, these heralds of salvation went boldly forth, proclaiming the glad tidings to the Gentiles. Others have taken up and carried on the unfinished work until to-day "the good tidings of great joy" have been published in every land.

What progress Christianity has made during these centuries? Out of a total population of 1,410,000,000, but 410,000,000, it is estimated, live to-day in Christian lands. There are 1,000,000,000 human beings in heathen lands dying without God and without hope, perhaps, at the rate of 30,000,000 a year. Many timid souls are ready to give up in despair when they consider the magnitude of the work yet to be done in bringing the gospel to these perishing millions. The faithful servants of the Lord, however, see many reasons for

encouragement, and have the assurance that in God's own time "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

I. The rapid growth of Christianity. It would seem that every device has been tried for the destruction of Christianity. Assailed on every side and in every way by its opponents, persecuted by its enemies, betrayed, like its founder, by its professed friends, yet to-day we see Christianity the mighty power in the world. We see its followers, in the strength and spirit of their Master, everywhere adding to their numbers, and marching forward as a mighty host—"terrible as an army with banners"—to the conquest of the world for Christ.

In the year A. D. 100 there were 500,000 Christians. In the year 1000 there were 50,000,000 in Christian lands. In the year 1500 there were 100,000,000—doubled in 500 years. In year 1800 there were 200,000,000 in Christian lands—doubled in 300 years. In the year 1880 there were 410,000,000 in Christian lands—more than doubled in 80 years.

And the progress is growing more and more rapid. Can any system of heathenism, even though it existed centuries before Christ, show such a marvellous advance?

Less than 100 years ago the directors of the East India Company solemnly declared that "The sending of Christian missionaries into our Eastern possessions is the maddest, most expensive, most unwarrantable project that was ever proposed by a lunatic enthusiast." Nevertheless, in spite of this solemn declaration, Christianity has increased in British India during the last decade 30 per cent., while Mohammedanism has advanced during the same period but 10 per cent. And Sir Rivers Thompson, Lieutenant Governor of Bengal, says: "In my judgment Christian missionaries have done more real lasting good to the people of India than all other agencies combined."

II. The promises of God. Is not the Word of God full of assurances that "all the ends of the earth shall see the salvation of our God?" Has not God promised the heathen to his Son for an inheritance? And is it possible for his lightest word of promise to fail? Did not the Seer of Patmos, as he looked down the ages, see "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues standing before the throne, and before the Lamb?"

But what of our responsibility and duty with regard to the unsaved? There are, beside the thousands of unevangelized in Christendom, 1,000,000,000 souls starving for the bread of life. Christ says to every follower of his, "Give ye them to eat." 1,000,000,000 souls are perishing for the water of life. And to every one of his disciples the Master says, "Give ye them to drink." What shall be the response? —*Presbyterian Observer*.

GROWTH IN JAPAN.

The last report of the various Protestant missions in Japan is a significant index of the growth of Christianity in that land. The total membership of the 221 organized churches is 19,827, the 5,000 added during the year representing a gain of thirty three per cent. in the Congregational and Presbyterian forces: Twenty-four societies have 253 missionaries on the ground, and the large part that America is destined to play in the evangelization of Japan is shown by the fact that five-sixths of the workers are connected with societies in the United States.

A meeting was held in Tokio, Japan, on the 3rd of February last, which has not been taken so much notice of as it deserves, though it cannot fail to prove historical. It was convened to celebrate the completion of the Japanese translation of the Bible. Dr. Hepburn, a venerable American missionary, who had acted as chairman of the Permanent Committee, and had himself translated the greater part of the Old Testament, presided. On the table before him lay a handsomely-bound copy of the new translation in five volumes, which Dr. Hepburn, in the name of the Christian Churches in America and Britain, formally presented to the people and Church of Japan. The work thus happily completed was begun sixteen years ago. It has been executed with the greatest care and revised throughout by two competent Japanese scholars. The wording chosen is the pure native. The translation is free from Chinese and foreign terms, and thereby it will be easily understood by the unlearned, and will have a strong influence towards preserving the pure native language. So far, in fact, it may do for Japanese what Luther's Bible has done for German, and King James' version for English.

—The women of Japan, to the number of 18,000,000, are crying out for education and advancement, which can only come to them through the gospel. Prof. Toyama, of the Japanese University, recommends that the education of Japan women shall be committed to American missionaries! What wonderful advancement the Gospel has already made in that land, when such a recommendation comes from such an exalted source. Says our magazine, *Woman's Work for Woman*, "What a call is this! Tell it to your sisters, every one becoming a herald. Talk of it in your missionary meetings, at your lunch tables, and in the morning calls; let none remain ignorant of these facts. Will the women of America accept the situation, and arise to its sublime demands? Will they appreciate the fact, that never since the Christian era began, was there such a field, and never were Christian women called to such an hour, or confronted with such opportunities?"

CHINA.—The degradation of the Chinese women, their great spiritual destitution, their utter helplessness and hopelessness without

the enlightening influences of the Gospel, should appeal most powerfully to our sympathies to do all that we can to bring them out of this gross darkness and superstition into the glorious light and liberty of the children of God. In Syria the scales are beginning to fall from the eyes of the Mohammedans, and they are waiting for the day and hour of their deliverance. They believe in one God, and in Mohammed his Prophet; but he is not the God of the Christian. Yet a little more light, and a little more knowledge of the true plan of salvation, and the barriers will be swept away, and the light of the glorious Gospel shall beam in upon them, and Christ shall be exalted as their King and true Prophet. Africa, "the dark Continent," is stretching out her hands unto God, and India is crying mightily for help. And so with all the other nations of the earth.

PROGRESS IN MADRAS.—Bishop Sargent, of Madras, who last year celebrated the jubilee of his missionary career in India, has outlived all the original missionaries of his society in that diocese. When he went to Tinnevely in 1835, the Church Missionary Society had only three or four missionaries, one native preacher and 114 communicants. There are now 81 missionaries, of whom 64 are connected with his own society. In 1618 villages there are now 98,184 Christians and catechumens, of whom 18,460 are communicants. There are 22,170 pupils in schools, and the contributions last reported were 47,761 rupees, or about \$22,000.

WORK IN MADAGASCAR.—The London Missionary Society continues to push its work in Madagascar with increasing success, notwithstanding the political changes and the aggressive attitude of the Church of Rome. With its 30 English missionaries, it reports the astounding number of 838 native ordained ministers and 4395 native preachers, 61,000 church members and 230,000 adherents. But, as yet, scarcely one-half of the population have been reached by the gospel.

SIAM.—Siam, for its population of eight millions Siamese, has but eight ordained missionaries, all but one of the Presbyterian Board. There are, besides, one or two Baptist missionaries laboring among the Chinese in Bangkok. The harvest is beginning in Siam; 547 converts are in the churches, 522 children in the schools; scarcely a letter but brings glad tidings of the welcome given to the truth, and of additions the churches far greater in numbers than in any previous year.

A FRIEND OF MISSIONS.—The King of Siam has recently donated to the Baptist Mission at Bangkok the large sum of \$240,000, nearly a quarter of a million, for a hospital and school. If some Christian people at home fail to see the good effect of Medical Missions, evidently the King of Siam does not.

AFRICA.—Livingstone's prayer for Africa, just before he died, on his knees, in the night, all alone: "All I can say in my solitude is, may Heaven's rich blessing come down on everyone, American, English, Turk, who will help to heal this open sore of the world."

AFRICAN CIVILIZATION.—Since the Free Scotch Mission was started at Lake Nyasa, in Central Africa, Great Britain has found market there for a half million yards of cotton goods, twenty-five tons of soap (!) and other articles of commerce.

PRESBYTERY MEETINGS.

Calgary, Calgary, 5th September.
 Lan and Renfrew, Carleton Place, 28th August, 12.30 p.m.
 Lindsay, Beaverton, 28th August, 11.30 a.m.
 St. John, N.B., Woodstock, 4th September.
 Columbia, New Westminster, 11th Sept., 2 p.m.
 Maitland, Wingham, 11th Sept., 12.30 p.m.
 Kingston, Cooke's Ch., 17th Sept., 3 p.m.
 Montreal, College Hall, 2nd Oct., 10 a.m.
 Peterboro, Cobourg, 25th Sept., 10 a.m.
 Sarnia, Strathroy, 18th Sept., 2 p.m.
 Chatham, 1st Church, 4th Sept., 10 a.m.
 London, 1st Pres. Ch., 11th Sept., 11 a.m.
 Stratford, Stratford, 10th Sept., 7.30 p.m.
 Guelph, Chalmer's Ch., 18th Sept., 10.30 a.m.
 Huron, Brucefield, 11th Sept., 10.30 a.m.
 Brockville, Spencerville, 10th Sept., 2 p.m.
 Sangeen, Mount Forest, 11th Sept., 10 a.m.
 Miramichi, Dalhousie, 11th Sept.
 Ottawa, Knox Ch., 6th Nov., 10 a.m.
 Orangeville, St. Andrew's Church, 11th Sept., 10.30 a.m.
 Paris, Ayr, 9th Oct.
 Brandon, Minnedosa, 4th Sept., 7.30 p.m.
 Barrie, Barrie, 25th Sept., 11 a.m.
 Rock Lake, Deloraine, 12th Sept., 10 a.m.

The Synod of the Maritime Provinces will meet at Charlottetown, P. E. I., and within Zion Church there, on Tuesday, Sept. 25th, at half past seven o'clock in the evening, when a sermon will be preached by the retiring Moderator, the Rev. E. A. McCurdy.

Papers should be sent in good time to the Convener of the Committee of Bills and Overtures, the Rev. E. Smith, Middle Stewiacke, N. S.

THOS. SEDGWICK,
Synod Clerk.

MCCILL UNIVERSITY.

The Calendar for session 1888-9 is now ready and can be obtained on application to the undersigned.

J. W. BRAKENRIDGE, B.C.L.,
 Acting Secretary.

TO THE DEAF.—A Person cured of Deafness and noises in the head of 23 years' standing by a simple remedy will send a description of it FREE to any Person who applies to NICHOLSON, 30 St. John st., Montreal.

Page for the Young.

MISSIONARY LIFE.

WOULD you like to be a missionary, Walter?"

"Not I, John; no indeed. I was just looking at some pictures, and congratulating myself that I wasn't there. This looks like the jungles of India. There is a tiger about to make his dinner off of this poor little native child, while in the back-ground is a conveyance driven by an Indian driver, and holding some 'white face,' as our missionaries are called.

"How frightened they are!"

"Indeed, I think they have good reason to be frightened. Upon the whole, I believe I prefer our own civilized America, and think I shall content myself at home."

"And let the heathen die?"

"I am truly glad the salvation of the heathen does not depend upon me. My life was given me to take care of, and I shall do it."

"Going to wrap the talent up in a napkin, I suppose, for fear it might be injured."

"Not necessarily, John. My talent may be to make money; and I am sure I can help a great deal by furnishing others the means to go."

"But suppose, Walter, everybody feels just as you do upon this subject, what then?"

"'Twould be a great pity, for the heathen's sake."

"And for Christ's sake."

Walter was silent a moment, and when he looked up his eyes were full of tears, and his lips quivered as he replied:

"I had not thought of 'Christ's sake,' John. I propose to be a Christian boy as well as you, and I do believe I love my Saviour; but somehow I never thought before of working for his glory. I wish I could do something to add to his already glorious name. Somehow I am afraid I have only thought of my own sake and safety, not of Christ's honor and glory. I see my error now, and hereafter my prayer shall be for submission to God's will, whether it leads me to foreign lands, or keeps me at home, to make the means so those better fitted can go."

"That has been my prayer, John, for some time, and I have become willing to follow the guidance of my Saviour, no matter where it leads. Why should one fear disturb us, when his own lips have said, 'Lo, I am with you alway, even to the end of the world'?"

MAGGIE'S SIXPENCE.

A Missionary told us the other day a very affecting little incident. He had been preaching a Mission sermon in Scotland, and telling of the condition of the poor women of India, and he observed that many of the audience

seemed quite affected by his account. A few days afterwards the pastor of the church where he had preached met on the street one of his parishoners, a poor old woman, half blind, that earned a precarious livelihood by going on errands, or any other little work of that kind that came in her way. She went up to him, and with a bright smile put a sixpence into his hand, telling him that was to go for the Mission work in India. Her minister knowing how very poor she was, said, "No, no, Maggie; this is too much for you to give; you cannot afford this." She told him that she had just been on an errand for a very kind gentleman, and instead of the few coppers she generally received, he had given her three pennies and a silver sixpence; and said she: "The silver and the gold is the Lord's, and the copper will do for poor Maggie." How many lessons do God's poor teach us! "Poor in this world, rich in faith, and heirs of the kingdom!"

TOO MUCHEE BY-AND-BY.

"What is your complaint against this young man, John?" said the magistrate to the Chinese laundryman, who had summoned a young gentleman whose bill was in arrears.

"He too muchee by-and-by," was the answer of the aggrieved Celestial, who evidently knew what ailed the young man, even if he could not express his views in the most classical English.

There are other youngsters who are troubled with the same complaint—"too muchee by-and-by." The boy who has to be called four times in the morning, and then is late to breakfast; the boy who says "In a minute," when his mother calls him to do chores or run on errands; the young gentleman who forgets his promise to bring wood or draw water; the young lady who always "meant to" do things and have them in order, but who never, never carried out her intentions; the legions of folks who always have to be waited for—all these have "too muchee by-and-by."

CLEAR THROUGH.

A little boy, only seven years old, who was trying hard to be a Christian, was watching the servant Maggie as she pared the potatoes for dinner. Soon she pared an extra large one, which was very white and nice on the outside, but when cut into pieces, it showed itself to be hollow and black inside with dry rot. Instantly Willie exclaimed, "Why, Maggie, that potato isn't a Christian."

"What do you mean?" asked Maggie.

"Don't you see it has a bad heart?" was Willie's reply.

It seems that this little boy had learned enough of the religion of Jesus to know that, however fair the outside may be, it will never do to have the heart black. We must be sound and right, clear through.—*Sel.*

Acknowledgments.

Received by Rev Dr. Reid, Agent of
the Church at Toronto. Office 15
Toronto Street, Post Office Drawer
2607.

ASSEMBLY FUND.

| | |
|---|-----------|
| Received 5th July, 1888..... | \$ 123.79 |
| Sheet Harbour | 3.00 |
| West River and Green Hill..... | 3.00 |
| Valleyfield | 5.00 |
| Richmond Bay (lot 14)..... | 1.00 |
| Blackville and Derby..... | 2.00 |
| Ayr, Stanley Street ch..... | 10.00 |
| West Bentinck | 2.00 |
| Aberarder | 2.00 |
| Ethel..... | 2.00 |
| Truro, St Andrew's..... | 6.00 |
| St Stephen, St Stephen's | 6.00 |
| Corunna, Mooretown and Knox ch..... | 3.00 |
| Kemptville..... | 7.85 |
| Oxford Mills | 2.65 |
| Hyde Park | 2.00 |
| Cavendish & New Glasgow | 4.00 |
| Chatham, St Andrew's..... | 5.00 |
| West Toronto Junction and Dixie..... | 7.00 |
| Middleville & Dalhousie | 3.00 |

\$ 200.29

HOME MISSION FUND.

| | |
|--|------------|
| Received to 5th July | \$1,407.44 |
| Lower Windsor..... | 7.35 |
| Glenmorris | 34.50 |
| Turin..... | 25.00 |
| Anon., Bayham..... | 5.00 |
| Mrs J Simpson, Shellmouth | 2.00 |
| Per Jas. Walker Hamilton.. | 100.00 |
| Oshawa S.S..... | 4.00 |
| London St Andrew's, S.S. ... | 102.00 |
| Robt. McFie, of Airds and Oban, Scotland, N.W., £5..... | 24.30 |
| Litchfield | 3.00 |
| Aberarder | 5.00 |
| Ethel Wom Miss Soc..... | 11.00 |
| Ethel | 15.00 |
| Acton | 30.45 |
| A Friend to Missions, N.W. | 50.00 |
| Nassagaweya | 20.00 |
| Battleford | 7.60 |
| Waddington (N.Y) | 66.46 |
| Thamesville | 20.00 |
| Tilbury Centre | 5.65 |
| South Westminster..... | 34.00 |
| Chatham, St Andrew's | 15.00 |
| Glenburnie | 3.25 |
| West Puslinch..... | 7.00 |
| Tara | 12.00 |
| Campbellville | 50.00 |
| Windsor Mills | 7.00 |

\$ 2,074.00

STIPEND AUGMENTATION FUND.

| | |
|----------------------------|-----------|
| Received to 5th July..... | \$ 606.88 |
| Paisley, Knox ch..... | 17.04 |
| Glenmorris | 2.50 |
| London St Andrew's | 200.00 |
| A Friend to Missions | 50.00 |
| English Settlement | 26.00 |
| Komoka | 1.28 |
| Hyde Park | 4.00 |
| Chatham, St Andrew's | 15.00 |
| Tara | 2.00 |

\$ 932.70

FOREIGN MISSION FUND.

| | |
|--------------------------------|------------|
| Received to 5th July..... | \$3,592.00 |
| Glenmorris | 24.00 |
| Ayr, Stanley St ch..... | 100.00 |
| Carleton Place, Zion ch..... | 60.00 |
| Palestine S.S..... | 2.00 |
| Turin..... | 2.03 |
| Anon—Bayham | 6.00 |
| Per Jas. Walker, Hamilton..... | 100.00 |
| Toronto West Ch Mission | 1.33 |

| | |
|-------------------------------|-------|
| Oshawa S.S..... | 3.94 |
| London St Andrew's S.S. ... | 36.00 |
| Parry Sound S.S..... | 1.43 |
| East Williams, St Andrew's .. | 47.70 |
| Banff | 8.00 |
| Litchfield..... | 8.00 |
| In Memory of T W, Brussels .. | 5.00 |
| Lachine St Andrew's | 50.85 |
| Ethel | 5.00 |
| Manchester | 10.00 |
| Komoka | 8.45 |
| Nassagaweya | 17.00 |
| Hyde Park | 25.00 |
| Smith's Hill | 8.00 |
| A Friend, Smith's Falls..... | 20.00 |
| Chatham, St Andrew's | 15.00 |
| West Puslinch | 5.00 |
| Glenburnie | 5.00 |
| Tara..... | 20.00 |
| Middleville & Dalhousie | 6.00 |
| Anon—Hampstead, Formosa .. | 10.00 |
| Lachine | 12.50 |
| Campbellville | 30.00 |
| Ernesttown, &c..... | 13.70 |
| Mandaumin S.S..... | 5.00 |

\$4,264.93

WIDOWS' AND ORPHANS' FUND.

| | |
|-----------------------------|-----------|
| Received to 5th July..... | \$ 254.73 |
| Glenmorris | 4.25 |
| Carleton Place Zion ch..... | 10.00 |
| Wroxeter..... | 3.00 |
| Litchfield | 1.00 |
| Ethel | 2.00 |
| Komoka | 1.53 |
| Rev Dr J F Smith..... | 4.00 |
| Hyde Park | 10.00 |
| Chatham St Andrew's | 5.00 |
| Tara..... | 4.00 |
| Campbellville | 4.75 |

\$304.26

WIDOWS' AND ORPHANS' FUND.**Ministers' Rates.**

| | |
|------------------------------|----------|
| Received to 5th July..... | \$226.00 |
| Rev S Young | 8.00 |
| Rev J Mackie (2 years) | 20.00 |
| Rev Andrew Wilson..... | 8.00 |
| Rev Dr Moffat..... | 8.00 |

AGED & INFIRM MINISTERS' FUND.

| | |
|---------------------------------|----------|
| Received to 5th July..... | \$638.39 |
| Glenmorris | .25 |
| Ayr, Stanley St ch | 20.00 |
| Carleton Place Zion ch..... | 15.00 |
| Litchfield | 3.00 |
| Ethel | 2.00 |
| Nassagaweya | 5.00 |
| Rev Dr J F Smith | 6.00 |
| Peterborough, St Paul's | 47.00 |
| West Guilimburg 1st ch SS | 6.00 |
| South Westminster..... | 10.00 |
| Chatham St Andrew's | 10.00 |
| Markham Melville ch..... | 4.50 |
| Tara | 4.00 |
| Middleville & Dalhousie.... | 4.25 |

\$775.30

AGED & INFIRM MINISTERS' FUND.**Ministers' Rates.**

| | |
|---------------------------|----------|
| Received to 5th July..... | \$198.00 |
| Rev M Macgillivray..... | 10.00 |
| Rev S Young | 4.00 |
| Rev Andrew Wilson..... | 2.00 |
| Rev Dr Moffat..... | 4.00 |

COLLEGES ORDINARY FUND.

| | |
|---------------------------|----------|
| Received to 5th July..... | \$ 66.45 |
| Glenmorris | 2.50 |
| Ethel | 3.00 |
| Glenburnie..... | 3.00 |
| Tara | 2.00 |

MANITOBA COLLEGE FUND.

| | |
|---------------------------|----------|
| Received to 5th July..... | \$145.50 |
| Glenmorris | 1.00 |

| | |
|---------------------------|-------|
| Komoka..... | 1.34 |
| Hyde Park | 3.00 |
| Chatham St Andrew's | 10.00 |
| Tara..... | 2.00 |
| Walkerton, Knox ch..... | 10.00 |

KNOX COLLEGE FUND ORDINARY.

| | |
|---------------------------|----------|
| Nassagaweya..... | \$ 10.00 |
| Chatham, St Andrew's..... | 10.00 |
| Walkerton, Knox ch | 20.00 |

KNOX COLLEGE LIBRARY FUND.

| | |
|--------------------------------|----------|
| Per Jas. Walker, Hamilton..... | \$100.00 |
|--------------------------------|----------|

CHURCH & MANSE BUILDING FUND.

| | |
|--------------------|---------|
| Andrew Semple..... | \$ 5.00 |
| Robert Steele..... | 5.00 |

WOMAN'S FOREIGN MISSIONARY**SOCIETY.**

| | |
|---------------------|----------|
| Anon—Hampstead..... | \$ 10.00 |
|---------------------|----------|

KNOX COLLEGE ENDOWMENT FUND.

| | |
|--------------------------------|----------|
| Received to 5th July..... | \$639.00 |
| Alex Davidson, Hamilton .. | 50.00 |
| Avonton & Carlingford | 83.00 |
| Holstein..... | 4.00 |
| A Friend in St Ann's..... | 15.00 |
| Glencoe | 20.00 |
| Robert Kenney, Kincardine .. | 3.00 |
| Mrs M Gillivray, Nth. Bruce .. | 3.00 |
| Tiverton | 46.50 |
| Underwood | 18.00 |
| Centre Bruce | 14.50 |
| Teeswater, Zion ch | 47.50 |
| Teeswater, Westminster | 20.00 |
| F Bray, Burlington | 5.00 |
| Sutton..... | 6.00 |

\$974.50

TRINIDAD.

| | |
|------------------------------|-------|
| A few Ladies' in Toronto.... | 24.50 |
| For Rev. Mr. Grant's work. | |

CONTRIBUTIONS UNAPPORTIONED.

| | |
|---------------------------|----------|
| Dundas, Knox ch..... | \$ 85.35 |
| Fergus, Melville ch..... | 230.00 |
| Toronto, Bloor St ch..... | 180.00 |
| Toronto, Knox ch | 533.99 |
| Oshawa..... | 86.71 |

FOREIGN MISSIONS.

Received during July by Rev. P.
M. Morrison, agent at Halifax,
Office Chalmer's Hall, Duke street.
P.O. Box 338.

Previously acknowledged .. \$533.53

| | |
|---|-------|
| Pupils Deaf and Dumb In- stitution, Halifax..... | 9.75 |
| J. H. Ritcey LaHave..... | 50.00 |
| West River and Green Hill.. | 78.00 |
| Do—A Friend | 10.00 |
| Richmond Bay East Lot 16. | 22.00 |
| James Henry..... | 2.50 |
| Middle Stewiacke Mis'n So. | 15.00 |
| Blue Mountain | 5.00 |
| St. James, Newcastle..... | 10.00 |
| Blacklands (New Mills) | 15.00 |
| Bathurst | 2.50 |

From a Friend of the Mis-
sions, per Rev. G. Scott,
for salary of Rev. E.

| | |
|---|---------|
| Annand, Santo..... | 1000.00 |
| Brookfield Mis'n So..... | 10.00 |
| Harvey..... | 6.07 |
| Dr. Reid..... | 486.67 |
| Capt. and Mrs. Dinsmore | 3.00 |
| Rev. J. Wilkie, proceeds of Missionary meetings..... | 136.41 |
| Middle Musquodoboit | 15.27 |
| E. M. P. C | 5.00 |
| Fort Massey | 100.00 |
| Isaiah Braxey | 5.00 |
| Upper Stewiacke | 20.00 |
| A Friend of Missions | 5.00 |
| Lower Musquodoboit | 10.00 |
| Edward Owen Alberton..... | 1.00 |

\$2556.70

| | |
|--|----------|
| DAY SPRING AND MISSION SCHOOLS. | |
| Previously acknowledged .. | \$218.34 |
| Hermion S S, Scotsburn | 10 00 |
| Miss. Band, McKenzie Cor., Richmond | 20.09 |

| | |
|---------------------------------|----------|
| HOME MISSIONS. | |
| Previously acknowledged .. | \$357.83 |
| Richmond Bay East Lot 16 .. | 8.00 |
| New Richmond, P.Q. | 15.00 |
| Middle Stewiacke Mis'n So. | 15.00 |
| Blue Mountain | 5.00 |
| St. James Ch, Newcastle ... | 20.00 |
| Bathurst | 11.00 |
| Brookfield Mis'n So | 6.00 |
| Middle Musquodoboit | 10.85 |
| Fort Massey, Halifax | 60.00 |
| Staubenacadie | 25.50 |
| Lower Stewiacke | 15.50 |
| Anonymous, Pictou | 5.00 |
| Div. Merchants' Bk, Halifax .. | 15.00 |
| Upper Stewiacke | 15.00 |
| Lower Musquodoboit | 5.00 |

| | |
|-----------------------------|----------|
| AUGMENTATION FUND. | |
| Previously acknowledged .. | \$118.85 |
| Milford & Gay's River | 41.68 |
| Blue Mountain | 4.00 |
| Upper Stewiacke | 15.00 |

| | |
|------------------------------|-----------|
| COLLEGE FUND. | |
| Previously acknowledged .. | \$1751.71 |
| Richmond Bay East Lot 16 .. | 10.00 |
| Int. Mrs. L. A. Archibald .. | 13.74 |
| Int. D. McDougall | 21.00 |
| Coupons, Montreal | 150.00 |
| Middle Musquodoboit | 4.50 |
| Int. Judge James | 108.75 |
| Fort Massey, Halifax | 45.00 |
| Manono Bay | 11.00 |
| Div. B. of N.S. | 210.00 |
| Coupons, Moncton | 120.00 |
| Coupons, Halifax | 46.47 |
| Bathurst | 10.00 |
| Lower Musquodoboit | 10.00 |
| Int. Weir mortgage | 112.44 |

| | |
|----------------------------------|----------|
| BURSARY FUND. | |
| Previously acknowledged .. | \$ 20.00 |
| St. James, Charlottetown .. | 25.00 |
| Div. Merchants' B. of Hlfx. | 15.00 |
| Coupon, St. John | 30.00 |

| | |
|---|----------|
| AGED & INFIRM MINISTERS' FUND. | |
| Previously acknowledged .. | \$ 95.61 |
| Richmond Bay East Lot 16 .. | 6.00 |
| New Richmond, P.Q. | 10 00 |
| Rev. J. Morton, rates | 146.40 |
| Rev. K. J. Grant, rates | 146.40 |
| Rev. W. L. Macrae, rates .. | 18.00 |
| Int. D. R. Halifax Bank | 15.27 |
| Middle Musquodoboit | 1.35 |
| St. James, Charlottetown .. | 15.00 |
| Rent Jesse Cumming | 10.00 |

| | |
|-------------------------------|---------|
| MANITOBA COLLEGE FUND. | |
| Previously acknowledged .. | \$ 6.30 |
| Richmond Bay East Lot 16 .. | 5.00 |

| | |
|---|--|
| PRESBYTERIAN MINISTERS' WIDOWS' AND ORPHANS' FUND, MARITIME PROVINCES. | |
| <i>Rev. George Patterson, D.D. Sec.</i> | |
| Receipts from 1st May to 31st July, 1888:— | |

| | |
|--|--|
| Ministers' rates—Revs A B Brown and Thomas Cumming, \$21 each; H A Robertson, E Scott, R Cumming and R C Quinn 17.50 each; A H Henderson and W. Wilson, 16 Daniel McGregor, Alex Ross, J Morton, K J Grant, W L Macrae, J Annand, J W McKenzie, J D Murray, A B Dickie, G S Carson, T G Johnstone, W Grant, R McCunn, J W Fraser, J R Fitzpatrick, J T Blair, Alex McLean, J | |
|--|--|

| | |
|---|--|
| A McKeen, M Harvey, J Bennett, S C Gunn, T Nicholson, John Currie, G Patterson, A Gunn, J D McGillivray, J L George, A L Wylie, G S Bayne, Ed Grant, Hugh McLeod, J S Carruthers, A Rogers, E A McCurdy, J Fowler, Jas Fitzpatrick, J McLean, C S Lord, D B Blair, A McL Sinclair, T Sedgwick, A J Merritt, R Laing, 14 each; J C Herdman, 14.84; Mr Neil, W G Henry, James Murray, W Stewart, John Robertson, 10.50 each; D Drummond, Lal Behari, J A McLean, L Jack, S Johnson, A T Love, A McRae, \$7; John Robbins, 50; Thos Downie, 12. Total, \$938.34, of which 84 cents interest. | |
|---|--|

| | |
|---|--|
| FRENCH EVANGELIZATION. | |
| Received by the Rev. Dr. Warden, Treasurer of the Board, 193 St. James Street, Montreal, to 7th August, 1888. | |

| | |
|--|-----------|
| Already acknowledged .. | \$ 611.23 |
| Geo D Ferguson, Fergus .. | 20.00 |
| Oshawa S.S. | 12 50 |
| London St Andrew's S.S. | 29 00 |
| Wingham Eadie's ch | 10.73 |
| Fergus, St Andrew's | 25.00 |
| Mrs C U Stuart | 7.00 |
| Miss Brydon, Guelph | 25.00 |
| Glenmorris | 9.25 |
| E Williams, St Andrew's .. | 32.70 |
| Fort William | 6.35 |
| E Williams Bible-class | 7.00 |
| Williamstown, St Andrew's .. | 63 00 |
| Hillhurst & Massawippi | 5.00 |
| Haliburton | 1.15 |
| Trout River | 3.00 |
| Bond Head | 5.00 |
| River Desert | 3.00 |
| Eden Mills | 6 00 |
| Monkton | 6.33 |
| Lake Megantic | 5.60 |
| North Bay ch. | 9.50 |
| North Bay S.S. | 3.00 |
| Hespeler | 5.30 |
| Lingwick | 6.71 |
| Carluko | 17.00 |
| Thank Offering | 25.00 |
| Per Rev J McCaul | 662.83 |
| Jas Kinnear, sen., Kinnear's Mills | 10.00 |
| The Ridge | 5.33 |
| Mrs Gibson, Oakville | 5.00 |
| Georgetown, P E I | 14.00 |
| Avoca | 10.00 |
| Farnham Centre | 2.50 |
| Eganville & Scotch Bush .. | 12.00 |
| Greenbank S S | 9.00 |
| Moore T'ship, Guthrie ch .. | 3.00 |
| Carlow & Mayo | 9.00 |
| Phelpston | 2.75 |
| Flos, Knox ch | 4.25 |
| Cotswold | 2.30 |
| Chisholm | 2.50 |
| Caistor | 4.00 |
| Buxton | 2.60 |
| Stone's Corners & N Augusta .. | 9.20 |
| Bocabec | 12.25 |
| Black Creek & Wilkesport .. | 2.32 |
| Gravel Hill & Apple Hill .. | 5.75 |
| Do. Do. S.S | 4.25 |
| Mooretown | 8 75 |
| Dunblane | 9.00 |
| Moore, Burn's ch | 16.62 |
| French Church, Duclous | 4.54 |
| Oro, Guthrie ch | 4.00 |
| Moore Line | 22.51 |
| East Brandon | 5.00 |
| Merritton, St Andrew's | 2.25 |
| Port Robinson | 1 84 |
| Woodville, Ontario | 23.00 |
| Madoc | 25.00 |
| Beeton | 10.00 |
| Wroxeter | 9.00 |
| Acton, Knox ch | 20.00 |
| Oil Springs | 5.00 |

| | |
|--------------------------|------|
| Oil City | .33 |
| Fullarton | 9.75 |
| Avonbank | 7.77 |
| J Brunton, Belmont | 1.00 |

| | |
|---------------------------------|-------|
| <i>Per Rev P M Morrison:</i> | |
| Bridgewater | 11.29 |
| Gore | 10.00 |
| Parsboro | 10.50 |
| Richmond Bay E. lot 14 .. | 10.00 |
| New Mills, Charlo, &c. | 15.00 |
| Grove Richmond (Halifax) .. | 18.00 |
| Pugwash & Oxford | 5.96 |
| Knox Church, Wallace | 12.00 |
| Blackville & Derby | 12.00 |
| Richmond Bay E. lot 16 .. | 14.00 |
| Jas Henry, Salisbury, N.B. | 2.50 |
| New Richmond, Quebec | 6.00 |
| Blue Mountain | 5.00 |
| Newcastle | 10.00 |
| Bathurst | 25.00 |
| Fisher's Grant | 11 00 |
| Vale Colliery &c. | 27.30 |
| Tatamagouche | 22.00 |
| Amherst | 42.75 |
| Middle Musquodoboit | 6.55 |
| Charlottetown, St James .. | 36.00 |
| Harmony | 10.50 |
| Sharon S.S., U Musquodoboit .. | 1.00 |
| Upper Stewiacke | 15.00 |
| Shediac | 12.00 |
| Stellarton | 37.55 |
| Lower Musquodoboit | 5.40 |
| Edward Owen, Alberton | 1.00 |

| | |
|----------------------------------|-------|
| <i>Per Rev Dr Reil, Toronto:</i> | |
| Carleton Place, Zion ch. | 25.00 |
| Anon—Bayham | 5.00 |
| Echel | 4.00 |
| South Westminster | 7.00 |
| Chatham, St Andrew's | 10.00 |
| Teeswater, Zion ch | 21.00 |
| West Puslinch | 5.00 |
| Tara | 6.00 |
| Walkerton, Knox | 25.00 |
| Smithville | 4.65 |
| Hensall, Carmel ch | 8.00 |

\$2636.19

POINT-AUX-TREMBLES SCHOOLS.

| | |
|---|--|
| <i>Ordinary Fund.</i> | |
| Received by Rev Dr Warden Treas., 193, St James Street, Montreal. | |

| | |
|---|-----------|
| Already acknowledged .. | \$ 417.50 |
| Fort William O. | 6.35 |
| Per Jas Walker, Hamilton .. | 100.00 |
| London, St Andrew's S S .. | 50.00 |
| Exeter Caven S.S. | 1 62 |
| Watford S.S. | 12.00 |
| Elora, Chalmer's Mission B. | 6.00 |
| Oshawa S.S. | 12.50 |
| Georgetown, P E I, S.S. | 2.00 |
| Mrs V Lemay, St Martin .. | 2 00 |
| Scott & Uxbridge, St A'ws SS .. | 5.45 |
| Chatham, Ont., St A'ws .. | 10.00 |
| Grove, Richmond & Miss Hamilton's S S Class .. | 5.00 |
| New Glasgow, United ch .. | 30.00 |
| Little Harbour | 2.05 |
| Dartmouth, St James S S .. | 25.00 |

\$687 47

POINTE-AUX-TREMBLES SCHOOLS.

| | |
|--|-----------|
| <i>Building Fund.</i> | |
| Already acknowledged .. | \$ 486.13 |
| Brucefield, Union ch S S .. | 26.00 |
| Per Mrs Watters, Quebec .. | 49.00 |
| St John's, Nfld., St A'ws ch .. | 23.20 |
| Members of Assembly | 7.00 |
| Windsor N S | 49.30 |
| Upper Cunard | 7.27 |
| Yarmouth | 12.10 |
| Sydney Mines | 21.08 |
| North Sydney | 10.25 |
| Sydney | 13.67 |
| Glance Bay | 50.00 |
| Cow Bay | 23.25 |
| Baddeck | 17.85 |
| Rev C Chiniy (for Ottawa College) | 50.00 |
| Musquodoboit Harbour | 2.50 |

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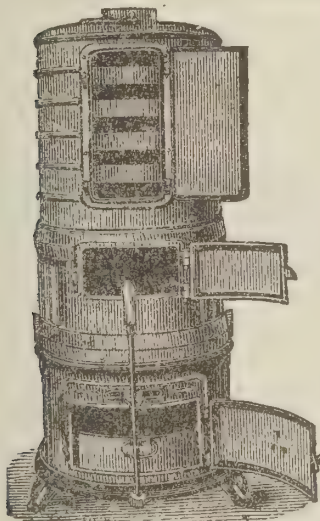
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| 1880.... 141,402.81.... | 911,132.93.... | 3,881,479.14 |
| 1887. 495,831.54.. | 1,750,004.48 | 10,873,777 69 |

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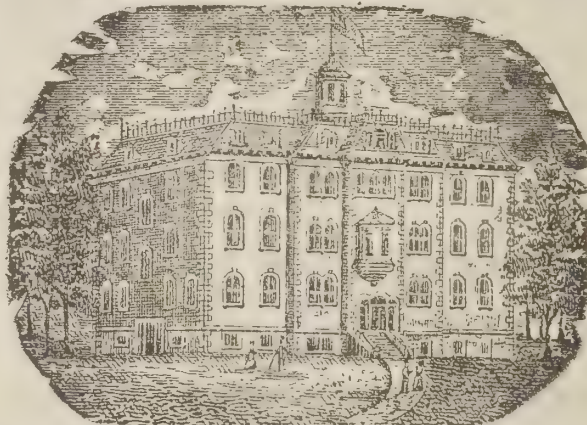
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THE

Presbyterian Record

FOR THE

DOMINION OF CANADA.



OCTOBER, 1888.

OFFICE OF PUBLICATION,
198 ST. JAMES ST. MONTREAL.

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JAMES STEWART, M.D., Registrar,
MONTREAL.

THE PRESBYTERIAN RECORD

FOR THE DOMINION OF CANADA.

VOL. XIII.

OCTOBER, 1888.

No. 10.

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Family Worship.

THE family is the foundation of the whole social structure. It is of Divine institution, and He who created it gave directions for the observance of family religion. Hence we find, all through the Bible, the patriarchal system, under which the head of the family became responsible for the godly upbringing, not only of his own children, but of every one in his house.

Burns in his immortal poem, "The Cottar's Saturday Night," has given us a beautiful and faithful portraiture of the custom generally prevalent in Scotland in his time,—

The cheerfu' supper done, wi' serious face
They round the ingle form a circle wide;
The sire turns o'er, wi' patriarchal grace,
The big Ha'-Bible, ance his faither's pride:
His bonnet reverently is laid aside,
His lyart haffets wearing thin an' bare;
Those strains that once did sweet in Zion glide,
He wales a portion with judicious care;
And "Let us worship God!" he says, with
[solemn air.

How it is in Scotland now in this respect we do not know; and how it is with the descendants of Scotchmen in Canada, judging from the tone of the report on the State of Religion, presented to last General Assembly, it seems to be difficult to ascertain,

but it is to be hoped that the references made to this subject by the committee may have the effect of inducing many who have become careless in this regard to realize the importance and the blessed privilege of family worship. If the time-honoured family altar is allowed to fall into decay, there is reason to fear that family religion is retrograding too. An esteemed correspondent refers to that part of the above-named report, which deals with this subject in substance as follows:—

"What steps, if any, can be taken to remedy this sad state of affairs? The Bible is not read daily in even families of church members! Why is this so? Is it because there is no course of reading provided? I would ask your interest in support of *The International Bible-reading Association*, which prepares and circulates a selection of passages of Scripture for every day in the year, intended chiefly to illustrate the International Sabbath-school Lessons, but which may also serve for family worship. There are already, some 200,000 members enrolled in this association, of whom 3,000 are in Canada. Specimen copies of the readings, in English and in French, may be had on application to Mr. James MacNab, secretary for Ontario, Bridge street, Toronto, Ontario."

Strange to say, *The want of time* is a more common excuse than any other for the neglect of family worship, and yet a very little reflection should suffice to convince the busiest of men that a few minutes

devoted regularly, morning and evening to this purpose, could not be more profitably employed. For the present we take leave of the subject in the words of the committee, — "Is it not a part of pastoral work to enquire if there be a family altar or not? Should not every minister know this?"

The Spanish Armada.

THE fifth of November having been suggested as a suitable time for commemorating the Great Revolution of 1688, the following notice of the "Invincible Armada", published in the *Presbyterian Journal*, Phila., will be read with interest.—

The Armada, commanded by the Duke of Medina-Sidonia, started from Lisbon May 19th, 1588. But God fought it at the outset. A gale in the Bay of Biscay scattered its vessels and drove them into Ferrol, and it was not until July 19th that they entered the English channel off Cornwall. An English fleet under Howard, Drake and Hawkins was in the Channel waiting to molest it, and all England was alive with troops to receive the army which it purposed to land.

The English fleet had only 80 vessels; the Spanish had 132, (besides caravels) carrying 3165 cannons, 8766 seamen, 2088 galley slaves, and 21,855 soldiers, 1355 volunteers (noblemen, gentlemen, and their attendants) and 150 monks, with the Vicar of the Inquisition; and the disproportion in the size and strength of the vessels of the two was greater than was that of the number. The English were nearly all very small; some of the Spanish were for that day enormous.

A running fight was kept up between the two fleets, from the 21st to the 27th of July, till on Sunday, the 28th, the Armada dropped anchor in the Calais roads. That night the English Admiral, Howard, sent eight fire ships down the tide upon the Spanish line. That produced a panic. The galleons cut their cables, and stood out to sea, drifting with the wind in a long line off Gravelines.

On the 29th, the English fleet closed in upon them for a final struggle which lasted all day. Three of the galleons were sunk, three drifted helplessly on to the Flemish coast, and the crews of these that remained

were demoralised. Huddled together by the wind and deadly English fire, their sails torn, their masts shot away, they had become mere slaughter houses. A retreat for Spain, round the Orkneys was ordered. No sooner had they reached the Orkneys than the storms of the Northern seas broke on them with fury, and followed them through August and September. In October fifty reached Spain, bearing ten thousand men stricken with pestilence and death. Of the rest, some were sunk, some dashed to pieces against the Irish cliffs. Eight thousand perished between the Giant's Causeway and the Blaskets. On a strand near Sligo, an English Captain numbered eleven hundred corpses which had been cast up by the sea.

The great enterprise, designed for the destruction of Protestantism, for which months had been spent in preparation, was met and thwarted by God himself. On the English medal that commemorated it, were graven the words: "The Lord sent his wind and scattered them." The importance of the defeat cannot be over-estimated. It was the turning point in modern history. The prestige of Spain was forever broken, her naval supremacy was destroyed, her wide empire began to disintegrate. England advanced to the front as the great maritime power. She became Protestant at heart. Protestantism itself was saved. The whole Protestant and Republican world, should unite with thanksgiving to God.

These dates are inseparably linked together: 1588—1688—1788—1888.

Missionary Cabinet.

MRS. MARIA REGINA CHRISTINA GOBAT.

THERE was a time, not very long ago, when the names of Bishop Gobat and Mrs. Gobat of Jerusalem were known as household words all over Christendom. These eminent missionaries were universally esteemed, not only for their works' sake, which prospered in their hands, but also for their conspicuous hospitality to Christians of all denominations who visited the Holy Land. In both these respects Mrs. Gobat was equally distinguished with her husband. She was born at Zofingen, Switzerland, on

the 9th of November, 1813. Her father, Christian H. Zeller, was at that time Superintendent of the public schools in Zofingen. Her mother was the daughter of a Swiss clergyman. When a very small child she, narrowly escaped being carried off by a huge eagle. Just as it was about to drop on its prey, her father who, true to his nationality, was an expert marksman, snatched up his rifle. The next moment the eagle lay dead at his feet, and the child was saved. In 1819, Zeller moved to Benggen, near Bâle, to found a Home for destitute children, and here Maria grew up in the constant practice of self-denying work for the good of others, and was beloved by all for her cheerful and amiable disposition. In 1833, the well-known Abyssinian Missionary, Rev. Samuel Gobat, became acquainted with the Zellers, and soon discovered that Maria possessed all the requisites of a good missionary's wife. They were married on the 23rd of May, 1834, and immediately set out for Abyssinia. In those days it was a tedious and tiresome journey. On the Red Sea they sailed in Arab dhows and for much of their land conveyance they had the "ship of the desert" the camel, or the mule. Mr. Gobat had already undergone a very hard and fruitless experience of missionary work in Abyssinia, in company with the well-known German missionaries Krapf and Isenberg, whose head-quarters were at Adowa in the centre of the country. It was with great difficulty they reached this place, on account of Mr. Gobat's illness that had overtaken him, and by which he was confined to his bed for two years. This was the first great trial of Mrs. Gobat's faith and devotion. With the birth of her first child, her troubles increased, and she herself was twice prostrated by cholera. The only hope of saving Mr. Gobat's health was a return to Europe. In his weak condition, the remedy seemed worse than the disease, but they braced themselves up for it. It was with great difficulty they reached the Red sea, where they embarked in a small Arab boat, in which they sailed for thirty-eight days, suffering terribly from heat and want of wholesome food. Worst of all, both mother and child were taken seriously ill, and a few hours before arriving at Cairo, little Sophie died, "and the broken hearted mother sat for hours with the dead infant in

her arms." About five weeks after this a second child was born, whom, in remembrance of their past trials, they named *Benoni*. They got home in September 1836, and spent some two years in Germany and Switzerland. They then went to Malta to superintend the translation of the Bible into Arabic, after which they returned to Switzerland and laboured diligently for the Missionary Society until 1845, when Mr. Gobat was appointed Vice-Principal of the Malta Protestant College. The next year he was nominated by the King of Prussia as Bishop of Jerusalem, and was consecrated by the Archbishop of Canterbury on the 5th of July, 1846. From that day until the time when they ceased from their earthly missionary services, Jerusalem was their "happy home," and there both were laid in the grave "under the shadow of a spreading olive tree." The Bishop died on the 17th of May 1879, and Mrs. Gobat, on the 1st of August following. During these thirty-three years, Mrs. Gobat, notwithstanding her many domestic duties, was indefatigable in her labours of love. She became her husband's help-meet in every thing pertaining to the welfare of the mission, and took special interest in the schools and orphanages that had been established by them in Jerusalem and in the neighboring towns and villages. Commencing with nine scholars, the Bishop, in his last annual statement, reported 1400 children under instruction in thirty-seven schools in Judea, Samaria, and Galilee, with many hundreds of adults professing to receive the word of God as the only rule of faith and life. Mrs. Pitman, from whose beautiful memoir we have been quoting, concludes by saying,—"Truly they were lovely and pleasant in their lives, and in death they were not divided. As soon as the tidings went forth that Mrs. Gobat had rejoined her husband in the better land, the good of all churches mourned for the lost workers of Jerusalem. The two—husband and wife—had so long filled such conspicuous posts in the mission in Palestine, it seemed as if they could not be spared. But they went from the church militant, to unite with missionaries from every clime, and of every tongue, in the praises of God in the church triumphant. It was but a short step from the Jerusalem of earth to the Jerusalem not made with hands."

French Evangelization.

REPORT OF MISSION WORK ON THE NORTH SHORE OF THE LOWER ST. LAWRENCE FROM PORT AU PERSIL TO MISTASSINI.

By REV. C. A. DOUDIET.

THE following brief extracts from Mr. Doudiet's report to the Board of French Evangelization will serve to convey some idea of the difficulties attending missionary work in these isolated regions. "Starting from Tadousac, on the 25th of July, L'anse à l'Eau and Port au Persil, above the mouth of the Saguenay, were first visited. At the latter place was kindly received by Mr. John MacLaren, the veteran forest inspector of the district, and a strong supporter of our Church, who offered the use of his boat for the expedition, and although it was quite too small for the nature of the service, it was the only one available. Port au Persil is a small scattered hamlet of about twenty-five families. The land is mountainous, poor and stony. There are only three or four Protestant families in the place. Notwithstanding his advanced age, Mr. MacLaren does a great deal of quiet and effective missionary work along the coast. One of his sons, who is thoroughly acquainted with every rock and shoal along the coast, agreed to act as pilot and another hand was engaged, making with myself a crew of three. On Sabbath, 28th, preached in French in the morning, and in English in the evening, for the benefit of the summer visitors, among whom were the family of Mrs. Lamb, our Pointe aux Trembles teacher, and that of Rev. M. Lefebvre of Quebec. The Roman Catholics of Port au Persil are generally civil and respectful to our missionaries, but they are too much afraid of their priests and of each other to attend Protestant services. The only effective way to reach them is by visiting them in their homes. Mr. Maynard, our student missionary there, besides ministering to the adherents of our church, teaches a few children and evangelizes whenever he can find an opportunity. *Monday*, 30th July.—Rowed and sailed to Tadousac, calling at Rivière aux Canards, where there is one Protestant family. *Tuesday*, 31st.—Stormy day. One of the men fell sick. I doctor him the best way I can. Bought supplies for the journey. Sailed on *Wednesday* at 6 a.m., with a fair wind, to Escoumains, 30 miles below Tadousac. Landed on a sandy beach and cooked dinner. The only Protestant residing here was absent at the time. Called upon an old widow near by, and had a long conversation with her, which I trust may have done her some good. Had a sound sleep on a rock, waiting for the tide to rise. Left at 7 p.m. and rowed three hours to a small creek where a number of raftsmen were at work, but as

there was no shelter for our craft, put out again and rowed three miles further to Petite Romaines, landing at 11.30 p.m. with some difficulty. *Thursday*, August 2, detained by contrary wind until 8.30 p.m. Night very dark. Ran three times on rocks, once nearly upsetting the boat. At 12.30 reached Port Neuf lighthouse and slept in the tower. *Friday*, rowed all day and reached Sault au Cochon, 60 miles from Tadousac, and was hospitably received by Mr. Forrest the Manager of Price's Mills, who belongs to the Church of England. The next point of call was Bersemis, a Hudson Bay Post, where we were kindly entertained by Mr. McDonald, the agent of the Company. His family, his clerk, and Mr. Shepherd, manager of the lumber mills, are the only Protestants in Bersemis. Storms and heavy rain detained us here until *Thursday*, 9th August. Left at 1 p.m. Still very rough sea. After hazardous sailing for an hour or two ran into a rocky bay and landed. By 3 p.m. it is a tempest. *Friday*.—Left at 3 a.m.; rowed fifteen miles and landed near the Manicouagan lighthouse. An American company is putting up an extensive fish and oil establishment here. The employees will be chiefly Protestants from Maine, and the company will pay liberally towards the support of a missionary at this place during the summer months. Rowed on to Manicouagan Bay, and put up at a Roman Catholic farmer's house. *Saturday*, wind still high. Rowed 18 miles to Mistassini Bay and landed. The only inhabitant is an old bachelor, living in a small log hut and holding the position of keeper of the salmon fishery. On *Sabbath* evening, August 12th, a yacht belonging to the lighthouse keeper of Pointe des Monts cast anchor in the Bay and I learned from his son that this family is the only one living at the Point and that at Goudbout, the only hamlet this side of Pointe des Monts, there are no Protestant residents. This information, and the facts that my funds were by this time exhausted, indicated that I should proceed no further. Accordingly I availed myself of the offer of a passage to Bic in a yacht, at the exorbitant charge of ten dollars, and sent the two men back with the boat. From what has been said, it will be seen that there are not very promising openings for mission work between Tadousac and Pointe des Monts, except perhaps at the Pointe aux Outardes, if the American oil works are opened next summer. Tadousac itself is well supplied with religious services in English during the summer. It might be worth while trying French services there. And there are a number of points beyond Pointe des Monts that might be visited with advantage during the summer months, as for example, *Moisie*, which counts about forty families, *Shallop River*, *Sheldrake*, *Rivière au Tonnerre*, *St. John River*, *Magpie*, *Long Point of Mingan*, and *Mingan*, in each of these places there are Protestant families and openings for missionary work."

Household Words.

THE WATER OF LIFE.

There was a vessel that had been tossed on the sea for a great many weeks, and had been disabled, and the supply of water gave out, and the crew were dying of thirst. After many days they saw a sail against the sky. They signalled it. When the vessel came nearer, the people on the suffering ship cried to the captain of the other vessel, "Send us some water. We are dying for lack of water." And the captain on the vessel that was hailed, responded: "Dip your buckets where you are. You are in the mouth of the Amazon, and there are scores of miles of fresh water all around about you, and hundreds of feet deep." And then they dropped their buckets over the side of the vessel, and brought up the clear, bright, fresh water, and put out the fire of their thirst. So I hail you to-day, after a long and perilous voyage, thirsting as you are for pardon, and thirsting for comfort, and thirsting for eternal life, and I ask you what is the use of your going on in that death-struck state, while all around you is the deep, clear, wide, sparkling flood of God's sympathetic mercy. O, dip your buckets, and drink, and live forever. "Whosoever will, let him come and take of the water of life freely."

Yet my utterance is almost choked at the thought that there are people here who will refuse this Divine sympathy, and they will try to fight their own battles, and drink their own vinegar, and carry their own burdens; and their life, instead of being a triumphal march from victory to victory, will be a hobbling on from defeat to defeat, until they make final surrender to retributive disaster. O, I wish I could to-day gather up in mine arms all the woes of men and women—all their heart-aches—all their disappointments—all their chagrins—and just take them right to the feet of a sympathizing Jesus. He took the vinegar.

Nana Sahib, after he had lost his last battle in India, fell back into the jungles of Iheri—jungles so full of malaria that no mortal can live there. He carried with him also a ruby of great lustre and of great value. He died in those jungles; his body was never found, and the ruby has never yet been recovered. And I fear that to-day there are some who will fall back from this subject into the sickening, killing jungles of their sin, carrying a gem of infinite value—a priceless soul—to be lost forever. O, that that ruby might flash in the eternal coronation. But, no! There are some, I fear, in this audience who turn away from this offered mercy, and comfort, and Divine sympathy—notwithstanding that Christ, for all who would accept His grace, trudged the long way, and suffered the lacerating thongs, and received in His face

the expectorations of the filthy mob, and, for the guilty, and the discouraged, and the discomforted of the race, took the vinegar. May God Almighty break the infatuation, and lead you out into the strong hope, and the good cheer, and the glorious sunshine of this triumphant Gospel.

—Talmage.

TRUTH TRIUMPHANT.

Just outside of the city of Geneva, in Switzerland, there are two rivers which come together at an acute angle; the one to the left is muddy and turbid, while that to the right is as clear as crystal—you can look away down through its liquid depths, clearly distinguishing that which lies at the bottom of the river. Standing there upon that narrow neck of land, as far as the eye can reach, these two rivers move along side by side, as though divided by an invisible partition of glass. But if you go down the river a mile or two you discover that the clear, limpid water is beginning to be defiled by the waters of the muddy, turbid stream. If you go down the river a short distance further, you find that the clear, crystal water is lost in the mingled presence of the muddy, turbid stream. You go down the river a few miles further, and you find that the mud, and filth, and the dirt are beginning to settle down to their native earth—the river is filtering as it flows. If you go down to where it pours its great flood into the ocean, and as its flood rolls at your feet, you will find the entire stream clear as crystal. So it is with the stream of truth, flowing from 'neath the throne of God, to be mixed and mingled in the early centuries with doubt and unbelief, and error and sin, until multitudes of men all along the ages inquire: "Where is truth?" and "What is truth?" But as you come down the centuries, you discover that error and unbelief and skepticism are settling down to their native earth, and the stream of truth is growing clearer and purer, and when at last the generations of men shall stand where this great river pours its vast flood into the ocean of eternity, it shall be clear as crystal, as when it flowed from 'neath the throne of God.—*Rev. Sylvanus Stall.*

THE MINISTRY OF SORROW.

Sorrow is not just the same in its first hours and in its later remembrance. In the earliest shock of a great grief, it seems to the mourner that he can never know joy again. But there are those who once sorrowed sorely, and yet are now without a sense of grief or loss. So evident is the possibility of a forgetfulness of personal bereavement, that there are mourners

who seek to drown their sorrow, in order that it may be forgotten; while other mourners deliberately nurse their grief, lest they should forget it. Sorrow can never do its best work in a human heart if, on the one hand, it is forgotten, or if, on the other hand, it is nursed. It ought, indeed, to be struggled with, and yet to be borne in memory. Its chastening influence should abide in the heart long after the keenness of its pain has ceased to unnerve the mourner for his daily life-toil. He has failed of profiting by the true ministry of sorrow, who no longer bears his sorrow in mind, or who wishes it might be forgotten.

"They are poor
That have lost nothing; they are poorer far
Who, losing, have forgotten; they are most
poor
Of all, who lose, and wish they might forget."

He also has failed of this profiting, who so selfishly cherishes his sorrow that it stands between him and his loving ministry of good to others, in added tenderness of helpful sympathy.

"Grief should be
Like joy, majestic, equable, sedate,
Confirming, cleansing, raising, making free:
Strong to consume small troubles; to commend
Great thoughts, grave thoughts, thoughts last-
ing to the end."

CHRISTIAN SYMPATHY.

There are times when adversity, affliction, bereavement, and the like, place us where sympathy is worth more to us than anything earth can afford. There is no suffering like soul-suffering. An old divine thus expresses it: "The suffering of the soul is the soul of suffering," its very deepest depths. In a time of deep affliction, who can estimate the balm of sympathy? How it lightens the burden of our woe! To "visit the fatherless and the widow in their affliction," the apostle says, is "pure and undefiled religion," its very nature and intent. To "bear one another's burdens" is to "fulfill the law of Christ," for only in this way can we express the tenderness of our love to Christ and to our brethren. We have all passed through scenes of suffering, when the very sight of a sympathizing friend, or a cheering letter from a distant brother or sister in Christ, would alleviate our sadness, and throw a streak of sunshine over the cloud that encompassed us. Kindness shown to us in such an hour as this will live in our memories while life shall last. It has grown into a proverb that "prosperity makes friends, but adversity tries them."

LOYALTY OF WOMEN.

The loyalty of women to Christ is proverbial. He combined with manly courage the graces usually associated with "the feminine side of human character, and therefore the hearts of women were drawn to such a Saviour in the days of his earthly life." Bannerman, in his "Doctrine of the Church," justly says: "The evangelists tell us of no woman who ever came to Christ and went back from him again; of none who betrayed or denied her Saviour; of none who in any special manner forsook him at the end." And is it not true to-day that, though some women, by yielding to the spirit of the times, do lose the fervor of their Christ-love, yet when compared with the fidelity of men, the loyalty of women generally is still conspicuously true? And never in the history of his Church was her loyalty more needed than it is in the present age of rationalistic doubt and greedy pursuit after the gold coined in the mint of Mammon.

THE OLD VERSION.

Suppose no new translations or revisions of the Bible had been made since the days of Tyndale, we should now be reading such English as this: "He answered and sayde, it is not good to take the children's breed, and to cast it to whelpes. She answered and sayde: truthe Lorde; neverthesse the whelpes eat of the crommes which falls from their master's table. Then Jesus answered and sayde unto her, O woman, great is thy faith, be it to thee, even as thou desyrest. And her doughter was made whole even at that same houre." Or this, according to Wycliffe: "Whiche answered and seide, it is not goode to take the breed of children: and cast to houndis! and she seide, yhis Lord, for whelps eten of the crommys that fallen down fro the bord of hir lordis; thanne ihesus answered & seid to hir, O womman, thi feith is greet, be it doon to the as thou wilt, & hir douyter was hllid fro that our."

Daily ought we to renew our purposes and to stir up ourselves to greater fervour and say, "Help me, my God, in this my good purpose and in thy holy service, and grant that I may now this day begin perfectly."—*Thomas Kempis*.

The substance of the quaint prayer of old Thomas Fuller was: "Lord grant me one suit, which is this: Deny me all suits which are bad for me.... Rather let me fast than have quails given me with intent that I should be choked in eating them."

Whosoever stands erect is safe. The devil can not force him—he can not touch him. He can only say to him "Cast thyself down." Only those who cast themselves down to the devil are now in the power of the devil.

The Commission of Joshua.

OCT. 7. B. C. 1451. JOSH. 1:1-9.
Golden Text, Eph. 6:14.

MOSESES had died, and all Israel had mourned for him, during thirty days, Deut. 34:8. But even when the most useful men die, the business of the world must go on, and the great designs of Providence must be carried out. For Israel, Canaan was to be conquered. In doing this, many difficulties had to be overcome, many battles fought, much suffering endured. Thus Christians ere they obtain their inheritance, 1 Pet. 1:4, and get power over the nations, Rev. 2:26, must bear the cross, Matt. 10:38, run the race, Heb. 12:1, and fight the good fight, 1 Tim. 6:12. The Lord had already set apart Joshua, as an assistant to Moses, Num. 27:18-23, but He now formally appoints him his successor. V. 1. *Moses' minister*—Servant. As such he had learned to obey, a good training for a future ruler. In this Joshua is a type of Christ, who also served, that he might rule, Phil. 2:7, 9. V. 2. *Is dead*—He had sowed, Joshua would reap, John 4:37, 38. Moses, like Christ, might have felt as if he had laboured in vain, yet his work was with his God, Is. 49:4-6. Although we may not see, on earth, the final triumph of the Gospel, it will come. Christ must reign, Zech. 14:9, 1 Cor. 15:25. *This Jordan*—Israel was camped on the plains of Moab, east of Jordan. They had to cross it to enter Canaan, as Christians have to pass through death to enter Heaven. V. 3. *Given unto you*—See Deut. 11:24, 25. V. 4. *This wilderness*—Here are the limits of the promised land, north as far as Lebanon, east to the Euphrates, west to the Mediterranean. (See Map.) Had Israel been obedient they would have possessed all this, and more. As it was, they never held all the country here mentioned. In the most flourishing time, under Solomon, the Philistines still retained the coast, 1 Kings 4:21. Unfaithfulness to God cuts our blessings short. V. 5. *To stand*—to successfully oppose thee. *I will be with thee*—Jesus has given us the same promise. If we are true to Him, we may count upon the same success promised here to Joshua, Matt. 28:20, Rom. 8:31, 37. V. 6. *Be strong*—Do your duty and humbly trust in God. This is the secret of strength for God's people, 2 Cor. 12:10, Matt. 11:12. *Of good courage*—Ps. 56:5, Matt. 10:28. The "fearful" shut themselves out from Heaven. Dare to stand up for Christ and the right, even if like Daniel, you stand alone, Dan. 6:7-10. V. 7. *Turn not*—Short. Catechism, 9, 2, Rev. 22:18, 19. V. 8. *Book*—The five books of Moses, called the Pentateuch. *Meditate*—Think of what it teaches, Ps. 1:2; 119:148. *Observe to do*—Hearing the Word, reading it, thinking of it, is not enough. We must obey it, Matt. 7:24-27, Jas. 7:22-25.

Crossing the Jordan.

OCT. 14. B. C. 1451. JOSH. 3:5-17.
Golden Text, Isa. 43:2.

JOSHUA, having been appointed leader of Israel, lost no time in preparing for the invasion of Canaan. He ordered provisions to be got ready, ch. 1:11, arranged the order of the march, and encouraged the people. He sent the spies over the Jordan to Jericho to observe the strength of the place and report to him. These men had a narrow escape of being caught, the King of Jericho having been informed that they were within the city. The gates were shut, and the place thoroughly searched, but Rahab, a woman at whose house they lodged, hid them, and when the soldiers were gone, let them down with a cord from her window, which looked over the wall. She stipulated that in return for her kindness, she should be spared with her family when the city would be taken, Heb. 12:31, Josh. 2:6-15. Three days later the spies reached their camp, and told how frightened were all the people of the land, ch. 2:24. Early the next morning, Joshua led the people from Shittim to the banks of Jordan, where they camped another three days. Then he gave orders for the crossing. V. 5. *Sanctify*—Prepare them by religious exercises. They had also to wash themselves and their clothes as a symbol of the putting away of all filthiness of the heart, Exod. 19:10-15, 2 Cor. 7:6. V. 6. *Ark of the Covenant*—The ark was to be carried by the priests in front of the people, showing that all who wish to enter Heaven must be followers of Christ, and be satisfied to be led by Him, John 10:4, 5, Rev. 14:4. The people were not to come nearer to the ark than a thousand yards, in token of reverence for the God of Israel, v. 4. V. 7. *Magnify thee*—Honour thee—thus increasing his power and influence over the people. V. 10. *The Living God*—This title is given to God to contrast with the heathen gods, who were "dead gods," who could neither hear nor help, Ps. 135:15-18. *Canaanites, etc.*—All the tribes here mentioned were descended from Canaan, son of Ham, Gen. 10:15-18. V. 12. *Twelve men*—See chap. 4:2-3. *Shall be cut off*—It was the time of the barley harvest, in the spring, when, owing to the melting of the snow of Lebanon, Jordan overflows its banks. This made the miracle all the more wonderful. V. 16. *Rose up*—When Israel crossed the Red Sea, the waters were as a wall each side of them, Ex. 14:22, but here only on their right hand. Those on the left, naturally ran down towards the Dead Sea, leaving the channel dry, Hab. 3:8, 13. There is another instance of Jordan being divided in 2 Kings 2:8. V. 17. *The priests—stood firm*—thereby greatly encouraging the people. This miracle could not but largely increase the confidence of the people in Joshua as a leader, and their faith in God as a Protector.

The Stones of Memorial.

OCT. 21. B.C. 1451. JOSH. 4 : 10-24.

Golden Text, Josh. 4 : 22.

FOR many hours, the compact masses of the Israelites crossed the now dry bed of Jordan. At last, however, they were all "clean over," not one left behind. God repeated then to Joshua, an order given before, ch. 3 : 12, to take twelve men, one out of every tribe, for the special duty described in v. 5. These men were allowed to approach the ark, and they took from the very place where the priests stood with it, twelve stones, to be used in building a rude monument on the place of Israel's first encampment on the west side of Jordan, v. 8. Twelve other stones, probably much larger, were piled up in the middle of the river, where the ark had rested, v. 9. V. 10. *The people hasted*—So as to finish crossing that day. Perhaps some hurried for fear that the waters should overwhelm them before they got across, others from eagerness to touch as soon as possible the shores of the promised land. V. 11. *The ark*—Thus Christ stands by his people, when they leave the earthly for the heavenly shore, and will do so until the last of them has reached the Canaan above, John 17:12, Heb. 13:8. V. 12. *Reuben*—According to the promise given, when Moses had granted them the lands on the east shore of Jordan, Num. 32:27. V. 19. *Tenth day, etc.*—In the month Nisan (April), almost exactly forty years after they had left Egypt. *Gilgal*—Five miles west of Jordan, close to Jericho. V. 20. *Those twelve stones*—Some think that they were placed, not in a heap, but in rows, so as to be more easily counted. V. 21. *Shall ask*—The object of such a memorial was to lead the children in after years to ask its meaning. A child should not be backward in asking for useful knowledge, this is the way to learn, Jesus did so, Luke 2:46. V. 22. *Ye shall let, etc.*—Here is the duty of all parents indicated, Gen. 18:19, Eph. 6:4. God does not give them children only to be fed, clothed and educated in worldly knowledge. They are bound to teach them to know God and their duties to Him. V. 23. *The Red Sea* Grateful hearts, like the Psalmist, Ps. 103:2-5, love to praise the Lord and forget not all his benefits. By doing this, our love and gratitude to Him are increased. Our faith in what He will do, grows by the study of what He has done. V. 24. *All the people*—Gentiles as well as Jews, Isa. 56:7, Rom. 15:9-10. V. 25. *That ye might fear*—The aim of all who teach others about God, Eccl. 12:13. The Christian church has also a memorial. It is found in the Sacrament of the Lord's Supper, which recalls how a greater salvation than that of Israel from Egypt has been effected by Jesus Christ for all who trust in Him. Hence the command "Do this in remembrance of Me," 1 Cor. 11:24-26.

The Fall of Jericho.

OCT. 28. B.C. 1451. JOSH. 6 : 1-16.

Golden Text, Heb. 11 : 30.

THE Israelites remained encamped at Gilgal for a few weeks. They renewed their covenant with God, and on the 14th of Nisan (April), they celebrated the Passover. The manna did no longer fall from Heaven for them, but as it was the time of harvest, they had no trouble in procuring all the food they needed, ch. 5 : 10-12. Joshua, as he was walking near Jericho, suddenly met a man standing with a drawn sword in his hand. He boldly asked him, Art thou for us? When this strange personage revealed himself to him as the captain of the Lord's host. It was indeed Jesus, the captain of our Salvation, Is. 55:4, Heb. 2:12, the Angel of the Covenant, Ex. 3:2, Mal. 3:1. Joshua worshipped him and received from him the instructions he was to follow to take Jericho. V. 2. *The Lord*—Heb. Jehovah. V. 3. *Compass*—Go round the city. Joshua was to do this once a day, for six days. The ark was to be carried round with the army, preceded by seven priests who carried trumpets. The seventh day they were to go round the city seven times, then the priests would blow the trumpets, the people would shout, the wall of the city would fall and the assault would be made from all sides at once. V. 7. *Pass on before*—There was a vanguard of armed men before the ark, and a rearguard behind it, v. 9. V. 9. *Blowing with the trumpets*—Symbol of the preaching of God's word, by which the victory of Christ over the world is proclaimed, and sinners are warned of their doom. Comp. 2 Chron. 13:12, Zeph. 1:16. Strange weapons! these trumpets, like Gideon's pitchers and lamps, Judg. 7:19, 20, yet able to pull down strongholds, 2 Cor. 10:4, 5. The preaching of the cross is still foolishness to them that perish, 1 Cor. 1:18, 27. V. 10. *Ye shall not shout*—God shall fight, ye shall hold your peace, Ex. 14:14. V. 15. *The Seventh day*—One of the seven days must have been a Sabbath. By commanding Joshua to march with the army on that day, God showed himself "Lord of the Sabbath," Matt. 12:8. God does not bind himself by his own laws, he may, at pleasure, dispense with them. Besides this, the carrying round of the ark, and the marching of the army was in this instance, a religious act, John 7:22. V. 16. *Shout*—At the final ruin of Satan's kingdom the Lord Himself shall descend from Heaven with a shout, 1 Thess. 3:16. This is the shout of victory. The end of this chapter tells how easily the army marched into the city and slaughtered all its inhabitants, sparing only Rahab and her family. She afterwards married Salmon, a prince of Israel, and became an ancestress of Christ, Matt. 1:5. She is also mentioned as a believer in Heb. 11:31.

Ecclesiastical News.

SCOTLAND, and more particularly the cities of the west, are at present in a great state of excitement, owing to the visit of Her Majesty the Queen, accompanied by her suite, Princess Beatrice, Prince Henry of Battenberg, The Grand Duke of Hesse, The Hereditary Grand Duke of Hesse, and Princess Alice of Hesse. Glasgow, Paisley and Renfrew are more especially favoured. * * * At a meeting of Glasgow Presbytery, a vote of welcome was given to Dr. Marshall Lang, and satisfaction expressed with the account of his work in Australia. * * * Principal Caird preached the sermon before the British Association of physicians, in the Glasgow Cathedral. The place of worship was overcrowded. The sermon was a masterly counterblast against the Materialistic Theories and tendencies of the day. * * * Dr. Burns of Halifax preached at the anniversary services for Rev. Thomas Duncan, Bridge of Weir, and delighted the people of the district by delivering his lecture on a "Trip through the Rockies," a rich and racy treat. Dr. Cochrane of Brantford, who like Dr. Burns, is a Paisley man, preached at Bridge of Weir, which is in his native Presbytery, on the last Sabbath of August, and in Glasgow on the first Sabbath of September. * * * It is stated that as far as this year has gone, there is an increase of \$10,000 for Foreign Missions of the Free Church over the amount collected during the same time the year previous. * * * Dr. Marcus Dodd's Paper on Inspiration, which he delivered before the council, has caused much comment. Rev. James Yule has been inducted to the Free Church, Dunlop. Drs. Pierson and Gordon have been conducting special services throughout the towns on the west of Scotland. A monument has been erected at Kirkwall to the memory of the Covenanters who perished there in 1679. * * * We learn that Aberdeen alone has one hundred and five missionaries in the field. Thirty-two in India, twenty-two in China, twenty-one in Africa, nine in other parts, and twenty-one wives of missionaries. At the end of July, Scotland lost two most noteworthy and philanthropic women—Mrs. Aitken of Dumfries, the favourite sister of Thomas Carlyle, and the Marchioness of Ailsa. * * * We have to record the deaths of many able ministers in the Presbyterian Church of Scotland. Rev. Duncan Stewart, D.D., died at the Manse of Spott, Dunbar, from a shock of paralysis caused by over-work in preparing a Hebrew Grammar. Rev. Wm. Horne, Dreghorn, Ayrshire, was accidentally drowned on his wedding tour, while bathing. When at college, Mr. Horne carried off a great number of prizes; one being the prize offered by the late John Stuart Mill, and another the prize open to students of all universities in Scotland, for the best essay on

"The Nature and Contents of Scripture Revelation, as compared with other forms of Truth." * * * Rev. John MacKinnon, Free Church, Nigg, and formerly of Georgetown, P. E. I., died very suddenly at his Manse, in the end of July, greatly respected and beloved. Rev. Robert Milligan of Chalmers' Free Church, Dundee, was drowned while bathing at Montrose. Rev. John Edwards, D.D., senior minister of Greenhead U.P. Church, Glasgow, died very suddenly at a good old age, about the middle of August. Dr. John Struthers, Minister of Prestonpans, died on August 24th, at the age of seventy-six. He was an able scholar, was forty-five years minister of the parish in which he died, and was long the Chairman of the National Bible Society of Scotland. G. D.

ENGLAND.—The Pan-Anglican Council which met in London about the same time as that of the Presbyterian Alliance, differed from the latter in at least one marked feature, it sat with closed doors, while the Presbyterians held all their discussions in public. Why they should have excluded spectators and reporters we are not informed. A summary, however, of the conclusions arrived at has been published in the form of an "Encyclical Letter," addressed "To the Faithful in Christ Jesus," whoever they may be. The "Encyclical," so far as it goes, is very good, only it might have gone a little farther. It speaks out in plain terms on some of the burning questions of the day, such as Temperance, Impurity, Sabbath Observance, Socialism, Family Religion, and the great importance that is to be given to the teaching of the Bible. Referring to the attitude of the Anglican with other churches, it endorses the resolutions passed by the American House of Bishops more than a year ago, as follows:—

That, in the opinion of this Conference, the following articles supply a basis on which approach may be by God's blessing made towards Home Reunion:—

"(a) The Holy Scriptures of the Old and New Testaments, as 'containing all things necessary to salvation,' and as being the rule and ultimate standard of faith.

"(b) The Apostles' Creed, as the baptismal symbol; and the Nicene Creed as the sufficient statement of the Christian faith.

"(c) The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of Institution and of the elements ordained by Him.

"(d) The historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church."

Though not in the "Encyclical," it has leaked out that the Bishop of Sydney had the grace to move a resolution recognizing the ordination of persons ordained otherwise than by prelates, and it is said that other three or four bishops had the courage of their convictions, and voted in favour of recognising the ordination of ministers in non-Episcopal communions "notwithstanding its irregularity!" But even that qualified recognition was too much for the Council to admit. However, it

is evident that recognition of a more genuine and generous kind is in the air, and it will come before long. What is most to be regretted in regard to the deliberations of the Council is the conspicuous absence of anything to shew a desire on the part of the Church of England to co-operate with other Protestant churches in Foreign Mission fields. For some years past, it is well-known that the policy of a large section of that church has been the reverse of fraternal towards the missionaries of other churches. Happily the remark does not apply to the whole church; so there is room to hope for a better state of things in this regard, too, in the near future.

IRELAND.—There have been several deaths among the ministers recently; the most prominent being the Rev. John Hamilton Moore, D.D., Belfast, and the Rev. John H. Morrell, Ballybay. Dr. Moore was a native of Co. Armagh, where his father was a minister. His first charge was Connor, one of the oldest and largest charges in Ulster. He was ordained in 1840. Here he remained for nearly twenty-two years. He was a most godly man, pre-eminently faithful, and in labours most abundant. It was in this congregation that the Revival of 1859 began, and into that movement Dr. Moore threw himself with all his might. In 1862 he accepted a call to the new congregation of Elmwood, Belfast, and there until two years since he ministered most indefatigably. It was a great change from the rural charge of Connor to one of the most fashionable districts in Belfast, with the colleges hard by, and many of the professors as members, but Dr. Moore preached with the same fearlessness and robust vigour in the one as in the other. For some two years past he has been very infirm. He leaves one son in the ministry. Another was a minister, but he died a few years ago.—Mr. Morrell was also a son of the manse, his father having been the minister of Ballybay before him. All the father's congregation did not go with the son, there being a new congregation formed in Ballybay at the time of the son's settlement. He was ordained in 1834, and spent his whole ministry there. Nearly four years ago, his son was installed as his assistant and successor. Mr. Morrell was a fine specimen of the ministers of the past generation, cultured, courteous and faithful. His younger brother is the senior minister of Dungannon, and was long one of the leaders of the Assembly. Of late he has been so infirm as to be unfit for any public duty.—We have received the minutes of Assembly, which is got up in the usual style, and makes, even without the mission reports, a goodly volume. The statistics are printed with the minutes, but not the other reports, save a few that appear in the body of the minutes. The most lengthy of these is that on the Sustentation Fund. There were present at last Assembly, 487 ministers and 278 elders, a

membership of 765. Subjoined are the more striking figures. During the year, there were 28 ordinations, 17 installations, 1 missionary designated, and 13 deaths. There are 553 congregations and 632 ministers. Raised for missions during the year over \$105,000; for all purposes, over \$800,000. H.

UNITED STATES.—The *Independent* gives the following enumeration of the Presbyterian Churches for 1887:—

| | <i>Chs.</i> | <i>Min.</i> | <i>Com.</i> |
|------------------------------|-------------|-------------|-------------|
| Presbyterian, Northern..... | 6,436 | 5,354 | 696,767 |
| Southern..... | 2,235 | 1,116 | 159,398 |
| Cumberland..... | 2,510 | 1,63 | 145,146 |
| (Col.)..... | 500 | 201 | 15,000 |
| United..... | 885 | 736 | 91,611 |
| Ref. (Synod)..... | 121 | 116 | 10,970 |
| Welsh Calvinistic..... | 175 | 84 | 9,563 |
| Ass. Ref. Synod (S.uth)..... | 110 | 81 | 7,400 |
| Ref. (General Synod)..... | 54 | 32 | 6,800 |
| Total..... | 13,057 | 9,585 | 1,136,685 |

The estimated figures for all denominations in the United States is as follows:—

| | <i>Chs.</i> | <i>Min.</i> | <i>Com.</i> |
|-------------------------|-------------|-------------|-------------|
| Adventists..... | 1,563 | 835 | 100,441 |
| Baptists..... | 45,434 | 30,998 | 3,971,685 |
| Christian Union..... | 1,500 | 500 | 120,000 |
| Congregationalists..... | 4,404 | 4,090 | 47,584 |
| Friends..... | 701 | 500 | 107,663 |
| German Evangelical..... | 675 | 560 | 125,000 |
| Lutherans..... | 7,992 | 4,215 | 987,000 |
| Mennonites..... | 385 | 605 | 93,000 |
| Methodists..... | 48,258 | 28,313 | 4,699,529 |
| Moravians..... | 91 | 108 | 5,066 |
| New Jerusalem..... | 95 | 101 | 5,750 |
| Presbyterians..... | 13,057 | 9,585 | 1,136,685 |
| Episcopalians..... | 4,766 | 3,931 | 446,785 |
| Reformed..... | 2,028 | 1,349 | 269,523 |
| Roman Catholics..... | 6,829 | 7,596 | 7,200,000 |
| Unitarians..... | 375 | 488 | 20,000 |
| Universalists..... | 730 | 675 | 37,807 |
| Grand Total..... | 138,835 | 94,457 | 19,790,323 |

The Synod of New York has the largest number of Presbyteries—30; and the Presbytery of New York the largest number of ministers—155. Dr. Talmage, of Brooklyn, has the largest communion roll—4,126. The largest Sabbath-school is that of Bethany Church, Philadelphia, Rev. A. T. Pierson's (superintended by John Wannamaker)—2,632 scholars.

CHINA.—The Presbyterian Synod of China was to meet on the 13th September, at Chefoo. There are eight or nine different Presbyterian bodies at work in China, and they were to meet by their representatives, prior to the meeting of Synod, to confer with regard to union. Strong hopes were entertained of successful issue: but we have not yet learned what was achieved.

CANADA.—The approaching Conference under the auspices and direction of the Montreal Branch of the EVANGELICAL ALLIANCE is exciting a great deal of interest. The meetings are to be held in Montreal, from the 22nd to the 25th of this month, and within the American Presbyterian Church, except the Reception Meeting, which will probably be held in Erskine Church. The published programme is a very

good one, including papers and addresses on "Current Unbeliefs," "Capital and Labour," "National Perils," "Temperance," "Sabbath Observance," "Roman Catholicism in its various aspects in Canada and elsewhere," "Co-operation in Christian Work," "The Church in its relation to the Evangelization of the World," &c. Sir William Dawson, the President of the Montreal Branch, will preside at the opening meeting. Among the speakers from a distance the names are announced of Gen. Sir Robert Phayre, K.C.B., Vice-President of the Alliance, London, England; Mr. W. E. Dodge, President of the Evangelical Alliance for the United States of America; Dr. John Hall, Dr. Josiah Strong, Dr. James M. King and Dr. H. J. Vandyke, of New York; Dr. Washington Gladden of Columbus, Dr. Moxom of Boston, Dr. F. Russell of Oswego, Dr. S. McPherson of Chicago, while many of our leading Canadian divines and laymen also will take part in the proceedings. Copies of the programme or any other information needed, will be cheerfully given by the Secretary, *Rev. W. Jackson*, Montreal. The Intercolonial Railway offers return tickets at half-price. The other railways at one and one-third of the ordinary rates. There will doubtless be a very large attendance of delegates from all the Provinces of the Dominion. It is the expressed wish of the Council in England that a DOMINION ALLIANCE should be formed, and one of the Sessions in the Conference has been set apart for the discussion on this important subject, when the views and wishes of the Parent Alliance, will be fully explained by the deputation they send for that purpose.

Our Own Church.

BY appointment of the General Assembly, the collection for the MINISTERS' WIDOWS' AND ORPHANS' FUND, in congregations where there is no special organization for collecting for the missionary and benevolent schemes of the church, should be taken up on the 3rd Sabbath of October. It is hoped that it will be attended to, and that there will be liberal responses. It is to be feared that many have the idea the Widows' and Orphans' funds do not now require congregational contributions, but this is an erroneous idea. Without contributions from congregations, the interest from invested capital and the rates of ministers, would not be sufficient to meet the annuities payable to widows and orphans. In the two sections, there are now 127 annuitants, and the amount paid in annuities for the last year was \$21,395.

This indicates an average of less than \$170 to each annuitant. We would not like to say what the *minimum* annuity amounts to—it is pitifully small—even the largest is a very inadequate acknowledgment of the faithful and life-long services of a minister of the blessed Gospel. Let every congregation remember this very important scheme, and send to the Treasurers liberal contributions.

PERSONAL.—We regret to learn that *Rev. Dr. Bennett*, of Almonte, and *Rev. John Thomson*, of Ayr, are both seriously ill. *Rev. M. H. Scott*, of Manotick, has been appointed Principal of the Ottawa Ladies' College. *Rev. F. C. Simpson*, late of the Methodist Church, has been ordained by the Presbytery of Newfoundland, and appointed to missionary work. On completing his engagement in Newfoundland, Mr. Simpson will place himself at the disposal of the Home Mission Committee. He is highly spoken of. *Rev. Robert Chambers*, of Erzroom, E. Turkey, who has been for a number of years on the staff of the American Board for Foreign Missions, is at present in this country on furlough, and would be glad to accept an appointment as stated supply, say for one year, in a vacant congregation in Canada, if such an opening should present itself. *Rev. A. H. Scott*, of St. Andrew's Church, Perth, has returned from his visit to Norway and Sweden, filled with admiration of Scandinavian scenery, and especially charmed with Stockholm and the Conference held there in the interests of the International Young Men's Christian Associations. Fifteen out of the sixteen delegates appointed by our general assembly to attend the meetings of the Presbyterian Alliance, fyled an appearance in London. They have all returned well pleased with what they saw and heard. The published minutes of the proceedings show that the Canadians had a fair share of the work of the council assigned to them. It is highly satisfactory to know that the next meeting of this great council is to be held (D.V.) in Toronto, in 1892. *Rev. John Wilkie*, of Indore, Central India, is visiting many of the congregations in Ontario, and his statements respecting the mission work are every where listened to with interest. *Miss Blackadder* is engaged similarly in the

Maritime Provinces, giving information about the work in Trinidad that is eagerly listened to. *Miss Grace Irvin*, a member of Presbyterian Church of Belgrave, Ont., who has been attending Mr. Moody's Northfield Seminary for the past four years, has been accepted by Mr. Hudson Taylor for work in connection with China Inland Mission. She left about the 19th September for her distant field of labor. Miss Irvin gives promise of being a successful worker. She is full of zeal and love for the Master.

ORDINATIONS AND INDUCTIONS.

EAST ANCASTER, *Hamilton*.—Mr. A. E. Doherty was ordained and inducted on the 2nd of August.

TORONTO, *Bloor Street Church*.—Rev. W. G. Wallace, of Georgetown and Limehouse, was inducted on the 4th of September.

ESQUESING, *Toronto*.—Mr. J. W. Milne was ordained and inducted on the 23rd of August.

VANCOUVER, *Columbia*.—Mr. H. R. Fraser, of Knox College, was licenced and ordained by the Presbytery of Columbia, in August, he being the first Presbyterian minister ordained in the Province of Columbia.

RIVERSIDE, *St. John*.—Rev. A. A. Watson, late of Annapolis, N. S., was inducted on the 23rd of August.

CALEDON, *Orangeville*.—Rev. A. Wilson, of Flesherton and Markdale, was inducted on the 21st of August.

LONG RIVER AND KENSINGTON, *P. E. Island*.—Mr. J. M. Macleod was ordained and inducted on the 21st of August. This is a newly formed congregation which now begins a very hopeful career.

UNDERWOOD, *Bruce*.—Rev. James Little, of Princeton, Ont., was inducted on the 26th of September.

MONTREAL.—Rev. J. L. Morin was inducted pastor of St. John's (French) on the 20th of September.

MABOU, *C.B.*—Rev. Lennox R. Gloag was inducted on the 14th of August.

CALLS.—Rev. James Lawrence, of Stonewall, to Emerson, *Manitoba*. Rev. A. Henderson, of Hyde Park, to Hensall, Ont. Rev. Alexander Jackson, of Pittsburgh, U. S., to Knox Church, Galt. Rev. J. Hawley, of St. George, N. B., to Waterford, and Rev. J. D. Macfarlane, probationer, to Springfield, both in the Presbytery of St. John. Mr. Kinneear, to Buctouche, N. B. Rev. Hugh Rose Rae, to Knox Church, Elora. Rev. J. M. Robinson, of Spring Hill, *Wallace*, to Moncton, *St. John*. Mr. Henry Dickie, to Summerside, and Mr. William Tufts, to Bedeque and Summerfield, P. E. I. Rev. J. L. Campbell, of Manitoulin Island, to Cheltenham and Mt. Pleasant, Ont. Rev. J. R. Gilchrist, late

of Cheltenham, to Baltimore and Coldsprings. Rev. A. M. McClelland, of Ashburn, Ont., to Springville, *Pictou*. Rev. A. Stewart, of West River, P.E.I., to Mosa, *London*. Mr. T. C. Court, of Manitoba College, to Rapid City, *Man.* Rev. J. Rosborough, to Tabusintac, *Miramichi*.

LICENSURE.—Mr. D. McGillivray, of Goderich, was licensed by the Presbytery of Huron, and Mr. Hargrave by the Presbytery of Winnipeg, in August last.

DEMISSIONS.—Rev. A. W. McConechy, of Port Stanley, *London*. Rev. William Robertson, of Waterdown, *Hamilton*. Rev. F. Ballantyne, of Walton, *Maitland*. Rev. Charles Cameron, of Kincardine Township, *Maitland*. Rev. Peter Lindsay, of New Richmond, *Miramachi*. Rev. M. H. Scott, of Manotick, to undertake the Principalship of Ottawa Ladies' College. Rev. John Macleod, of Strathalbyn, P. E. I. Rev. Allan Bell, of Portage la Prairie, *Man.*

NEW CHURCHES.

CAMPBELLTON, N. B.—On Sabbath, August 12th, the new church at Campbellton, was dedicated to the service of the Lord. Three crowded services were held, attended by people from all parts of Restigouche county. The pastor, Rev. A. O. Brown, had associated with him in the services of the day, Rev. D. Macrae, D.D., of St. John; Rev. A. T. Love, of Quebec; and Rev. Mr. Chappell, Methodist minister of Campbellton. The services were appropriate and deeply impressive. The collection was \$325. The building occupies a conspicuous site, and is one of the handsomest in Northern New Brunswick. It is seated for about 400, and cost some \$7000.

ROSEDALE, *Manitoba*.—A neat frame church, 24 x 36 feet, was dedicated on the 12th of Aug. Dr. James Robertson preached forenoon and afternoon, and Rev. S. C. Murray, of Neepawa, in the evening. The congregation is increasing rapidly, and are taking steps to secure a stated pastor.

SCHREIBER, *Manitoba*.—A neat and comfortable frame church was opened for worship at this place, on the 15th of July. Dr. James Robertson preached in the forenoon, and Rev. J. Pringle, of Port Arthur, in the evening. The cost was about \$1,000. It was only last year the station was occupied.

HALIFAX.—The Presbyterians have purchased from the Methodists a small church building on Cobourg Road, and have opened a Sabbath-school there, and have in view establishing a "West End Mission." The building has been repaired so as to be as good as new. The church at Acadia Mines has been rejuvenated with shingles, plaster, and paint. St. David's Church, Maitland, N.S., has undergone large and timely repairs; also, the church at Acadia Mines. This congregation, though one of the smallest in the Presbytery, of Truro.

abounds in its liberality towards the missions of the church.

MONTREAL.—Melville Church, Cote St. Antoine, which has been doubled in size, at a cost of over \$5000, was re-opened for worship on the 9th of September. The new church for St. Matthew's congregation, with seating accommodation for 1,000, is well under way.

MANITOBA ITEMS.—The Rev. A. Bell, of Portage La Prairie, has received a call to Beaver Dam, near Milwaukee, Wis., and is likely, it is said, to accept it. Brandon is still vacant. A call was given to a minister, but on account of its not being unanimous the Presbytery would not sustain it. Rev. James Lawrence was settled in Emerson, under most auspicious circumstances, Dr. Duval preached, Rev. Jos. Hogg addressed the minister, and Rev. W. Spence the people. Rev. Mr. Rees has been appointed to Elkhorn for a short time. The Icelandic Church in Winnipeg is doing well. The Sabbath evening attendance is between 70 and 80. A good week-evening prayer meeting is kept up. Winnipeg has now five Presbyterian churches in operation. Great activity in building in connection with the Indian work in the Northwest is being shown. Improvements are being made on Rev. Mr. Moore's school building near Regina. A three-story stone building for an Indian boarding school is being erected on the File Hills Reserve. Rev. Mr. Laird, near Fort Pelly, is erecting a commodious Boarding school. While the Foreign Mission Committee in Winnipeg has taken steps to rent the fine Public School of Birtle, which is half a mile out of the town, and have appointed teachers to carry on here a Boarding School for the Bird Tail and Rossburn Reserves. The two young Indians educated in Manitoba College, are both doing good work as teachers in the Indian schools. Donald Macvicar, B. A., is teacher in the Okanase school, and takes some part in the mission work. John Black is teacher on Cote's reserve, near Fort Pelly. Manitoba College opens on 19th of September. Many improvements have been made in the Library. In addition to the staff of three Professors and three Tutors of last year, this year Rev. R. Y. Thompson takes Biblical Introduction, M. T. Logie, B. A., late Fellow in Toronto University, Metaphysics and Logic: and M. G. Patterson, M. A., Higher Mathematics. The crops in Manitoba are generally good this year. Considerable damage has been done in Shoal Lake and Manitoba districts, but the Province is counted good for an export of 11,000,000 bushels, and will realize a much higher price for its products than last year. Hundreds of farmers from other parts of Canada have visited the Province and have gone away delighted. The Methodist Missionary Committee for the Dominion, is meeting this year in Winnipeg.

G. B.

Obituary.

REV. ALEXANDER RUSSELL, Dalhousie, N. B. On Saturday night, Aug. 11, the venerable Minister of Dalhousie departed this life. He had been in a precarious state of health for over a year. Last autumn and in early winter he was very seriously ill, and his recovery was hardly hoped for; but he did recover, and for some months he preached with much of his old time pathos, clearness and energy. He was constitutionally a very strong man. Physically and mentally he was able to work hard and long, and the habit of work continued with him till the last. Mr. Russell was 72 years of age. He was a native of Elgin, Scotland, and came to Nova Scotia in 1842. He was a successful teacher till 1860, when he became a colporteur of the Bible Society and afterwards, for 16 years, the Travelling Agent of that Society, a sphere in which he was remarkably successful. He had access to the pulpits wherever he happened to be on Sabbath; and he became a widely known and most acceptable preacher, though never a day in College. In 1875 he was received as a licentiate of the Presbyterian Church; and in 1876 he accepted a call to Dalhousie, where his labours have been eminently useful. The extent of his Biblical knowledge was simply admirable. He was a fine practical theologian. His addresses and sermons were always fresh, heartsome, instructive and pointed. Mr. Russell has left a widow, two sons and three daughters. His eldest son is a minister of the Presbyterian Church at Oyster Bay, U.S. His youngest daughter is the wife of Rev. Professor McCurdy of Toronto University.

REV. SAMUEL JOHNSON, Chipman, N. B. On Friday, Aug. 17, at 11 o'clock p.m. the gentle spirit of Samuel Johnson parted with its tenement of clay and entered into rest. Mr. Johnson took ill only the day before, and the fatal termination of the attack was wholly unexpected. His end was peace. Mr. Johnson was born at Stewiacke, Nova Scotia. He was educated partly at Truro Academy, and partly at West River Seminary. His theological studies were prosecuted at Newburgh, N. Y. He was ordained and inducted at Harvey, N. B. on

May 24th, 1856. He was a member of the Presbytery of Truro, and was therefore more than two hundred miles from his presbytery seat. In 1866 came the union of New Brunswick and Nova Scotia, and thenceforth Mr Johnson became a member of St. John Presbytery, and he enjoyed the privilege of frequently meeting with co-presbyters and receiving their confidence and support. In 1876, he accepted a call to Chipman, where he continued to minister until he died. He was a faithful minister, doing his duty patiently, meekly, conscientiously on all occasions. He was in the 60th year of his age. One of his sons is a young minister of our church, now temporarily in Demerara. Another son is studying with a view to the ministry.

REV. JOHN MACKINNON, Nigg, Scotland. Mr. Mackinnon died recently at the Free Church manse, Nigg, after a very brief illness. He was about 60 years of age. Mr. Mackinnon was a native of Prince Edward Island. For a number of years he exercised his ministry at Hopewell, Pictou County, Nova Scotia, and was clerk of the Presbytery of Pictou. He accepted a call to Georgetown, P. E. Island, where he laboured five years. He then removed to Scotland, and was called to Nigg in Ross-shire. He was a member of the last General Assembly of the Free Church. Mr. Mackinnon was a minister of no ordinary zeal and capacity for work. He had numerous friends in the Maritime Provinces, by whom his death is deeply regretted.

MR. ROBERT CAMERON, one of the oldest and most respected residents of Montague Bridge, P. E. I. recently died there at the age of 78 years. He was a native of Foss, Perthshire, Scotland, and came with his parents to the Island in 1818. He had four sons, one of whom survives him—the Rev. John J. Cameron of Osnabruk, in the Presbytery of Glengarry.

MR. ROBT. DAVIDSON, senior elder of Erskine Church, Dungannon, Ont., died on the 15th of August, aged 73 years. The deceased was born in Co. Down, Ireland, and was one of the first who settled in this locality. He was ordained elder 30 years ago, and always took a lively interest in the work of the church. He passed away peacefully after a brief illness of 24 hours.

MR. WILLIAM JOHNSON of Camden township passed away recently at the ripe age of 84. He was a life-long Presbyterian and sincerely attached to his church. For over 30 years he

was the precentor of the Eighth Concession Church. He was very fond of music, and in his day was an excellent singer. He was a native of County Down, Ireland, and emigrated to Canada when 25 years of age.

MR. ARCHIBALD McDONALD of Toronto, one of the founders of the congregation of Gould Street, now St. James' Square, and for many years an elder, has passed away at the ripe age of 93. Though comparatively in humble circumstances, he contributed almost more than any other person to the advancement of the interests of this congregation, and was himself a bright example of simple piety, uniform cheerfulness, and active benevolence. It would be difficult to over-estimate the services which Mr. McDonald rendered to his congregation and to religion through it during all these years.

MR. JAMES FLEMING, an Elder of Erskine Church, Rochesterville, Ont., died on the third of April in the sixty-third year of his age, full of faith and hope. He was a native of Stirling-shire, Scotland, and came to Canada in 1857. He was one of the founders of the congregation, one of its first S. S. Teachers, and a promoter of every good work.

MR. JOHN ANDERSON, aged 78, an Elder of St. Stephen's Church, St. John, N.B., died on Sunday, 2nd September. The deceased was the father of the Rev. John Anderson, pastor of East Williams, in the Presbytery of Sarnia. Eminently a man of prayer and mighty in the Scriptures, Mr. Anderson has left behind him memories of influence for good not speedily to be forgotten by those among whom closed his career of unobtrusive usefulness in the service of his Lord.

MRS. MACADAM, Wife of Rev. Thomas MacAdam of Strathroy, Ont., died suddenly at Bayfield on the 21st of August. Mrs. MacAdam was a daughter of the late Mr. John Whyte, New York, and sister of the Rev. Dr. Whyte of Free St. George's, Edinburgh. She was a most exemplary and devoted Christian, whose life was consecrated to the Master she loved. She was the main spring of the various Women's associations in Strathroy. She was also a teacher in the Sunday-school and had but recently taken charge of the Infant Class. She will be greatly missed.

Our Home Missions.

THE following extracts from the Committee's report to the General Assembly will be found interesting and will help our readers to realize the vast area over which the work extends and the need there is for the sustained liberality of the congregations and individual members of the Church.

PRESBYTERY OF QUEBEC:—Mission work in Quebec is carried on under great discouragements, and the hardships of some of our missionaries are not surpassed in Foreign Mission work. The Presbytery has to contend with a dominant Church, which overshadows our work almost everywhere. The poverty of many of our people, the departure of many families for new lands, the presence of the French, the wide area over which the families nominally ours are scattered, and educational problems, all make mission work extremely difficult. Mission effort in this Province is holding the fort, with the hope that better days are yet in store for us. What is needed is men and means, and the hearty sympathy of the Church at large. Every Presbyterian mission is a means of blessing, both directly and indirectly. Notwithstanding obstacles, seven mission stations were supplied during the summer—four by Students, and two by ordained Missionaries. During the winter services were maintained in three stations regularly, in two fortnightly, and in two occasionally.

The work of the year has been encouraging in some fields, and rather disheartening in others. Metis reports a church almost free of debt, costing \$2,500. The same report says, "I have little fears for the future of our cause here." Sawyerville is a new field, and prospects are hopeful. Massawippi and Richby is not so encouraging as it was a few years ago. Many families have left, and the field is cut up into many divisions by Baptists, Adventists, Universalists, Methodists, Episcopalians, etc. Valcartier is not advancing much. Many families also have left. Mixed marriages prove a hindrance, and the poverty of the soil does not hold out the hope of our cause ever being very strong. Yet these people must be cared for. Kennebec Road, worked by an ordained missionary, reports little change. Here the people are poor, and the men are mostly engaged in lumbering during the winter. The Gaelic settlements in Megantic and Compton, are in great need of good missionaries. From the above brief statement it is evident that in the Presbytery of Quebec there are many interesting mission fields, and more could be opened if only men and means were provided. Surely, when we realize the amount of good accomplished in this Presbytery, through the Home Mission Committee, by the small outlay of \$1,300, men of means in the Church will be willing to help the Committee in the prosecution of such good work.

MUSKOKA AND PARRY SOUND.—Progress in this field has been steady during the past year. Not only is the number of stations increasing, but also the membership in many of the stations shows a gratifying increase. As a rule faithful work always tells in this department. Further progress is being marked by the erection from year to year of places of

worship giving greater comfort and more accommodation to the assembled worshippers than can be found in the school house or the private dwelling. Considerable interest in the work of the Church at large is also being manifested, which we take as a further sign of progress. When people look away from themselves and their own needs and think of those less favourably situated, while they give practical outlet to their thoughts, they are in so far "fulfilling the law of Christ." Over sixty missionary meetings were held during the fall and winter months, which not only gave opportunity of disseminating much information as to the progress the Church is making in all the departments of work entrusted to her, but also gave the people opportunity to manifest their sympathy and interest in the work. The result, as shown in their contributions to the Schemes of the Church, is most gratifying. In some stations an average of \$1.88 per member was realized. One means in securing this result has doubtless been the fact that the editors of our *Record* have supplied it during the past year to our mission stations at a merely nominal price, bringing within the reach of the poorest of them a monthly supply of wholesome reading matter, and at the same time keeping up their interest in the work. It is a good investment. If any missionary on the field would see to it that it is supplied to every householder, being within the reach of all, it would tell in the increased intelligence of our people regarding the work of our church, both at home and abroad.

ALGOMA.—During the past year the work in Algoma has been progressing quietly. The old fields have all been in the enjoyment of Gospel ordinances, while new fields have for the first time enjoyed this inestimable privilege. During the summer months fourteen labourers were employed, and during the winter ten—a larger number than during any previous winter,—five of them being ordained missionaries and five catechists. The new fields receiving supply for the first time last year are Burpee and Silver Water, on Manitoulin and Spanish River Settlement, in the township of Victoria. An addition of two new fields will be made this year also. Owing to the growing requirements of the field, the Students' Society have divided that known as the Algoma Mills, or Blind River field, sending two men where one formerly did the work. This will admit of either side of the field receiving more supply than formerly, and also allow new points to receive that attention which their growing needs require. Then Spanish Mills, for the first time, will come under the care of this Presbytery. The proprietors of this important industry show their wise interest in the spiritual welfare of their men by supplying them with the means of grace. Hitherto a missionary from one of the American Seminaries has supplied them

during the summer months, but something more than this being desired, the proprietors have asked that they be reckoned in as part of our mission field to be supplied by an ordained missionary from the Canadian church. Mr. J. J. Elliott, B. A., a graduate of 1888, Knox College, has been appointed to this field.

Mr. McLennan, in his large field. Thessalon, continues to enjoy the assistance of a catechist. This field, covering part of some eight townships, is more than one missionary can do justice to, even with such assistance as Mr. McLennan has been able to obtain. Other points might be noted, indicating the importance and progress of this field, did the brief limits of this paper permit. One thing is certain, if we are to keep pace with the increasing requirements of the field, we must keep up and add to the staff of efficient men, for the winter months especially. For the work's sake it is to be regretted that Mr. D. Cameron, who has given two years of faithful labour on the Manitowaning field, is about to withdraw, under call to a congregation in one of the western Presbyteries. But as from that same Presbytery we are taking Mr. Rennie for the "Sault," our account with the west will be about balanced. Mr. Cameron did good service on this most laborious field. May he long be spared to enjoy the lighter labours of the more compact field to which he is going. Many on the Island, we know, will follow him with their best wishes.

MANITOBA AND THE NORTH-WEST.

By the action of the last General Assembly, the eastern boundary of the Presbytery of Winnipeg was placed at White River, and the western boundary of the Presbytery of Calgary at the western fold of the Columbia River. The five Presbyteries embraced within these limits present a territory, reckoning by the railway—which traverses their whole length—1,800 miles long and 350 miles wide. According to the "standard time" division of the continent, four belts in whole or part lie within these lines. Hence, when it is twelve o'clock at Schreiber it is only eleven at Winnipeg, ten at Regina, and nine at Revelstoke.

Character of the Country.—Following the line of the railway, the path lies from White River to Selkirk, through forest, a distance of 650 miles. The country is rough and rocky, full of lakes and muskegs. There are, however, away from the line, large tracts of valuable agricultural land, which railways will render accessible in the near future. The timber is of great value, and large quantities are cut every year for ties, piles, bridge timbers, lumber and fuel. Gold, silver and iron are found over a wide area. At several points silver-mining is being carried on, and the veins are large and the ore rich. Along the railway are a few towns and villages. Port Arthur is the lake port through which a large part of the trade of the west must pass from rail to

steamer. Fort William, in the immediate neighbourhood, will likely become a manufacturing centre. At Rat Portage and Keewatin is one of the finest water powers on the continent, and already it is utilized for manufacturing flour and lumber. There are a few scattered settlements away from the railway, but the most of the people are found along the line. An effort was made to meet the religious wants of this whole district, and with gratifying success.

The Prairie Belt—Agricultural.—Continuing the journey westward from Selkirk, the prairie is entered on, and for 450 miles a fine agricultural country is crossed. Here the great majority of the settlers who came to the North-West during the last seventeen or eighteen years have found a home. The fertility of the soil and its capabilities for raising cereals can be judged from the fact that from ten to twelve millions of bushels of wheat were raised last season for export, while the whole amount of land yet brought under cultivation is not half a million of acres. At least fifty times as much land as has been broken up lies in the immediate neighbourhood untouched by the plough. Along the North Saskatchewan are also found wide areas waiting for settlement, not to speak of the Peace River and Mackenzie basins.

Ranching Belt.—The next 450 miles may be said to be the ranching belt. Massive herds are found south and west of Calgary, and their numbers are yearly increasing. The district is equally adapted for raising cattle, sheep, or horses. In this belt, too, are extensive deposits of coal, extending from near the international boundary northward for 350 miles. At Medicine Hat, Lethbridge, and Anthracite, mining is carried on, and the coal is of excellent quality for fuel and for generating steam. At some points the seams are twenty-five feet in thickness, and it is estimated will yield 12,500,000 tons to the square mile. Anthracite coal is found near or in the Rocky Mountains, and bituminous farther to the east. Good lignite is found within 300 miles of Winnipeg.

Rocky Mountain Belt.—This belt is valuable for its timber and minerals. Gold and silver, iron and coal are abundant. Dr. Dawson estimates that more than one-half of the metaliferous area of the continent lies north of the 49th parallel. Explorations are going on, and the facilities now afforded of procuring plant and provisions and shipping ore will make development much more rapid. The timber is of great value. Dense forests of cedar, fir, spruce and hemlock are found in all the valleys and covering the flanks of mountain ranges.

Such resources seem to predict a great future for the country lying between Lake Superior and the Pacific. With wide stretches of agricultural land, great mineral wealth, abundance of timber and inexhaustible supplies of coal, it

would seem as if the Creator was making provision for a large population. It should be the duty of the Church to lay broad and deep here the foundations of piety, purity and probity in this new land. Settlers are coming into it in considerable numbers, and making homes for themselves and their children. Would it not be a pity if these wide plains and mountain fastnesses should become the grave of their early piety? It is a cause for gratitude that along this whole line of 1,800 miles a continuous chain of missionaries has been planted during the past year, and that there is not a settlement of any size west of Lake Superior where our Church is unrepresented.

Since the last report was presented the Dominion Government has published the census of Manitoba taken in 1886. The census is for five years, the people having been enumerated on the 31st of July, 1886. A few of the figures and percentages showing the increase in population may be of interest:—

| Population of Manitoba | | Increase per cent. in 5 years. |
|-------------------------|---------|--------------------------------|
| in 1886..... | 108,640 | 74.5 |
| Presbyterians..... | 28,406 | 104.4 |
| Anglicans..... | 23,206 | 69.2 |
| Methodists..... | 18,648 | 98.7 |
| Roman Catholics..... | 14,651 | 25.4 |
| Baptists..... | 3,296 | 102.3 |
| Congregationalists..... | 997 | 293.1 |

These figures show the Presbyterian Church has a lead of 5,200 of any of the other denominations in the Province, and that its rate of increase has been 30 per cent. in advance of the population of the Province, and also decidedly in advance of any of the larger denominations. In the country districts, where mission work is chiefly carried on, the advance is still more striking. In the North-West Territories two-thirds of the white population are Presbyterians. These figures show our progress, our responsibilities, and our opportunities for advancing the Kingdom of Christ.

Hindrances.—In the prosecution of mission work in this country there are formidable difficulties. The area is large and the people scattered. Large tracts of land are reserved in the agricultural belt, leaving every alternate square mile unoccupied. An ordinary checker board, with its white and black squares, gives a good idea of the reservations for railway purposes—the white are open for home-steading, the black are reserved. The tenth part of the white squares belong to the Hudson Bay Company. The collapse of the boom of 1882, and the unfavourable seasons that followed, induced a spirit of restlessness that proved a serious hindrance to permanent work.

Encouragements.—The tide has now turned, however. Vacant lands are being gradually settled. People welcome missionaries, and services are well attended; the accessions to the membership of the Church are many, and congregations are liberal in the support of

missionaries and towards erecting church edifices and manses. The crops of last year did a great deal to restore confidence and to determine people to make the country their future home. Debts incurred during the years of depression have been wiped out or greatly reduced, and contentment is now much more general. The change is felt in increased contributions for the support of ordinances, greater promptness in the payment of salaries, and more generous assistance to the Schemes of the Church.

The immigration this spring is larger than for several years, and the incomers are taking up land in districts previously settled. Presbyteries and Synods are resolved to overtake the spiritual wants of the country as far as men and money are available.

The progress of the work in the different Presbyteries will appear from the following statement:—

Icelandic Mission.—There are several thousands of Icelanders in the Province of Manitoba, for whose spiritual welfare not much is being done. These people were compelled to leave their own country owing to the eruptions of volcanoes—covering wide areas with deep deposits of ashes and the rest—and by the increasing severity of snows and cold. The people are intelligent, fairly educated, and learn the English language easily. They are Lutheran in religion. There is no missionary society caring for them, and it is feared that they must suffer spiritually if not looked after. There are 2,000 of them at Winnipeg, 900 at Gimli—on the west shore of Lake Winnipeg—and about 500 within the bounds of the Presbytery of Brandon. At Winnipeg there is a minister of their own faith, but from several causes a large number of the people do not attend church. It is proposed to employ a missionary to explore and to minister to their spiritual wants, as circumstances may permit. One of themselves, a young man of good ability, of great zeal and Christian earnestness, is studying in Manitoba College. He has already approved himself as a man of the right spirit, and he is to be our first missionary in this work. He speaks English fairly well.

New Mission Fields.—Donald is in the valley of the Columbia River and is the western terminus of the western division of the Canadian Pacific Railway. The missionary does a very large amount of hard work, supplying all the railway stations and camps between the top of the Rockies and the top of the Selkirks. About 1,000 men are scattered along the railway between these points. Donald has secured as a town an unenviable reputation. No place in our country needs mission work more. There are found a number of earnest Christian people in the place. A neat frame church was built last season. Revelstoke is the headquarters of a district on the western slope of the Selkirks. Mining and lumbering are carried on extensively, and

the Canadian Pacific Railway Company employ a number of men. The population is of course fluctuating. Banff and Anthracite are on the eastern slope of the Rocky Mountains. Banff is a health resort, and the principal part of the population are visitors and tourists. The Canadian Pacific Railway Company are moving their workshops up from Canmore, and it is likely the place will increase in importance. The Railway Company have built a hotel for the accommodation of 250 or 300 guests and a private company have erected a sanitarium. Anthracite is distant about three miles from Banff. The place takes its name from the valuable mine of anthracite coal found there. At Anthracite, lots have been secured for a church and the building is to be put up at once. It is proposed to build at Banff as soon as the town site is definitely decided. Red Deer lies north of Calgary about 100 miles. There are thirty families and fifteen communicants of our church there. The services given were much appreciated. A missionary has not been sent in there this spring yet.

Kootenay.—This field lies south of Golden City and between the Rocky Mountains and Selkirk Ranges. There are computed to be about 225 white men, many of whom have their families with them. Lumbering, farming, ranching and mining are the principal occupations. Many of these people have resided in that valley for twenty years, and never had even a visit from a Protestant missionary till Messrs. Herdman and Cameron went through the settlement last summer. Two missionaries are needed, but only one is to be sent in now. In this Presbytery the advance consists of the addition of four new mission fields and the occupation of another this spring, a general financial improvement and the erection of three churches and manses. Summing up for the synod, six mission fields have become augmented congregations, eleven new fields have been organized, twelve churches and three manses built. The staff this year will be as follows:—

| | |
|---|----|
| Missionaries..... | 93 |
| Pastors of augmented congregations..... | 22 |
| Pastors of self-sustaining congregations... | 13 |
| Indian missionaries..... | 17 |
| Professors and tutor in Manitoba College. | 4 |

Total..... 149

Of these, eighty-one are ordained.

BRITISH COLUMBIA.

Presbytery of Columbia.—There are now four self-supporting charges within the bounds of this Presbytery, viz.:—St. Andrews, New Westminster; First Church, Victoria; First Church, Vancouver; and St. Andrews, Victoria, which was received last September, and is now under the pastoral care of Rev. P. M. McLeod.

Missions.—Nicola has been removed from

the list of mission fields, being at present under the charge of Rev. G. Murray, a minister of the Church of Scotland. It has been deemed advisable to withdraw the missionary labouring at Spence's Bridge, etc. The Comox field was received last year from the Church of Scotland, and is now supplied by Rev. Alex. Fraser, late of Orono, Ontario. New ground is being taken up on the Fraser River to be known as the Mount Lehman Group. To this field Mr. H. R. Fraser has been appointed by the Home Mission Committee. The city of Vancouver is growing so rapidly that a second congregation is becoming a necessity. The Rev. R. Y. Thomson has been appointed to assist the Rev. T. G. Thomson for the summer season. Substantial new churches have been built during the past year at Kamloops, Chilliwack and Port Henry.

The amount contributed to the various fields last year is \$3,586 compared with \$3,026 the year previous. On the whole, we believe substantial progress has been made. There are no augmented congregations in this Presbytery. The new appointments to British Columbia are these:—Rev. J. Cormack, Rev. Alex. Fraser, Rev. R. H. Fraser. It is also worthy of mention, as indicating the exceedingly hopeful condition of our work, that during the year a new church has been erected at Kamloops, and a church and manse at Chilliwack. The Colonial Committee of the Church of Scotland have agreed to continue their grant of £50 to Comox, in the meantime, thus showing their interest in our work in the Province.

EASTERN SECTION.

LABRADOR.—The students of the Halifax Presbyterian College have sent one of their number as a catechist missionary to Labrador. Mr. W. J. Mackenzie was selected to occupy this difficult region. He has explored hundreds of miles of coast, going from harbor to harbor and cove to cove, and witnessing much distress and actual famine. The hardships and deprivations endured by the people are really terrible. Children faint for hunger in their miserable homes; and no relief is at hand. There is also famine of the Word of God. In many coves and small hamlets a Gospel preacher seldom appears at all. There are no schools, and only a small proportion of the people can read. Mr. Mackenzie distributed as many books as he could, and promises were given him that the young would be taught to read.

The fisheries along the coast are almost a complete failure, and this is the sad story for several successive years. Families had to live last spring on sea-weed and skulpin! The further north, the worse the condition of the people, Battle Harbor, once a flourishing village, is in extreme destitution. The people asked eagerly if there were any way to escape

the coming starvation. Two colporteurs of the British American Book and Tract Society (Halifax), are co-operating with Mr. Mackenzie in his evangelistic work in this desolate and dangerous country. Mr. Mackenzie offers to remain among the people of Labrador all winter; but the question of his stay is at this moment still undecided. There is a field here for the labours of two or three devout and enterprising young ladies, to teach the young people reading and writing, as well as to give instruction in religious truth.

NEWFOUNDLAND. — Our church is still far behind in the grand old colony of Newfoundland. We have but two self-sustaining congregations there, one in St. Johns, and one at Harbour Grace. The mining regions were once very hopeful, and we had considerable congregations there; but times changed, and nearly all Presbyterian families removed to other places. Now, however, there is some prospect of revival. Rev. Frederick Simpson, recently ordained, is now on a mission in the mining districts. We have a very promising station at Bay of Islands, which is likely ere long to develop into a congregation. The people are largely from Cape Breton and other parts of Nova Scotia.

MISSION TO THE LUMBERMEN.

Abstract of the Report of the Mission to the Lumbermen, presented by the Rev. Dr. Armstrong, Convener to the Synod of Montreal and Ottawa, at Ottawa, April 19th, 1888:—

During the past year there have been distributed among the lumbermen in the shanties over 20,000 tracts, 60 half-yearly volumes, and 500 monthly parts of the *Leisure Hour* and *Sunday at Home*, 150 volumes *Tract Magazine* and *Cottager and Artisan*, 1,000 unbound numbers of *Cottager and Artisan*, large quantities of *The British Workman*, and corresponding French illustrated papers, besides about \$200 worth of books, Scripture cards and pictures, the gift of the Religious Tract Society. This literature has been taken to the shanties by our missionaries, by the colporteurs of the Ottawa Auxiliary Bible Society, and in other ways. The Rev. D. L. McKechnie, of Mattawa, gave over two months to this work. In his report he says:—"I travelled 1,013 miles, visited 38 shanties, 9 lumbering depôts, and 14 stopping places, and met about 1800 men, of whom 850 were English, and 1,030 French, and delivered 60 addresses or expositions of Scripture." Mr. McKechnie speaks of the necessity of providing wholesome literature to supplant the trashy novels that men carry with them to the woods, and says:—"I am satisfied that nowhere are books and papers more thoroughly read than by these men in the shanties."

The Rev. Joseph Gandier, Coulonge, reports that he distributed literature to 27 shanties, 6 depôts, 14 stopping places, 24 families, and held in all 63 services. He says:—"I have

enjoyed the work more than usual, and have much reason to thank God for many evidences of success."

The Rev. R. Gavin, Secretary of the Bible Society, says:—"It is the uniform testimony of all our colporteurs, that the tracts, and very specially the illustrated periodicals, such as the *British Workman*, are everywhere highly appreciated by the shanty men, and very gratefully received, and that they facilitated very greatly the selling of the Scriptures." One writes:—"I have met with some Christians in nearly all the shanties; but there were others very careless. However, all listened very attentively when I read or spoke to them, as I did wherever I went; and I noticed particularly how very much they all seemed to enjoy the religious literature which I distributed."

The Committee tender their sincere thanks to the Religious Tract Society, of London, not only for their liberal reduction on the literature purchased from them, but also for a large donation of books, tracts, Scripture cards, etc., also to the Board of French Evangelization for a supply of French literature, and to J. Durie & Son, of Ottawa, for French literature.

The receipts for the year were \$585.44, and the expenditure, \$377.70.

W. D. ARMSTRONG, *Convener*.

Aged and Infirm Ministers' Fund.

THE following extracts from the reports of the Committees of management to the last General Assembly are worthy of careful consideration.

WESTERN SECTION.

The Committee expresses the regret felt by its members that, notwithstanding the special attention called to the Fund in various ways during the past, the church as a whole has not responded in any adequate degree—indeed, the apathy manifested would indicate that the Church fails to realize the necessities of those brethren dependent upon the Fund. The Committee would venture the opinion that, since the Colleges have secured a fair measure of endowment, there is no fund claiming the attention of the Assembly and the liberality of the membership of the Church, more important than this one, making provision as it does for those servants of the Lord who have borne the burden and heat of the day, and have become worn out in the ministry. Surely it is not intended by the great Head of the Church that His aged servants shall not be provided for. If He intended to teach His disciples that the poor, who were to be always with them, were to be cared for, it must be, and that in a special manner, that they who have worked in the vineyard during the long and hot summer day shall be cared for during that

short evening of life when they can no longer labor.

The state of the Fund would not warrant the Committee ordering payment of the full annuities for the year, and so no annuitant has received, on account of the year just closed, more than two hundred dollars. This will, no doubt, be a cause of real hardship to many of the *forty-three* annuitants who have received less than the rules provide for, and that they have a right to expect. Included with the list of payments will be found a column showing the amount still due to each annuitant, and, while the Committee hopes that in response to a special appeal made some time ago to congregations which had not contributed, and to a further appeal to be made to some of the wealthier congregation to specially supplement their contributions by a further sum, it may yet be able to make full payment, it is earnestly pleaded that Ministers and Sessions will deal faithfully with the matter, and that this will be the last time in which it will be found necessary, owing to the depressed state of the Fund, for the Assembly's Committee to order less than ordinary full payments.

The expenditure for the past year was \$13,545.55, leaving a balance due the treasurer, \$83.86. The invested Capital is \$15,550.

The Committee deeply regret that no progress has been made in securing the Endowment of *One hundred thousand dollars*. A meeting of the Committee was called shortly after the last meeting of Assembly for the special purpose of giving definite shape to some effort, but a severe affliction which happened in the family of the Convener, prevented action being taken till a period of the year when, in view of the depressed condition of business generally, and the special efforts for College Endowment, it was deemed unwise to attempt more than to prepare the way for an effort at a time which would be more favourable. It has been thought wise to defer the attempt, at least in any general way, till September of the present year, when, if it should please the Heavenly Father to bless the country with a good harvest, as the College Endowments may be considered out of the way, there will be a fair prospect of success. The Committee feels that it may be necessary to employ the services of a regularly paid agent in securing the Endowment; for while the Convener and the other members have put forth all possible effort, and will gladly continue to do so, there is a limit to the time which he or they can devote to it, and as the Church cannot afford to fail in this matter, it is recommended to the Assembly that power be given to the Committee to engage the services of a paid agent, should it appear in the judgment of the Committee wise to do so. The Convener has, at the request of the Committee, visited the Synods of Montreal and Ottawa, Kingston and Toronto, Hamilton and London, and pleaded the claims of the Fund. The very cordial manner in which the Committee's re-

presentative was received, and the hearty expression of sympathy with the Fund, has been a source of encouragement, and affords ground for the hope that the future success of the Fund is to some extent assured. In two of the Synods, representatives were appointed in each Presbytery to specially advocate and care for the interests of the Fund. If the members will only follow with a hearty, active interest, the resolutions unanimously passed approving the Fund and pledging support, the Committee will in future be spared much anxiety, and the annuitants, suffering and anxiety.

The thanks of the Committee are offered to Mr. George Barron, of Elora, for a donation of \$500 to Capital Account, the interest to go to himself during his lifetime, and afterwards to pass absolutely to the Fund. The fact that there are already 57 Annuitants on the list, calling for an annual payment of \$11,714, and that the Committee finds it necessary to recommend to the Assembly the placing of 7 more on the Fund, whose annuities will call for a further annual payment of \$1,442.14, or a total of \$13,156.50, should render it unnecessary for the Committee to make any further appeal to the Assembly to give that consideration to the Fund which will ensure its success. The Church cannot afford to neglect its Aged and Infirm Ministers, nor can it expect the Divine blessing if it does so. The Committee therefore trusts that the Assembly will take the necessary action to emphasize the importance of the Fund, and the absolute necessity for an active interest in its behalf on the part of the Ministry, and a more liberal offering from the Church at large.

J. K. MACDONALD, *Convener*.

EASTERN SECTION.

The receipts, including balance for last year (1,142.36), were \$4,912.36. The expenditure was \$2,543.35. The number of Annuitants was *fourteen*.

Thirty members joined the Fund during the past year—ten of whom paid arrears from 1877, others for a shorter period. The receipts from Ministers' rates for the year is therefore exceptionally large. The whole number of Ministers now paying rates is 170. Collections have been received from 111 congregations. The Synod of the Maritime Provinces, at its last meeting, adopted Rule 10th, "A Minister who has not paid the annual rate into the Fund shall receive only one-half the amount to which he would have been otherwise entitled"—previously adopted by the Assembly for the Western Section, thus making the rules uniform for the whole Church. Three Ministers are receiving annuities under this rule.

J. H. CHASE, *Convener*.

The Evangelical Church of Syria embraces four presbyteries, one synod, fifty-nine charges, and one hundred and seven separate congregations. It is growing rapidly.

Trinidad Mission.

LETTER FROM REV. KENNETH J. GRANT.

San Fernando Aug 7th 1888.

AT four yesterday morning, with a native helper Tulsi Maharaj, I left for Fyzabad, and having spent the day in visiting three stations, and baptizing three adults, we returned home at eight in the evening. An occurrence at one station on the day previous was reported to us that may be worth recording. Christian parents had made a marriage feast for their daughter who had been married in San Fernando a week ago. Invitations had gone forth to Christian neighbours, and when all things were ready, a member of the family went out to call those who had been bidden. In the interval a general understanding had been arrived at, that the invitation should be declined, because the family had recently attended a feast given by a heathen neighbour. Now these feasts are usually given in honour of some Deota or Devi, and those who attend them are supposed to do homage to the deota named. J. and his family solemnly declared that they had gone, not as worshippers, but as friends; that they eat the food, not because it might have been placed before an idol or some imaginary being, but because it was good and they liked it. Strong views however were held and presented in language yet stronger, by the neighbours, and no declaration of innocence would be accepted. What was to be done, the feast was ready, but there were no guests. The family then resolved and set out to call Christians from another station, who knew nothing of the dispute, and consequently, no conscience, however weak, had been defiled. The invitation was immediately accepted and before the shades of evening gathered, the house was filled with guests, and the counsel of strangers having prevailed, some of the neighbours joined them too, and on to the midnight hour, hymns were sung, the Scriptures read, prayers offered, the breach healed, and brethren parted in peace.

Homeward bound, we had an evening service at a prosperous station, Oropouche, now under the care of Joseph Annagee, who is doing a good work in that district. A candidate for Baptism awaited us. On several occasions, during the past four years he was almost persuaded, but he was hindered. Obstacles external and internal influenced him, but a month ago he appeared to triumph over the fear of man, his fetters were broken, his tongue loosed to speak for Christ and pray to him, and I need not say that it was with peculiar gladness of heart we welcomed him to our little Christian company. We have now added to our roll of baptisms 121 since the beginning of this year.

COUVA, TRINIDAD. — This is the station in which Rev. J. Knox Wright laboured successfully for four years, and from which he was obliged to retire on account of his wife's health. The Foreign Mission Committee have been advertizing for a successor to Mr. Wright in this important field for a length of time without, as yet, any response. Among the many young men who are said to have offered their services as missionaries to the heathen, is there not one willing to go to Couva? The foundation of a hopeful mission has already been well laid. It is an advantageous opening in many respects, and it should not remain much longer vacant. The idea seems to have got abroad that the climate of Couva is unhealthy. The Rev. Alexander Falconer of Pictou, in a recent letter to the *Halifax Witness*, states that after several years residence in Trinidad, he is prepared to say that Couva is "a fairly healthy district." That while it may be subjected to certain diseases common to, or more prevalent in all tropical climates, with ordinary precautions and the occasional change of climate to which our missionaries are entitled, "there is no reason why a man who enjoys good health at home, may not enjoy equally good health in Couva." It is to be hoped that the committee will not have to wait much longer for their man.

THE NEW HEBRIDES SYNOD.

The Synod met on the 28th May, in the School House, on the little isle of Tangoa, Santo, Mr. Annand's station. The Missionaries present were: Revs. W. Watt, Joseph Annand, R. M. Fraser, A. Morton and J. D. Landels. Mr. Morton was appointed Moderator. Intimation was received of the appointment and ordination of Rev. A. H. Macdonald as a missionary to the New Hebrides, by the Presbyterian church of Victoria. The Synod was asked by the Victoria church to select a sphere of labour for him. Mr. Macdonald was appointed to a station on one of the islands of the north east coast of Malekula, near Port Stanley, and a deputation was appointed to assist in his settlement. The course of the "Dayspring" for the ensuing year was determined. She will sail as usual from Sydney, on the 1st April. It seems probable that merchant steamers will call at several ports with some regularity during the year. It is therefore the opinion of the Synod that a missionary steamer to ply among the islands would be the most serviceable and economical way of meeting the requirements of the mission; the steamer to carry passengers and freight when practicable. Dr. Gunn was appointed to take the oversight of Aniwa, during the absence of Messrs. Paton and Watt,—should the Free Church F. M. Committee consent. The Free Church has made a grant of £400 sterling, to enable the Tasmanian church to send another missionary to Epi. The Synod

had reports from thirteen of the sixteen stations in the group. In all these, hopeful progress has been made during the year. Health, strength and protection have been vouchsafed. Considerable opposition has been encountered from the heathen on Futuna. At Pang-Kumu station in Malekula, a native servant was shot. On Ambrim, a teacher's wife was poisoned. On Erromanga the death rate was exceptionally high. There are cheering signs in Tanna. The reports from the four new stations opened last year, are all hopeful. Progress at all the stations is steady and marked. Thanks were tendered the Free Church for the £400 to the Tasmanians, to enable them to send a second missionary to Epi; and the hope is expressed that the Free Church will soon send out a third missionary to the group. Thankfulness is expressed in view of the ceasing of French occupation, and the churches interested in the mission are urgently entreated to increase their staff of labourers, so that the available openings may speedily be occupied. The churches in Scotland and Canada are implored to send more missionaries, the Australian churches being unable to overtake the work. Regret is expressed that the Maritime Synod resolved not to send out a fourth missionary to assist in evangelizing Santo, and it is hoped the Synod will revise its decision. Mr. Lawrie asked leave to go on furlough to Scotland, which was granted. Several other brethren asked leave to visit Australia for brief periods for health. A large amount of routine business was transacted. The next Synod will meet at Kwamera Tanna. The sessions of the present Synod continued from May 28th to June 2nd inclusive.

SANTO.—The latest news is from Rev. Joseph Annand, in a brief note to Dr. Burns, of Halifax:—"We have just concluded a very delightful meeting of our mission Synod. It was a very small one, but most harmonious. The reports from the various stations are, upon the whole, encouraging. The prospects of the mission are brighter now than for some time past. The Catholic priests are still holding on, though the French troops have been withdrawn. However, if not backed up by the military, they will only be on an equal footing with ourselves. I have not heard of any more settlements on the island than that of the one on the opposite side of Santo from us. We have enjoyed fair health all through the summer season. Our station is now pronounced as being in excellent condition and in every way hopeful. The natives are as friendly and respectful as we could possibly expect. I endeavour to address them every Sabbath now in their own tongue. They are very attentive to hear about the strange religion that we have brought to them. Many of them here now do not work on Sabbath, but this is more out of respect to us than from reverence for God's word. The women and girls still keep

away from church and school. I fancy that the men are to blame for this, in so far as they do not think it just the thing for women to learn anything about the Book."

Women's Work.

PROFESSOR CHARTERIS, of Edinburgh, at the Pan-Presbyterian Council, read an abstract of a report on Woman's Work in the Church. The document was very exhaustive, and its salient points were well explained. At the outset it was shown that woman's work is recognized in Scripture, and then its place in Church history was pointed out. While, at the present time, woman's work is general and acceptable, it is not properly organized. Both organization and training of workers are required, and it is believed that the time has fully come for efforts to be made in this special direction. The committee proposed that in every congregation there should be a complete organization of the women workers belonging to it, and that the Church should have, by representation and otherwise, each of these organizations under its supervision and guidance. After noticing what has already been done in the direction of training deaconesses—pointing out, however, that these are disconnected with the churches—the report stated that the Committee thought that the female members and adherents of the congregation should be enrolled, with a view to the experienced acting as guides and helpers to the inexperienced, and in order that those who are willing to give their lives, or the best of their lives, to Christian work, may, by sanction of the Church, be set apart as deaconesses. No life vow will be asked or accepted, but, while serving as deaconesses, women will be expected to make their work the chief object and function of their life. Already the principal suggestions of the scheme have been adopted in substance in the Church of Scotland, and a motion was submitted asking the Council's approval of the proposals. The report of the Committee contains the following recommendations:—(a) That in every congregation all women should be enrolled who are engaged in the service of Christ in connection with the Church; (b) that such as have had successful experience in work should be enrolled by the Kirk session as those to whom others might look naturally for help; (c) that after several years of experience or training, those women workers who are willing to devote their lives to Christian work in connection with the Church should be set apart and enrolled under the sanction of the Courts of the Church as deaconesses. They might be set apart (1) by the Presbytery or (2) by the Kirk session. The former is more in accordance with the custom of the early Church. The latter is more easy in operation, especially at the outset.

Dr. John Hall, Dr. Schaff, and Dr. Phraner, of New York, cordially endorsed the recommendations. Pastor Theodore Monod gave particulars of deaconess institutions in Paris, some of which have been in operation for many years. He thought the effect of deaconesses' activity on the general body of women in the churches is good, for it provokes to jealousy in Christian and charitable work. Rev. Dr. Waddel, of Clarkville, Tennessee, eulogized the work of women in America; and the Rev. Wm. J. R. Taylor, of Newark, New Jersey, emphasized the importance of native women being trained for work on the mission fields. The resolution was adopted with unanimity.

Missionary Outlook.

THE STORY OF STORIES.

DR. CHAMBERLAIN, a missionary in Paris, has communicated the following remarkable incident from his own experience:

"I wish I could take you to a scene in the kingdom of Hyderabad fourteen years ago. There, in a city, a walled town of 18,800 inhabitants, the people had risen in a mob to drive us out because we tried to speak of another God than theirs. We had gone to the market place, and I had endeavored to speak to them of Christ and His salvation; but they would not hear. They ordered us to leave the city at once; but I had declined to leave until I had delivered my message. The throng was filling the streets. They told me if I tried to utter another word I should be killed! There was no rescue; they would have the city gates closed, and there should never any news go forth of what was done. I must leave at once, or I should not leave that city alive! I had seen them tear up the paving stones and fill their arms with them, to be ready; and one was saying to another, 'You throw the first stone, and I will throw the next.'

"In a way I need not stop to detail, I succeeded in getting permission to tell them a story before they stoned me, and then they might stone me if they wished. They were standing around me, ready to throw the stones, while I told them the story of all stories—the love of the Divine Father that made us of one blood; who so 'loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' I told them the story of that birth in the manger at Bethlehem; of that wonderful childhood, and that marvellous life; of those miraculous deeds, of the gracious words that He spoke. I told them the story of the cross, and pictured, in the graphic words that the Master gave me that day, the story of our Saviour nailed upon the cross, for them, for me, for all the world, when He cried in agony, 'My God, my God, why hast thou forsaken me?'

"When I told them that, I saw the men go and throw their stones into the gutter, and come back; and on the cheeks of the very men that had been clamoring for my blood, I saw the tears running and dropping off upon the pavement they had torn up. But when I told them how He had been laid in the grave, and how after three days He came forth triumphant and had ascended to heaven; and that there He ever lives to make intercession for us; and that through His merits every one of them there might receive remission of sin and eternal life—I told them that I had finished my story, and they might stone me now.

"But no! they did not want to stone me now; they had not known what a wonderful story I had come there to tell them. They came forward and bought scriptures and gospels and tracts, and paid the money for them; for they wanted to know more of the wonderful Saviour."—*Sel.*

PROGRESS IN JAPAN.

An exceedingly interesting letter appears in the *Christian Advocate*, from the able and facile pen of Abel Stevens, D.D., LL.D., now in Japan. He groups together an extraordinary chapter of events, indicating the rapid approach of Japan towards Christian civilization.

The following is a summary of the remarkable changes that have taken place amongst the Japanese,—

1. They have abolished their old dual sovereignty, and restored to power their ancient Mikado—the representative of a dynasty more than 2000 years old.

2. They have thrown off the strongest system of feudalism that history records.

3. They have established a single national army, a navy, and a general police after the Western models. All these are clothed in European costume, and drilled in European manner.

4. They have organized a remarkable system of national education, which Gen. Grant had pronounced, when here, the best he had seen in his circuit of the globe. It was devised by an American. It comprises primary or common schools, normal and polytechnic academies, and an Imperial university on the model of the German university.

5. They have established a mail system, and have entered into the "Postal Union." After the example of England, their postal department includes the savings-bank system, and the deposits (mostly by the poorer classes) for last year amounted to \$12,500,000, nearly double the amount of the preceding year.

6. They have established a scientific medical faculty, with native physicians educated in Europe, and all the European improvements, in place of their old medical jugglery.

7. They had no knowledge of the public journal before the arrival of Perry; they now have the public press, including no less than

500 periodicals—dailies, weeklies, monthlies; political, literary, scientific.

8. They have introduced the steamboat, the telegraph, the telephone, etc., now made by native hands. Native companies navigate the rivers and neighboring seas with excellent steamers, quite satisfactory to foreign travelers.

9. They are to have in 1890 a constitutional government—the first native example of it in Asia.

10. They have separated Shintoism and Buddhism from the Government, and abolished their administrative Bureau of Religion. Universal toleration prevails. The ancient faiths are considered barbaric and incompatible with the new career of the empire. The Government acknowledges itself to be without a religion, and is considering what form of Western cultus it may best adopt.

11. They have legally recognized the Christian Sabbath, and it is observed as a day of rest by all Government offices, the public schools, banks, etc.

Dr. Cairns remarked recently that the London Missionary Society had a revenue of one hundred thousand pounds. During his visit to London he saw in Rotten Row, in one morning more than a hundred horses whose annual cost was at least one hundred thousand pounds.

Missionaries have done much to cause the British Parliament to abrogate the Contagious Diseases Acts in India, and they are raising a loud and unceasing cry against the opium trade. The "running sore" of the African slave trade is attracting attention; how is it to be stopped? Missionaries at the risk of their lives are grappling with the cruel evil.

REV. JOHN ROSS, the honored pioneer in Christian work in Corea, tells how hundreds, even thousands, have been converted by the reading of the Gospels. The Corean language is so simple that it can be mastered by any one, and in an hour any one can learn to read it. The people are delighted with the "story of the cross."

"Missions are the chief end of the Christian Church," said Dr. Duff. The Presbyterian Council recommends an annual season of united prayer to be observed by the Churches in Europe and America, and by mission churches throughout the world, and that united missionary meetings be held wherever practicable. The Council also express the hope that all evangelical churches in each foreign field shall ultimately unite in one, and that in the meantime co-operation be earnestly sought.

"What hath God wrought!" The contrast between 1838 and 1888, as regards missions is most salutary. Says Dr. Murray Mitchell:—"Then the missionaries seemed like sailors in Arctic latitudes, forcing, breaking their way through overwhelming obstacles, through whole fields and mountains of ice, with axes and hammers and saws. And oh! how slow, how toilsome, how painful was it all! how hopeless, save to simple, child-like faith! Now all is changed. The soft breath of spring plays over us; it smiles on those stupendous barriers, and they are visibly dissolved—aye, and the blessed breeze that melts the ice, wafts the good ship rejoicing on her way. In plainer words, wherever Gospel truth comes in contact with heathenism, there heathenism changes. The old name remains, but not the thing itself; and the Hinduism and Mahomedanism and Zoroastrianism which I knew in 1838 have been largely pierced through and through with the arrows of Gospel light. Give light....more light. Preach Christ, and live Christ. Now, what is to be done? We are twenty millions of Presbyterians—a mighty host; oh, that its heart were only stirred, as the heart of Paul was stirred when he beheld the city wholly given to idolatry."

At the World's Missionary Conference, in London, there were 1,060 delegates in attendance from the 52 foreign missionary societies of Great Britain and Ireland, 150 from the 51 societies in the United States, 27 from the 6 societies in Canada, and 22 from the 13 societies of Europe. Mr. George Smith, LL.D., the author of a Hand-book of Missions, read a vigorous paper on missions a hundred years ago and now. He made nine points of contrast. Then the Christian Church was asleep; now the foreign missionary enterprise has become the stimulus and measure of its life. Then even the professedly Christian governments withstood missions; now Tibet and Turkestan are alone closed. Every Christian country now allows the Bible to be circulated, and all except Russia show toleration. Then literature made missions its butt; now the literature on missions is a most valuable part of literature in general. Then there was a total Christian population of 144,000,000, with 44,000,000 Protestants; now there are 450,000,000 Christians, and of these 165,000,000 belong to the Reformed faith. Then there were no active missionary organizations among English-speaking people; now they number a hundred and fifty. Then educated Christians could not be induced to enter missionary work; now the church sends its best workers—7,000 foreign missionaries, of whom 3,009 are ordained, and 35,000 native helpers. Then foreign missions followed one method—"unmethodical preaching;" now many means are used. But then supporters of missions prayed more regularly, and gave more liberally, in

proportion to their number; now eighteen pence per year for each communicant is all that is contributed.

The Presbyterian Record.

MONTREAL: OCTOBER, 1888.

JAMES CROIL,
ROBERT MURRAY, } Editors.

Price: 25 cts. per annum, in *Parcels to on*
address. Single copies, 50 cts. per annum.

PAYMENT IN ADVANCE.

ARTICLES intended for insertion must be sent to the
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Remittances and correspondence of every kind should
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TIONS for furnishing them with the RECORD
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All NEW SUBSCRIBERS for next year will re-
ceive the remaining copies of this year free.
Our circulation is now larger than it has
ever been, and is still increasing, but there
are still a few "vacant" congregations, and
others, that would find it to be advantage-
ous to multiply subscribers, or at least read-
ers, for in many of the congregations the
Kirk-session takes care that each family is
supplied with a copy—the cost of distribu-
tion being defrayed from the congregational
treasury.

Literature.

CHRISTIAN ARCHÆOLOGY.—By Prof. C. W. Ben-
nett, D.D., Evanston, Ill. (Phillips & Hunt,
New York), 1888. This is a valuable and
much-needed contribution to a somewhat ne-
glected department of theological science. It
is a full octavo volume of 558 pages, admirably
printed and bound, containing numerous and
excellent wood-cut illustrations, fac-similes of
Greek and Latin inscriptions, with translations
into English, and glossary of technical terms.
The learned author spent many years in col-
lecting materials, and otherwise preparing
himself for the execution of his task. He
visited the East several times to make a per-

sonal study of the numerous monuments de-
scribed in his work, to which is prefixed a
highly commendatory introduction by the
eminent archæologist, Dr. Piper, of Berlin Uni-
versity. The titles of the four books contained
in the volume give some idea of its compre-
hensive nature:—I. The Archæology of Christian
Art, in nine chapters; II. The Archæology of
the Constitution and Government of the Early
Christian Church, in seven chapters of deepest
interest; III. The Sacraments and Worship of
the Early Church, six chapters, which deserve
special attention by ritualists of our day. IV.
The Archæology of Christian Life. Biblical
students of all degrees of attainment will find
here rich stores of knowledge presented in a
clear and attractive form. We welcome the
work as breathing a devout spirit, and because
the many learned books on the same subject,
which have appeared in Germany during the
last fifty years, are little known or read in this
country. D. H. M.

**PROCEEDINGS OF THE FOURTH GENERAL PRESBY-
TERIAN COUNCIL, LONDON, 1888.**—Persons desir-
ous of procuring a copy of this volume are
requested to send their names and addresses,
without delay, with one dollar and seventy-
five cents, to Rev. Wm. H. Roberts, D.D., Cin-
cinnati, Ohio, U.S. After the volume is issued
to subscribers, the price will be raised to two
dollars and a half. Should any prefer sending
their subscriptions to our office, we shall be
happy to serve them.

A HAND-BOOK OF FOREIGN MISSIONS, contain-
ing an account of the principal missionary
societies in Europe and America, with an ap-
pendix on Roman Catholic missions, pp. 356;
paper, 50 cents, by mail; cloth, \$1. This is a
very useful summary of missionary intelli-
gence, published by *Religious Tract Society,*
London, and being so cheap, it ought to have a
very wide circulation. William Drysdale &
Co., Montreal.

ABRAHAM LINCOLN, by Noah Brooks. G. P.
Putnam Sons, New York. An exceedingly in-
teresting and instructive volume for young
people, price \$1.75. Dawson Bros., Montreal.

PRESBYTERY MEETINGS.

Peterboro', Cobourg, 25th Sept., 10 a.m.
Barrie, Barrie, 25th Sept., 11 a.m.
Montreal, College Hall, 2nd Oct., 10 a.m.
Ottawa, Knox Church, 6th November, 10 a.m.
Paris, Ayr, 9th October, 10 a.m.
Quebec, St. Andrew's Church, 23rd Oct., 8 p.m.
Whitby, Bowmanville, 16th Oct., 9.30 a.m.
Lindsay, Woodville, 27th November, 11 a.m.
Toronto, St. Andrew's Ch., 2nd Oct., 10 a.m.
Lanark & Renfrew, Carleton Place, 27th Nov.

TO THE DEAF.—A Person cured of Deafness and
noises in the head of 23 years' standing by a simple
remedy will send a description of it FREE to any person
who applies to NICHOLSON, 30 St. John st., Montreal.

Page for the Young.

BEAUTIFUL THINGS.

Beautiful faces are those that wear—
It matters little in dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show
Like crystal panes where heart-fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest, brave and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindly ministries to and fro—
Down lowliest ways, if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care,
With patient grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose fountains but the few may guess.

Beautiful twilight, at set of sun,
Beautiful goal with race well won,
Beautiful rest, with work well done.

DOING AND BEING.

A young girl had been trying to do something very good, and had not succeeded very well. Her friend hearing her complaint, said:

"God gives us many things to do; but don't you think He gives us something to be, just as well?"

"O dear! tell me about *being*," said Marion, looking up. "I will think about *being*, if you will help me."

Her friend answered:

"God says:

"Be kindly affectionate one to another.

"Be ye also patient.

"Be ye thankful.

"Be ye not conformed to this world.

"Be ye therefore perfect.

"Be courteous.

"Be not wise in your own conceit.

"Be not overcome of evil."

Marion listened, but made no reply.

Twilight drew into darkness.

The tea-bell sounded, bringing Marion to her feet. In the firelight, Elizabeth could see that she was very serious.

"I'll have a better day to-morrow. I see that doing grows out of being."

"We cannot be what God loves without doing what He commands. It is easier to do with a rush, than to be patient or unselfish, or humble; or just, or watchful."

"I think it is," returned Marion.

THE DYING SOLDIER.

"Put me down," said a wounded Prussian at Sedan to his comrades who were carrying him; "put me down, do not take the trouble to carry me any further; I am dying."

They put him down and returned to the field. A few minutes after, an officer saw the man weltering in his blood, and said to him, "Can I do nothing for you?"

"Nothing, thank you."

"Shall I get you a little water?" said the kind-hearted officer.

"No, thank you, I am dying."

"Is there nothing I can do for you? Shall I write to your friends?"

"I have no friends that you can write to. But there is one thing for which I would be much obliged. In my knapsack you will find a Testament; will you open it at the fourteenth chapter of John, and near the end of the chapter you will find a verse that begins with 'Peace.' Will you read it?"

The officer did so, and read the words, "Peace I leave with you. Let not your heart be troubled, neither let it be afraid."

"Thank you sir," said the dying man. "I have that peace; I am going to that Saviour; God is with me: I want no more." These were his last words, and his spirit ascended to be with Him he loved.

WHAT A CENT GROWS TO.

A cent seems of little value, but if it is only doubled a few times, it grows to a marvellous sum. A young lady in Portland caught her father in a very rash promise, by a knowledge of this fact on her part.

She modestly proposed that if her father would give her only one cent on one day, and double the amount on each successive day for just one month, she would pledge herself never to ask of him another cent as long as she lived. Her father, not stopping to run over the figures in his head, and not supposing it would amount to a large sum, was glad to accept the offer at once.

But on the thirtieth day the young girl demanded the pretty little sum of \$5,369,709.12.

Let some of our young readers who have a taste for mathematics, just figure up and see whether this sum is correct.

We call the Chinese heathen, and yet they have some customs that would do credit to a Christian people. On every New-year's-morning each man and boy, from the emperor to the lowest peasant, pays a visit to his mother. He carries her a present, varying in value according to his station in life, thanks her for all she has done for him, and asks a continuance of her favour another year. They are taught to believe that mothers have an influence for good over their sons all through life.

Acknowledgments.

Received by Rev Dr. Reid, Agent of the Church at Toronto. Office 15 Toronto Street, Post Office Drawer 2607.

ASSEMBLY FUND.

| | |
|----------------------------|------------------|
| Received to 5th Aug., 1888 | \$202 29 |
| Madoc, St Peters | 4.50 |
| Flesherton | 2.00 |
| Holstein | 1.00 |
| Richmond Bay E Lot 16 | 1.00 |
| Dalhousie | 4.00 |
| Halifax, Fort Massey | 14.80 |
| Alberton | 3.00 |
| Mitchell | .25 |
| Beckwith | 5.00 |
| | \$ 235.84 |

HOME MISSION FUND.

| | |
|---------------------------|------------------|
| Received to 5th Aug. | \$2074.00 |
| Wroxeter | 12.34 |
| Elma Centre | 37.85 |
| Goderich, Knox ch | 36.00 |
| Thedford | 16.65 |
| Lake Road | 16.00 |
| Flesherton | 4.00 |
| Strathclair | 5.10 |
| Binscarth W M Society | 10.00 |
| Paisley, Knox ch | 38.21 |
| Hibbert | 40.00 |
| Metis | 5.00 |
| Manitou | 23.00 |
| Mitchell | 5.89 |
| Preceptor Senex | 2.00 |
| Fergus, St Andrews | 41.45 |
| Beckwith | 10.00 |
| Robt Crawford, Indian Hd. | 10.00 |
| West Williams | 18.00 |
| Hornby | 2.00 |
| Normanby, Knox ch | 9.00 |
| John Edwards, St A'ws ch, | |
| Sherbrooke | 175.00 |
| Guelph, Chalmers ch | 100.00 |
| Bethany | 14.00 |
| Aylwin | 6.77 |
| Kenebec Road | 13.00 |
| Dundalk | 6.90 |
| Bathurst & S Sherbrooke | 11.00 |
| Amos | 31.60 |
| Millbank | 15.00 |
| Eden Mills | 9.00 |
| Mrs M Currie | 2.00 |
| | \$2793.76 |

STIPEND AUGMENTATION FUND.

| | |
|-----------------------|------------------|
| Received to 5th Aug. | \$ 932.70 |
| Elma Centre | 1.60 |
| Thedford | 6.75 |
| Binscarth W M Society | 10.00 |
| Fergus, Melville ch | 1.10 |
| Mitchell | .75 |
| Blyth | 15.00 |
| Dundalk | 10.00 |
| Camilla | 3.50 |
| | \$ 930.40 |

FOREIGN MISSION FUND.

| | |
|---------------------------------|-----------|
| Received to 5th Aug. | \$4264.53 |
| Proof Line | 30.60 |
| Crumlin | 10.00 |
| London, St A'ws, Rev Geo | |
| Laird's 1/2 yearly salary | 450.00 |
| A lady, Melville ch, Brussels | 2.00 |
| Rev John Wilkie, money returned | 304.67 |
| Elma Centre | 32.10 |
| St Anns | 5.50 |
| Flesherton | 5.00 |
| Paisley, Knox ch | 40.37 |
| Hibbert | 40.00 |
| Metis | 5.00 |
| Two sisters, India | 10.00 |
| Two sisters, China | 10.00 |
| Mitchell | 4.80 |
| Bervie (by John Connel) | 20.00 |
| Preceptor Senex | 1.00 |
| Beckwith | 10.00 |
| West Williams | 15.00 |

| | |
|---------------------------|-------------------|
| Orillia, Formosa | 10.00 |
| Hornby | 2.00 |
| Normanby, Knox ch | 9.00 |
| John Edwards, St A'ws ch, | |
| Sherbrooke, Formosa | 200.00 |
| John Edwards, St A'ws ch, | |
| Sherbrooke, India | 150.00 |
| Guelph, Chalmers ch | 100.00 |
| Bethany | 16.50 |
| Chas McLenaghan, Balder- | |
| son's cor, China | 20.00 |
| Bathurst & S Sherbrooke | 8.00 |
| Elderslie, Salem ch | 11.00 |
| Botany | 6.73 |
| Indian Head | 16.00 |
| Bluevale | 16.00 |
| Mooretown | 8.00 |
| Camilla S S | 6.05 |
| Do China | 6.05 |
| Authracite S S | 6.50 |
| Mrs M Currie | 2.00 |
| | \$6,054.80 |

KNOX COLLEGE FUND ORDINARY.

| | |
|-------------------|---------|
| Tara | \$ 2.00 |
| Elma Centre | 7.35 |
| Welland | 8.50 |
| Flesherton | 3.00 |
| Holstein | 3.60 |
| Ethel | 3.00 |
| Normanby, Knox ch | 6.20 |
| Crowland | 2.70 |
| Wroxeter | 4.00 |

QUEEN'S COLLEGE FUND.

| | |
|------------|---------|
| Glenburnie | \$ 3.00 |
|------------|---------|

KNOX COLLEGE ALUMNI ASSOCIATION.

| | |
|---------------|----------|
| Rev J Goforth | \$ 25.00 |
|---------------|----------|

KNOX COLLEGE STUDENTS MISSION-ARY SOCIETY.

| | |
|---------------|----------|
| Rev J Goforth | \$ 25.00 |
|---------------|----------|

MANITOBA COLLEGE FUND

| | |
|----------------------------|-----------------|
| Received to 5th Aug. | \$ 172.84 |
| Elma Centre | 4.55 |
| Holstein | 1.00 |
| Preceptor Senex | 2.00 |
| Robt Crawford, Indian Head | 11.20 |
| Glenmorris | 2.50 |
| Beckwith | 5.00 |
| Wroxeter | 3.00 |
| | \$202.09 |

KNOX COLLEGE ENDOWMENT FUND.

| | |
|-----------------------|------------------|
| Received to 5th Aug. | \$ 974.50 |
| Caledon, St Andrews | 6.50 |
| R W Spence, Toronto | 17.00 |
| Esquising, Boston ch | 40.00 |
| Orillia | 38.00 |
| Geo Bruce, Guelph | 10.00 |
| Rev J Leishman, Angus | 5.00 |
| R F Easson, Toronto | 10.00 |
| Port Elgin | 15.00 |
| Paisley | 13.00 |
| Southampton | 15.00 |
| Burgoyne | 18.00 |
| Walkerton | 40.50 |
| Dunblane | 4.00 |
| | \$1206.50 |

WIDOWS' AND ORPHANS' FUND.

| | |
|-----------------------------|-----------------|
| Received to 5th Aug. | \$ 374.26 |
| Caledonia | 10.00 |
| Elma Centre | 11.65 |
| Flesherton | 4.00 |
| Holstein | 7.00 |
| Mitchell | 2.25 |
| Preceptor Senex | 1.00 |
| The late Mrs Bowrin, Ottawa | 100.00 |
| Ayr, Knox ch | 18.00 |
| | \$458.16 |

WIDOWS' AND ORPHANS' FUND.

| | |
|---------------------|-----------|
| Received August | \$ 270.00 |
| Rev J R Craigie | 8.00 |
| " J Carswell, 3 yrs | 24.00 |
| " J B McLaren | 12.00 |

| | |
|------------------|------|
| Rev Angus Mackay | 8.00 |
|------------------|------|

AGED & INFIRM MINISTERS' FUND.

| | |
|----------------------|-----------------|
| Received to 5th Aug. | \$ 775.39 |
| Crumlin | 4.00 |
| Caledonia | 22.00 |
| Elma Centre | 6.55 |
| Flesherton | 4.00 |
| Lake Road | 3.00 |
| Holstein | 8.00 |
| Mitchell | 1.25 |
| Greenbank | 10.73 |
| Preceptor Senex | 3.00 |
| Dundalk | 4.00 |
| Wolfe Island | 3.40 |
| Unionville | 3.25 |
| | \$848.48 |

AGED & INFIRM MINISTERS' FUND.**Ministers' Rates.**

| | |
|------------------------|-----------|
| Received to 5th Aug. | \$ 216.00 |
| Rev J R Craigie | 3.50 |
| " Alex McDonald, 2 yrs | 7.00 |
| " J B Stewart | 4.00 |
| " J Carswell, 3 yrs | 11.25 |
| " J B McLaren | 4.00 |
| " Angus Mackay | 4.50 |
| " D Macintosh | 3.50 |

TRINIDAD.

| | |
|-------------------------|----------|
| Kippen, St Andrews S S, | |
| West Indian Mission | \$ 14.00 |

JEWISH MISSION.

| | |
|----------------|----------|
| A Friend Paris | \$ 10.00 |
| Rev J Goforth | 25.00 |

MCALL MISSION.

| | |
|-------------------|---------|
| Scarboro, Knox ch | \$ 6.50 |
|-------------------|---------|

LUMBERMAN MISSION.

| | |
|-----------------|----------|
| A Friend, Paris | \$ 10.00 |
|-----------------|----------|

CHURCH & MANSE BUILDING FUND.

| | |
|--------------------|----------|
| Rev John Mutch | \$ 20.00 |
| R W Spence Toronto | 20.00 |

CONTRIBUTIONS UNAPPORTIONED.

| | |
|-----------------------|----------|
| Brussels, Melville ch | \$ 58.00 |
| Do do S S | 3.00 |
| Norwood | 44.00 |
| Orillia | 33.90 |
| Egmondville | 15.00 |
| Toronto, Central ch | 100.00 |

Received during Aug. by Rev. P. M. Morrison, agent at Halifax, Office Chalmers Hall, Duke street. P.O. Box 338.

FOREIGN MISSIONS.

| | |
|-------------------------------|-------------------|
| Previously acknowledged | \$ 2556.70 |
| Mrs Currie, River Louison | 2.00 |
| Mrs T & Stewart, Up. Mus- | |
| quodoboit | .50 |
| Rev A P Logan | 5.00 |
| Elmsdale | 10.00 |
| Maitland | 57.20 |
| Strathalbyn | 10.00 |
| W F M S Merigomish | 10.00 |
| D N Morrison, M.D. | 1.00 |
| Carriboo River Mission Stn. | 19.29 |
| St John's Chatham, Marion | |
| Morrison proceeds child's | |
| bazaar | 4.00 |
| Bequest of late Rev P Clarke, | |
| per Rev A Farquharson | 150.00 |
| Spring Hill | 31.50 |
| A B R M St. Andrews, N.B. | |
| (for Mr Robertson's Mis- | |
| sion) | 5.00 |
| Great Village | 20.00 |
| Miss M Matheson, Country | |
| Harbor, Guysborough Co. | .50 |
| Milford & Gays River S S | 7.89 |
| Rev D McLean | 5.00 |
| Five Islands | 5.00 |
| Gore & Kenetcook | 80.00 |
| Economy | 12.40 |
| | \$ 2992.58 |

DAY SPRING AND MISSION SCHOOLS.

| | |
|----------------------------|-----------|
| Previously acknowledged.. | \$ 248.34 |
| Strathalbyn..... | 5.00 |
| Noel..... | 1.26 |
| Onslow SS..... | 7.38 |
| Harmony col. by children.. | 17.25 |
| Economy..... | 3.00 |
| West Bay..... | 12.02 |

\$ 294.25

HOME MISSIONS.

| | |
|---|-----------|
| Previously acknowledged.. | \$ 589.68 |
| Mrs. T E Stewart, Up. Mus. quodoboit..... | .52 |
| Elmsdale..... | 10.00 |
| Lunenburg..... | 35.00 |
| Knox Wallace..... | 10.00 |
| Strathalbyn..... | 10.00 |
| D N Morrison, M.D..... | 1.00 |
| Bequest of late Rev P Clarke | 00.00 |
| Great Village..... | 10.00 |
| Milford & Gays River SS. | 7.89 |
| Five Islands..... | 10.00 |
| Gore & Kenetcook..... | 10.00 |
| United Ch. New Glasgow... | 194.25 |
| Economy..... | 6.00 |
| Div. Union Bank of Halifax | 3.75 |
| Noel..... | 60.00 |

\$ 1053.07

AUGMENTATION FUND.

| | |
|------------------------------|-----------|
| Previously acknowledged.. | \$ 179.53 |
| Orwell..... | 30.00 |
| Strathalbyn..... | 15.00 |
| Bequest of late Rev P Clarke | 50.00 |
| Great Village..... | 30.00 |
| Gore & Kenetcook..... | 14.00 |

\$ 318.53

COLLEGE FUND.

| | |
|------------------------------|------------|
| Previously acknowledged.. | \$ 2624.61 |
| St Andrew's Truro..... | 53.00 |
| Int. J N Gardner..... | 33.00 |
| Int. Amasa Durkee..... | 60.00 |
| Strathalbyn..... | 5.00 |
| Noel..... | 7.40 |
| Bequest of late Rev P Clarke | 50.00 |
| Great Village..... | 15.00 |
| Gore & Kenetcook..... | 10.00 |
| Div. Union Bank of Halifax | 381.25 |
| Div. Peoples Bank of Halifax | 75.00 |

\$ 3314.26

BURSARY FUND.

| | |
|------------------------------|----------|
| Previously acknowledged.. | \$ 90.00 |
| Div. Union Bank of Halifax.. | 3.75 |

AGED MINISTERS' FUND.

| | |
|------------------------------|-----------|
| Previously acknowledged.. | \$ 464.03 |
| Int. Halifax Bank..... | 21.63 |
| Int. Stephen Butler..... | 7.10 |
| Bequest of late Rev P Clarke | 50.00 |
| Int. Murdock Campbell..... | 18.00 |
| Great Village..... | 5.00 |
| Div. Union Bank of Halifax | 18.75 |
| Elmsdale..... | 5.04 |

\$ 599.55

NISBET MONUMENT FUND.

Received by Rev Prof Hurt.

| | |
|--------------------------|---------|
| Rev Dr J K Smith..... | \$ 5.00 |
| “ Prof Scrimger..... | 5.00 |
| “ Prof Hart..... | 5.00 |
| “ Dr W Caven..... | 5.00 |
| Mr W B McMurrich..... | 5.00 |
| Rev Dr T Wardrope..... | 2.00 |
| “ Alex Smith..... | 1.00 |
| “ J B Muir..... | 2.00 |
| “ John Currie..... | 1.00 |
| “ H Crozier..... | 1.00 |
| “ Dr Jas Williamson..... | 1.00 |
| “ Dr McTavish..... | 1.00 |
| “ Jas Farquharson..... | 1.00 |
| Mr Jas Drever..... | 6.00 |
| Mr Reynolds..... | 1.00 |
| Rev Dr R F Burns..... | 5.00 |
| Mr Morton..... | 5.00 |
| Mr Graham..... | 2.00 |

| | |
|---------------------------|-------|
| Mr Jos Gibson..... | 1.00 |
| Rev Dr King..... | 5.00 |
| Hon J W Taylor..... | 1.00 |
| Rev Dr MacLaren..... | 5.00 |
| Do do in trust.. | 11.91 |
| Rev Dr A Pollok..... | 5.00 |
| Rev Dr Jas Robertson..... | 5.00 |
| Rev Dr Geo Bryce..... | 5.00 |
| Hon J W Taylor..... | 5.00 |
| Mr Geo Rutherford..... | 5.00 |
| Rev Dr Geo M Grant..... | 5.00 |
| “ P Wright..... | 5.00 |
| “ M W MacLean..... | 5.00 |
| “ D M Gordon..... | 5.00 |
| “ Dr D H MacVicar..... | 5.00 |
| “ D Stalker..... | 1.00 |
| “ Dr W Reid..... | 5.00 |
| Mrs Essen..... | 1.00 |
| J G Campbell..... | 1.00 |
| Mr J Barclay..... | 5.00 |
| Cooke's ch, Kingston..... | 5.00 |
| A Friend..... | 1.00 |
| Rev D Fraser..... | 2.00 |
| Rev Dr W Cochrane..... | 5.00 |
| Mr J K Macdonald..... | 5.00 |
| Rev Dr Mathews..... | 5.00 |
| “ James Fleck..... | 5.00 |
| “ Dr Beattie..... | 2.00 |
| Mr Geo Hay..... | 5.00 |

\$175.91

FOR RAILING ROUND MONUMENT.

| | |
|----------------|---------|
| Mr Porter..... | \$ 5.00 |
|----------------|---------|

FRENCH EVANGELIZATION.

Received by the Rev. Dr. Warden,
Treasurer of the Board, 198 St.
James Street, Montreal, to 7th
September, 1883.

| | |
|------------------------------|------------|
| Already acknowledged.. | \$ 2636.19 |
| Sombra..... | 1.62 |
| Duthel ch..... | 1.86 |
| Avonmore SS..... | 5.00 |
| Berne..... | 20.00 |
| Flesherton..... | 6.00 |
| Aylwin..... | 6.32 |
| Brockville, St John's ch .. | 39.00 |
| Carman, Man..... | 5.00 |
| Ayr, Knox ch..... | 33.38 |
| J M Smith, Boston, U.S.... | 25.00 |
| Osgoode..... | 21.00 |
| Bearbrook..... | 2.00 |
| Keene..... | 37.00 |
| L'Orignal..... | 7.33 |
| Earnestown &c..... | 4.00 |
| Maxville..... | 16.16 |
| Chatham, Que., St Mungo.. | 10.00 |
| Point Fortune..... | 3.00 |
| Lakehurst..... | 2.40 |
| Binscarth, Man..... | 10.00 |
| Guelph, Chalmers..... | 50.00 |
| Minesing..... | 1.73 |
| Midhurst..... | 1.27 |
| Bethany ch., Porters Hill .. | 1.14 |
| Bearbrook..... | 4.00 |
| Dundas St..... | 4.00 |
| Middleville & Dalhousie... | 3.54 |
| Darling..... | 9.00 |
| La Riviere, Man..... | 7.00 |
| Ailsa Craig..... | 6.45 |
| Carlisle..... | 5.00 |
| Beaverton..... | 22.00 |
| Mrs Irvine, Harriston..... | 5.00 |
| East Oxford..... | 1.80 |
| Bishops Mills..... | 1.80 |
| Apsley..... | 4.00 |
| Hillier & Consecon..... | 5.20 |
| Ste Anne, Ill..... | 12.00 |
| Sydenham, St Paul's..... | 14.00 |
| Millbank..... | 14.00 |
| Gibson (N Simcoe)..... | 1.25 |
| Duntroon..... | 7.05 |
| West ch..... | 2.85 |
| St Andrew's ch..... | 3.35 |
| Lion's Head..... | 6.00 |
| La Guerre..... | 5.00 |
| Shawbridge..... | 3.00 |

| | |
|-----------------------------|--------|
| Gamebridge..... | 9.73 |
| Bathurst & Sherbrooke.... | 8.25 |
| Tilbury Centre..... | 4.25 |
| Isaac's Harbor, N.S..... | 3.00 |
| Kinlough..... | 6.10 |
| Riverside..... | 7.00 |
| Enniskillen..... | 3.00 |
| Comber & Tilbury West.... | 12.50 |
| Vancouver, St Andrew's ch | 10.00 |
| Bayfield, St Andrew's..... | 4.00 |
| Wolfe Island, St Andrew's.. | 4.00 |
| Ripon French Mission..... | 1.00 |
| Warsaw & Dummer..... | 4.00 |
| Niagara, St Andrew's..... | 10.00 |
| Carlyle, N W T..... | 7.50 |
| Markham, Melville ch..... | 5.70 |
| Grenville, St Giles ch..... | 5.00 |
| Valcartier..... | 12.65 |
| Woodford..... | 5.75 |
| Reids Mills..... | 8.00 |
| Toronto, Old St Andrew's.. | 70.00 |
| Elma Centre..... | 16.35 |
| St Anns..... | 1.50 |
| Burford..... | 2.10 |
| Amos..... | 13.60 |
| Mitchell..... | 3.70 |
| S Stonewall Group..... | 10.00 |
| Preceptor Senex..... | 2.00 |
| Beekwith..... | 10.00 |
| Tilbury East..... | 11.00 |
| West Williams..... | 10.00 |
| Hornby..... | 2.00 |
| Granton & Lucan..... | 7.00 |
| Normanby, Knox ch..... | 6.95 |
| Rev J Goforth, China..... | 16.00 |
| Aberarder..... | 5.00 |
| Amos..... | 8.00 |
| Lunenburg, N.S..... | 25.00 |
| Maitland..... | 45.60 |
| Strathalbyn..... | 7.00 |
| D N Morrison, M.D..... | 2.00 |
| St James & Union..... | 8.00 |
| St John's, St John..... | 11.33 |
| Bequest, late Rev P Clarke. | 100.00 |
| Onslow..... | 1.50 |
| Port Elgin..... | 5.45 |
| A B R M, St Andrew's, N.B | 5.00 |
| Great Village..... | 8.00 |
| Union Centre & Lochaber.. | 19.98 |
| Mrs Ohman, St John's, N.F. | 4.25 |
| Port Hood..... | 3.96 |

\$3,652.39

POINTE-AUX-TREMBLES SCHOOLS.

Ordinary Fund.

Received by Rev Dr Warden Treas.,
193, St James Street, Montreal.

| | |
|------------------------------------|-----------|
| Already acknowledged.. | \$ 687.47 |
| Elmsley Sunday School..... | 7.00 |
| Cheltenham & Mt. Pleasant | 10.25 |
| Henry Dool, East Oxford .. | 1.00 |
| Brussels, Melville SS..... | 25.00 |
| Galt, Knox ch., SS..... | 50.00 |
| "Poverty"..... | 1.00 |
| Harvie M Band, Mt. Forest. | 10.00 |
| Vancouver, first ch S School | 50.00 |
| Carlyle, N W T..... | 7.50 |
| Mrs F Cattanaach, N Lancaster..... | 5.00 |

\$ 854.22

POINT-AUX-TREMBLES SCHOOLS.

Rev Dr Warden, Treas., Montreal.
Already acknowledged.. \$ 853.60
Montreal, per Rev CA Dondiet 100.00

WIDOWS' AND ORPHANS' FUND IN
CONNECTION WITH THE CHURCH OF
SCOTLAND: JAMES CROIL, TREAS.,
MONTREAL.

| | |
|------------------------------|---------|
| Rev James Patterson, Mon. | \$12.00 |
| Rev John Rannie, B Guiana | 36.00 |
| St Gabriel's ch, Montreal... | 20.00 |
| Rookwood, Rev D Strachan. | 5.00 |

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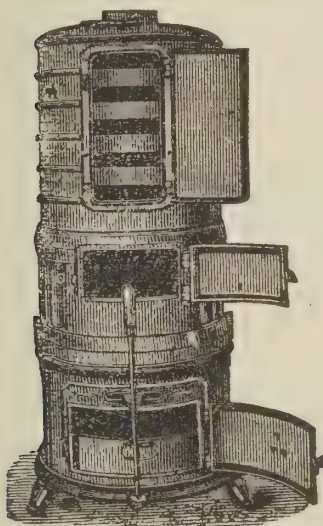
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"Daisy,"

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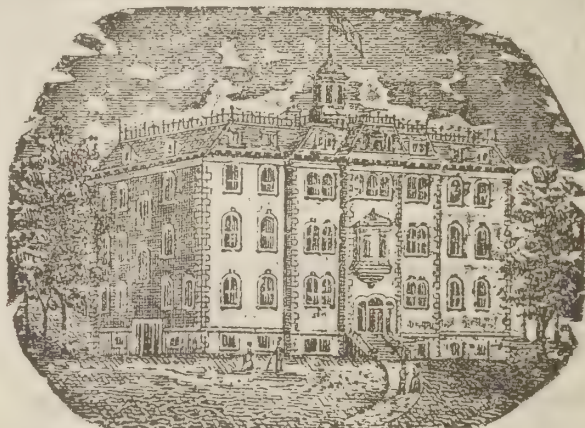
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THE

Presbyterian Record

FOR THE

DOMINION OF CANADA.



NOVEMBER, 1888.

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THE PRESBYTERIAN RECORD

FOR THE

DOMINION OF CANADA

VOL. XIII.

NOVEMBER, 1888.

No. 11.

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New Departures in the Missionary Enterprise.

REV. J. HUDSON TAYLOR, the founder of this mission, has recently made a tour of Canada, and, as a result of his earnest appeals for more labourers, some *eighteen* young people of both sexes have volunteered to go with him to China, and have doubtless reached their destination by this time. It is intended that these young missionaries shall, in the first place, undergo a course of training before entering on their work, and that afterwards they shall be located in districts as near to each other as may be practicable, so that they may have at least occasional opportunities of meeting and encouraging one another. Mr. Taylor is himself a very interesting man, and it was a real pleasure to many to have the opportunity of hearing and seeing one who has bulked so largely in the eye of the Christian public for at least five-and-twenty years. Physically, he is not of much account; and he is not an orator, but yet there are unmistakable marks of power in what he says, although he says it in the quietest, least impassioned manner possible. He was converted at fifteen years of age, and in early manhood consecrated himself to missionary

work in China. He went to that country, as first missionary of the Chinese Evangelization Society, in 1853, and was then brought into contact with the Rev. W. C. Burns of the English Presbyterian Mission. His health having failed, he returned to England and set himself to organizing an undenominational missionary society which has since become widely known as the CHINA INLAND MISSION. The distinguishing features of this society are that it professes to make no direct appeal for money, it holds out no pecuniary inducements in the matter of salaries, it demands no rigid denominational test, and it is pledged not to interfere with the work of any other agency. In the beginning of 1862, its first missionary, Mr. James Meadows, sailed for China, his outfit and passage being provided by a friend. In the next five years, twenty-five missionaries went out. Sixty-six followed in the next twelve years, and now the number is said to be close on *three hundred*, which is more than all the other British societies put together. There was a time, Mr. Hudson has been heard to say, when he hesitated to accept the services of a missionary, unless there was an accompanying guarantee for his maintenance. But he has since learned to leave that responsibility with the Master, and has never been disappointed. This man is not a fanatic, nor a visionary adventurer. He is a se-

date, sensible, catholic-spirited man, who has a kind word for all other missionary agencies, while he is following his own plan in a humble dependence on God for the means of carrying it out.

THE SALVATION ARMY.---Here is another undenominational organization of recent origin, but gigantic growth, whose sayings and doings are continually arresting attention, and whose light is not to be hidden under a bushel. The Army has quite recently enlisted *twenty* Canadians to join its ranks in India. As an instance of its economical mode of working, it is said that the cost of sending each of its missionaries to India is only \$100, and \$25 a year to support them when they are there! Meetings recently held in Montreal and Toronto, and other cities and towns in Canada, were addressed by several Indian converts dressed in their native costume, which created a great deal of interest and practical sympathy. In Toronto, Hon. John Macdonald and Mr. Gooderham each provided for the passages of four of the new contingent. While the Churches are sending out their twos and threes at a time in response to the Macedonian cry, these "irregular," and accounted by many, *despised* agencies, are sending forth consecrated men and women *by the score* to rescue the perishing, thus inaugurating a new era in missionary enterprise and setting a noble example to wealthy and influential Societies and Churches, and to all who profess to take an interest in the evangelization of the world. In saying this much, we guard ourselves against endorsing all the doings, and still less the *doctrines*, of the Salvation Army.

Elders.

THE Presbyterian Church has led the way in the employment of devout and consecrated laymen in the service of the church. Bishop Hendrix of the Methodist Church, recently said:—"With the beginning of Protestantism, laymen entered, as in the Apostolic times, into the work of extending the kingdom of our Lord. All honour to the Presbyterian Church, which, in such an early day, called into its councils

wise and godly laymen—an example that has been followed by other denominations in the Protestant world, until to-day there is not a leading church in Christendom that doesn't allow laymen to share in its deliberations and legislation." It is well that the example set by the Presbyterian Church, has been so widely followed. Indeed, in the Methodist Church, local preachers and class-leaders, are doing much more work than usually falls to the lot of our elders. It is high time for us Presbyterians to live up to our system or polity. Our elders should be more and more active in the work of the church, ruling, teaching, leading the flock; assisting the ministry in every way possible.

TRY IT! There is a measure which should be adopted forthwith in every vacant congregation and preaching station: one meeting at least should be held on every Lord's Day. If no minister is available, let an elder take charge. If there is no elder, let some other good man lead. If there is no man able or willing, then why may not some Deborah, or Huldah, some godly woman, fill the gap? At any rate, forsake not the assembling of yourselves together, even in dark and stormy winter weather. Religion cannot flourish, it can hardly live, where Christians fail to assemble on the Lord's Day. If no one present has a "word of exhortation," then let a sermon by an approved author be read. Readings of this sort have been the means of doing much good; and a great loss is incurred by neglecting them.

It was a costly blunder in policy for our Presbyterian Churches, in the days that are past, to give up their own meetings and services, because no minister was at hand. It is well to have ministers, and we should use every lawful endeavour to secure their services. But there will be, this winter, hundreds of stations without regular services by ministers or catechists—stations that enjoyed the means of grace during summer. Are these stations to be left vacant? we hope not. It will be a blunder to do so. Better send such supply as is available, than send none at all. Elders and members of the church who are mighty in the scriptures, and are gifted with the power of speech, should be "thrust forth" wherever possible. Very many of our elders and devout members can present the Gospel as faithfully and impressively as any "local preachers."

The lack of preachers, in the past sixty or

eighty years, cost our church tens of thousands of members. Let us be careful lest in any part of the church a similar calamity be brought again upon us.

The Mormon Delusion.*

IT is an old story now, yet I have a distinct recollection of my first introduction to a "Latter Day Saint." It was in the autumn of 1845. We were on the Mississippi. The water was low. Several times in the course of our voyage, although our steamer drew only twenty-seven inches, it became necessary to discharge her cargo of lead into lighters to enable her to pass the rapids. At one of these shallow points, we were detained over a Sunday. It was immediately opposite Nauvoo, which was at that time, the rendezvous of the Mormons. In the boat that ferried us across the river there was a Mormon lady of pleasant address, from whom we obtained a history of the sect and an account of their then circumstances, in terms that left no doubt that she was a devout disciple of the late Joe Smith—the founder, prophet, Priest—and President of the new sect, who had paid the last debt of nature just a year before this time. He had been arrested on charges of sedition, forgery, swindling, and grossest immorality. Fearing that he might escape the gallows, an indignant mob broke into the prison and murdered him. In the estimation, however, of our informant, Joe had been enrolled in the noble army of martyrs. She related the persecutions her co-religionists had endured for conscience sake at the hands of the Gentiles—their meek submission, and their unshaken trust in God. The whole community were under the ban. They had received notice to leave the country. They had prepared parched corn and dried beef in abundance to support the colony of 50,000 souls in their westward march through the wilderness to parts unknown, where they hoped to find a happy resting place.

The city of Nauvoo was planned upon a grand scale, with broad avenues and spacious squares, but the only buildings worth men-

tioning were the Temple and the prophet's palatial mansion. The temple was an imposing structure of hewn stone, 128 feet long, 88 feet wide, and 168 feet to the top of the tower. It had been built entirely by voluntary labour, was valued at \$300,000, and it would require \$250,000 more to finish it according to the plans; and although they were going away, they were working hard to complete it. "that it might be ready for their Lord's occupation when he should come to reign in His glory on earth," and that they expected would be very soon. Of the internal fittings, the most noticeable was the baptismal font—a mammoth stone basin of oval shape, supported on the backs of twelve white kine. We were in time for the morning service and listened to a number of addresses from the elders. Much that was said would have passed for sound doctrine in a Presbyterian or Methodist church, so guarded and plausible were their words in public it was difficult to realize that they were the dupes of a system of unparalleled turpitude.

The Mormon delusion, it may be remembered, was hatched in the State of Vermont about sixty years since. Joe Smith was born there in 1845. The family were by occupation, "diggers of hidden treasures," and skilled in the use of "divining rods." At the age of fifteen, Joe was already notorious as a wild, unscrupulous rascal. In 1827, when he would be twenty-two years of age, he gave out that he had a revelation from heaven which led to the discovery, he averred, of some golden plates concealed under ground and covered with mysterious characters. A so-called translation of the hieroglyphics was incorporated into "The Book of Mormon," which contained, besides scraps of history, some peculiar doctrines borrowed from a semi-religious romance, and extracts from the Holy Scriptures. The glaring imposture "took," and gave rise to the new religion, which was formally organized 6th April, 1830, in Kirtland, Ohio, where a temple was erected, a store opened, and a bank established. The bank failed. Joseph and Company were pronounced swindlers and treated by the indignant creditors to coats of tar and feathers. They removed to the State of Missouri, where an extensive settlement was made. For a time they carried every thing before them, but, eventually, in 1839, they were driven out,

* A full account of Mormonism and its Delusions is given in the May number of *The Gospel in All Lands*.

their property was confiscated, and Joe himself made a prisoner, though he managed to escape his captors.

They came to Illinois, founded Nauvoo and set the State government at defiance. Illinois soon said "they must go," and on the 17th of September, 1846, the exodus commenced, under the leadership of Brigham Young. After a journey of great hardships in which many perished by the way, the main body of the Saints finally reached Utah, and founded the city on the Great Salt Lake, which is still the centre of their operations. The colony increased rapidly. Brigham Young was a much cleverer man than Joe Smith, and surpassed him in iniquity. This unblushing champion of polygamy was formally married to twelve wives and had ever so many more "sealed to him"—as "spiritual wives." He was moreover, the author, of the frightful doctrine of *Blood Atonement*. The blood of Jesus Christ was not sufficient, he taught, to atone for *some* sins: these must be atoned by the shedding of *the sinner's own blood*. More than 600 cold-blooded assassinations are known to have been perpetrated in the name of religion, and under instructions from Mormon headquarters. Yet this man, by his force of character and cunning, came to exercise unlimited power over nearly 100,000 followers. He was appointed Governor of the Territory in 1850. In 1857, the Federal Government sent an army to Utah, thinking to frighten the Mormons into decency. But the campaign, which cost the nation \$14,000,000, ended in a farce. Brigham Young died, August 20th, 1877. It was hoped that his death would put an end to the delusion; but the end is not yet. Mormonism has its emissaries still in many lands, and every year adds to its numbers by emigration from the Continent of Europe and from the mining districts of England, Scotland, and Wales. Of late years, the demand for "Statehood" has been urged by the Mormons, but strenuously opposed by Congress, for when Utah becomes a State, there is no telling what enormities may be sanctioned under the name of "Liberty."

In the meantime, the Gentiles have made Utah a mission field—the hardest mission ground under heaven. For eighteen years, the Methodist Episcopal Church has been working in Utah. It has now 25 missionaries, 40 congregations, 5000 adherents and

1500 of scholars. The Presbyterians have seventeen missionaries. In all there are 165 Christian teachers educating over 5000 children, three-fourths of whom belong to Mormon families. And the Federal Government has again been roused into action. Within the last two years, Apostles, Priests, and elders have been arrested, fined and imprisoned. Many of the ringleaders have left for parts unknown, or are skulking about Mormondon to keep out of the clutches of the law. An official return, lately sent to Washington from Utah, reports 529 convictions for polygamy and adultery, and that \$44,000 have been collected in fines and costs for violation of the laws.

Missionary Cabinet.

MRS. JOHN INGLIS.

THE REV. JOHN INGLIS, D.D., as many of our readers know, was associated for many years with Dr. John Geddie as a missionary on the Island of Aneityum, in the New Hebrides. Before joining that mission however, he had already spent eight years as a missionary of the Reformed Presbyterian Church of Scotland among the Maories of New Zealand. He was twenty-five years in Aneityum, and after retiring from that field, spent four years at home in carrying through the press a translation of the Aneityum Old Testament and other native books, including a grammar and dictionary. During all these thirty-seven years, he had the companionship and assistance of his wife who, sharing his labours, trials, and comforts, was herself one of the most devoted and successful missionaries of her time.

Mrs. Inglis was born in the parish of Minnigaff, Kirkcubrightshire, on the 15th of April, 1821. Her father, John McClymont, was a leading elder in the Reformed Presbyterian congregation of Newton Stewart. Jessie McClymont was the eldest of a family of eleven. At the age of fourteen, she became her mother's right hand in the upbringing of the younger children of the family. On the 11th of April, 1844, she was married to Mr. Inglis, and three months after their marriage, sailed with him from London to New Zealand. From the very first, she entered the mission with the full

conviction that God had called her to that work, and she threw all her energies into it. During all the long and lonely years which she lived on the Islands, she never gave way to the feeling of home-sickness, and though the greater part of her life was spent among savage tribes, and her female associates were chiefly those whom she had been instrumental in reclaiming from heathenism, when she came back in 1877 to spend the few closing years of her life in her native land, it was to take her place in society as an accomplished and cultured lady, of a singularly prepossessing appearance. Her success as a missionary was largely due to her practical turn of mind and her conspicuous common sense. She was an enthusiastic missionary, but she was no fanatic. Her own household duties she ever esteemed her first duties. She was a model housekeeper, and possessed the administrative faculty in a remarkable degree, so that whether the work to be done was much or little, the helpers few or many, there was never hurry, or fuss, or worry. Everything went on with the regularity of clock-work. Without children of her own, she took great interest in the native children, especially of the female children, many of whom were rescued from infanticide by her motherly interposition. She was the first to introduce the making of arrowroot on Aneityum, and thus to establish an industry that has since become of great value to all the islands of the group—the natives of Aneityum alone having contributed \$10,000 for Bibles, books, and missions from the proceeds of Arrowroot.

Mrs Inglis' familiarity with the language of the natives, was of great service to her husband in his translating and editing the Scriptures. She was always a sound critic, and many of her suggestions were accepted as improvements. She had an excellent constitution, and throughout her whole life enjoyed a fair measure of good health, though she wrought to the full extent of her strength, and often far beyond it, in her ceaseless endeavours to instruct the ignorant, and clothe the naked. Her conversational powers were of a high order, and although she never attempted to give public addresses, she had few equals in advocating the claims of missions in private circles.

Next to the mission, which was her life-work, Mrs. Inglis' heart was in the Temperance movement. She was a life-long ab-

stainer, but she was tolerant of other people's opinions on the subject. Her religion was healthy and cheerful. Accepting life as a good gift and a great trust, her aim was to glorify God and to enjoy Him for ever. She was taken away suddenly, by what seemed to herself and her friends a slight attack of *angina pectoris*. But the end of an honoured, useful life had come. "It was so sudden, that it was not like a death; it was like a translation; she was not, for God had taken her. But to the believer, sudden death is sudden glory."

Household Words.

HOW, WHEN, WHERE, WHY?

You ask me *how* I gave my heart to Christ?
I do not know.

There came a yearning for Him in my soul
So long ago.

I found earth's flowerets would fade and die,
I wept for something that would satisfy;
And then—and then *somehow* I seemed to dare
To lift my broken heart to Him in prayer.

I do not know—
I can not tell you *how*,
I only know
He is my Saviour now.

You ask me *when* I gave my heart to Christ?
I can not tell

The day, or just the hour, I do not now
Remember well.

It must have been when I was all alone
The light of his forgiving Spirit shone
Into my heart, so clouded o'er with sin;
I think—I think 'twas *then* I let him in.

I do not know—
I can not tell you *when*
I only know
He is so dear since then.

You ask me *where* I gave my heart to Christ?
I can not say.

That sacred place has faded from my sight,
As yesterday.

Perhaps He thought it better I should not
Remember *where*. *How I should love that spot—*
I think I could not tear myself away,
For I should want, forever, there to stay.

I do not know—
I can not tell you *where*,
I only know
He came and blessed me there.

You ask me *why* I gave my heart to Christ?
I can reply:

It is a *wondrous story*; listen while
I tell you *why*

My heart was drawn, at length, to seek His face:
I was alone, I had no resting place;
I heard of how *he loved me*, with a love
Of depth so great—of height so far above

All human ken,
 I longed *such* love to share.
 And sought it then,
 Upon my knees in prayer.
 You ask me *why* I thought this loving Christ
 Would *heed* my prayer?
 I knew He died upon the cross for me—
I nailed Him there!
 I heard his dying cry, "Father, forgive!"
 I saw Him drink *death's cup* that I might live;
 My head was bowed upon my breast in shame,
He called me—and in penitence I came,
He heard my prayer!
 I can not tell you *how*
 Nor *when* nor *where*;
 Why I have told you now.

—F. G. Brown.

COME NOW.

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. Isaiah 1: 18.

Come now; for to-morrow thy heart may become harder than stone, and God may give thee up. Come now; it is God's time—to-morrow is the devil's time; "To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works." Come now. Why delay to be happy? Would you put off your wedding day? Will you postpone the hour when you are pardoned and delivered? Come now; the bowels of Jehovah yearn for you. The eye of your Father sees you afar off, and he runs to meet you. Come now; the church is praying for you; these are revival times—ministers are more in earnest—God's people are more anxious. Come now,

"Lest slighted once, the season lost
 Should ne'er return again."

Come now. Mortal man, mortal man, so near thy end—thus saith the Lord, "Set thine house in order: for thou shalt die, and not live"; "and because I will do this unto thee, prepare to meet thy God." Come now; O that I had power to send home this invitation! But it must be left in the Master's hands. Yet, if an anxious heart could do it, how would I plead with you! Sinner, is hell so pleasant that you must needs endure it? Is heaven a trifle that thou must needs lose it? What! is the wrath of God which abideth on thee no reason why thou shouldst labour to escape? What! is not a perfect pardon worth the having? Is the precious blood of Christ worthless? Is it nothing to thee that the Saviour should die? Man, art thou a fool? Art thou mad? If thou must needs play the fool, go and sport with thy gold and silver, but not with thy soul. Dress thyself like a madman, wear a mask, paint thy cheeks, walk through the street in shame, and make a

mockery of thyself, if thou must needs play the fool, but why cast thy soul into hell for a joke? Why lose thy eternal interests for a little ease? Be wise, man. Oh may the Spirit of God make thee wise! I may plead with thee, but it is his to apply the word with power; Lord apply it. This is my earnest prayer as, in the name of Jesus who was crucified, I beseech thee, sinner, believe and live. "Believe on the Lord Jesus Christ, and thou shalt be saved."—C. H. Spurgeon.

CHRIST FOUND AT HOME.

A young man of fashion, wealth and education, in one of the fashionable avenues of a great city, found in the progress of a revival that he was a sinner, that he had a soul to be saved or lost. He felt himself on the verge of ruin and the brink of eternal despair. He was bowed down under the load of his sins as a grievous burden. He sought relief and found it not. The requirements of the law stared him in the face, and he felt justly condemned. His heart was filled with sorrow. His countenance bore the marks of woe. Day after day he went about with his head bowed down like a bulrush, and day after day the burden became more and more insupportable. What should he do? He had at home a young wife whom he loved as he did his own life. She was alike devoted to the pleasures of the world, knew not what religion was and cared not. He had a sister living with him. They had been well mated in the love of fashionable folly. The wife and sister looked with mute astonishment on the great change that had come over him.

One day in one of our meetings, that burdened young man found his burden removed. He believed that God, for Christ's sake, had forgiven his sins. He determined that he would never be ashamed of Him, but would acknowledge and honour Him everywhere. The opportunity soon came. He was returning to his home in the evening. "Now," said he, "I must honour God in my family. I must set up family worship." "O, no," said the tempter; "not yet. Don't be in a hurry. Take time. Get a little stronger, and then you can go on better." "I must begin to-night. I don't know what my wife and sister will say, but it is a duty, and I am resolved to do it, and trust God for the rest. I must pray in my family." "Not to-night," said the tempter; "you don't know how to pray. You have never prayed much. You are unacquainted with the language of prayer. Wait and learn how first." "No; I must pray to-night. I will pray to-night. Get thee behind me Satan."

He passed into his dwelling, and into his library, and there, before God, his Heavenly Father, he poured out his heart and asked for strength from on high to assist him in his duty.

When he met his wife that evening she saw at once that a great change had taken place in him, and she saw it with awe, but said nothing. At length he said:

"My dear wife, have you any objection to our having family worship?"

After a moment's surprise and hesitation she said, with true politeness: "Certainly not, if it is your pleasure."

"Bring me a Bible then, please, and draw up under the gas light and let us read and pray."

He read a chapter and then kneeled down, but his wife and sister sat upright in their seats, and he felt that he was alone on his knees. He lifted up his eyes to God, and cried out in the bitterness of his soul: "God be merciful to me a sinner." And gathering strength he went on in prayer, pouring out his most earnest cries and supplication that God would have mercy on his beloved wife and sister. So earnest, so importunate was the prayer, that God would show his converting grace on the spot, that the heart of his wife was melted and overcome, and she slipped from her seat upon her knees beside him, and putting her arms around his neck, ere she was aware, she burst out into one agonizing cry to the Lord Jesus for mercy on her soul; and then the sister knelt down by his other side, and she, too, put her arms around him, and burst into a flood of tears.

He continued to pray; he devoted himself and those with him to God. He confessed and bewailed their manner of life hitherto; he pleaded the promises of God to all those that seek Him, and with unspeakable joy he made mention of the amazing grace of God, in the pardon of his sins, and he besought that they all might find together peace and forgiveness through a crucified Saviour.

The submission was complete; the surrender was fully made; repentance and faith sprang up together in the hearts of all three, and as they rose from their knees it was to acknowledge each to the other what new determinations and consecration they had each made during the progress of the first prayer in the family, in that parlour, of all they were and all they would be, or should be, to Christ.

Since the first prayer in the parlour God has been daily acknowledged in the same place by the same circle.

Then out from that circle they go from day to day in their walks of usefulness, and on their errands of mercy in that great city, seeking out the perishing, ten thousand times happier than they ever were before.—*Exchange*.

FOR THE BOYS.

"Sir," said a boy, stopping before a man on his cart, "do you want a boy to work for you?"

"No," answered the man, "I have no such want."

The boy looked disappointed; at least the man thought so, and asked:

"Don't you succeed in getting a place?"

"I have asked at a good many places," said the boy. "A woman told me you had been after a boy; but it is not so, I find."

"Don't be discouraged," said the man in a friendly tone.

"Oh no, sir," said the boy, cheerfully, "this is a big world, and I feel certain God has something for me to do in it."

"Just so, just so," said a gentleman who had overheard the talk. "Come with me, my boy; I am in want of somebody like you."

It was the doctor, and the doctor thought any boy so anxious to find his work, would be likely to do it faithfully when he found it.

If everybody had the spirit of this little lad, there would be no idlers in the world, standing on the corners, sitting in the shops, waiting for work to come to them. Work does not often come so. Almost everything worth having, like ore in the mine, must be sought for.

TEMPTED BY DEGREES.

John Newton says Satan seldom comes to Christians with great temptations, or with a great temptation, or with a temptation to commit a great sin. You bring a green log and a candle together, and they are very safe neighbors; but bring a few shavings and set them alight, and then bring a few small sticks, and let them take fire, and the log be in the midst of them, and you will soon get rid of your log. And so it is with little sins. You will be startled with the idea of committing a great sin, and so the devil brings you a little temptation, and leaves you to indulge yourself. "There is no harm in this," "no great peril in that;" and so by these little chips we are first easily lighted up, and at last the great log is burned. "Watch and pray, that ye enter not into temptation."

By shaking the magnetic needle, you may move it from its place; but it returns to it the moment it is left to itself. In like manner, believers may fall into sin, but no sooner do they wake to reflection, than they repent, and endeavour to mend their ways and resume a life of godliness.—*Gotthold*.

What is with the treasure must fare as the treasure; the heart which haunts the treasure-house where the moth and rust corrupt, will be exposed to the same ravages as the treasure—will itself be rusted and moth-eaten. Many a man, many a woman, fair and flourishing to see, is going about with a rusty, moth-eaten heart.

Defeat at Ai.

Nov. 4. B.C. 1451. JOSH. 7 : 1-14.

Golden Text, Ps. 119 : 36.

IMMEDIATELY before the fall of Jericho, Joshua had strictly warned Israel to abstain from taking any plunder. All the silver and gold, and all the vessels of brass and iron, were to be put "in the treasury of the Lord," ch. 6 : 17, 18. Any one who took any of these devoted or accursed things, would be accursed himself. V. 1. *Israel*—Only Achan had sinned, yet his sin is imputed to the whole people, because he was one of their body, neither separated from them nor disowned by them. *The accursed thing*—anything that had been devoted to destruction or to the service of the tabernacle. V. 2. *Ai*—a small town of 12,000 inhabitants, north-west of Jericho, Josh. 8 : 25. *Bethel*—Gen. 28 : 19. *Go up*—again Joshua sends spies first, to report all that they could find out about the place, Josh. 2 : 1. V. 3. *Two or three, etc.*—the spies were over-confident, the easy capture of Jericho may have made them so. V. 4. *Fled*—pride goes before a fall, Prov. 16 : 18; 11 : 2. V. 5. *Going down*—Ai was built on a hill. *Melted*—were utterly panic-stricken, Lev. 26 : 14, 36. V. 6. *Rent his clothes*—token of deep sorrow, Gen. 37 : 34. *Fell to the earth*—attitude of deepest abasement, Ps. 44 : 26. *Dust on their heads*—Custom of the East, in times of grief. Ashes were also used, 1 Sam. 4 : 12; Job 42 : 6. V. 8. *What shall I say?* This was a sore trial for Joshua's faith. He did not know of Achan's sin. It seemed as if God's promises were going to fail. V. 9. *Thy great name*—compare Moses' prayer in Ex. 32 : 12; Num. 14 : 13. The honour of God is first in Joshua's thoughts, as it was in Jesus', John 12 : 28; 17 : 1. V. 10. *Get thee up*—there is work to be done, Is. 52 : 2. The accursed thing must be found and cast out. V. 11. *Israel has sinned*—until the sinner is discovered and punished, the whole people are held accountable. Three things are charged; *transgressing the covenant*—it had been agreed that all that was not destroyed in Jericho should belong to the Lord, as the first fruits of the conquest of Canaan, Josh. 7 : 19; 8 : 2. *Stolen*—he who keeps what should be devoted to God, robs God, Mal. 8 : 4. *Dissembled*—by hiding the sin, or denying that it had been committed. V. 12. *Except ye destroy*—referring to Achan, who was made accursed by the accursed things he had taken. We cannot get God's blessing, so long as we keep in our heart what is contrary to His laws. He does not accept a divided heart. Sin separates us from God. The guilty man was discovered and punished with death, v. 24. Joshua then attacked Ai, a second time, with his whole force, took and burnt it, giving the spoils to the people, ch. 8 : 2, 28. Our sins are sure to be discovered and punished, soon or late, Num. 32 : 23.

Caleb's Inheritance.

Nov. 11. B.C. 1444. JOSH. 14 : 5-15.

Golden Text, Ps. 37 : 3.

AFTER the destruction of Ai, the kings of the Canaanites combined to resist the further advance of Joshua. One of their tribes, the Hivites, who dwelt in Gibeon, succeeded in making a league with Joshua, by stratagem, Josh. 9 : 15. When their craft was discovered, he reduced them to bondage, ch. 9 : 27. Joshua then suddenly attacked the five kings of Canaan and utterly defeated them in Beth-Horon, ch. 10 : 10, 11. As the invasion progressed, the remaining kings, driven north to the waters of Merom, made a last stand, with no better success, ch. 11 : 7, 8. Altogether, Joshua conquered thirty-one kings in the country west of Jordan, ch. 12 : 24. The land was then divided among the Israelites, although here and there a few tribes of Canaanites were spared, ch. 13. V. 5. *As the Lord commanded*—Num. 35 : 2; Josh. 21 : 2. *Divided*—by lot, referring the matter solely to God, ch. 13 : 6; Prov. 18 : 18. V. 6. *The thing the Lord had said*—in Num. 14 : 24; Deut. 1 : 36, Caleb and Joshua had been the only two out of the twelve spies sent by Moses from Kadesh-Barnea, forty-five years before, who had not been frightened. They had encouraged the people, although vainly, to go up and possess the land, trusting in the promises of God. For this, God declared, that of all the men who left Egypt, they would be the only ones to enter Canaan, Num. 14 : 6, 9, 24, 30. V. 11. *As strong*—God not only brought Caleb to his inheritance in Canaan, but miraculously preserved his bodily powers, to enable him to enjoy it. Moses' strength had also been preserved to the last, Deut. 34 : 7. V. 12. *This mountain*—the very place from which, more than any other, the spies took their report. There the sons of Anak dwelt, Num. 13 : 22. V. 13. *Hebron*—Joshua had taken it, ch. 10 : 37, but the Anakims still held the mountains around it. Caleb was sure that, by God's help, he could drive them out. v. 12; Rom. 8 : 31. Our sins are giants also, but if we trust in God, and fight against them, we shall conquer, Jas. 4 : 7; 1 Pet. 5 : 8, 9. Joshua granted Caleb's request, gave him Hebron, with its mountains, and blessed him, v. 13. It was in Hebron that Sarah died, Gen. 23 : 2, and where Abraham, Isaac and Jacob lived for a long time. Near it, was the cave of Machpelah, where they were buried. Afterwards it became a priest's city, Jos. 21 : 13, and a city of refuge, Jos. 20 : 7. For a time it was the capital of the kingdom of Judah, 2 Sam. 2 : 1. Caleb's experience shows us how faithful God is to His promises, 2 Cor. 1 : 20. If we love and serve Him in youth, He will not forsake us in old age, Ps. 90 : 14, 16; Is. 46 : 4. There is an inheritance also kept for saints, 1 Pet. 1 : 3, 5.

Helping One Another.

Nov. 18. B.C. 1444. JOSH. 21 : 43-45 ; 22 : 1-9.

Golden Text, Gal. 6 : 2.

THE war of conquest was now at an end. It had lasted six or seven years. Israel might now enjoy what had been conquered. A few Canaanites remained, it is true, but their spirit was broken, and for the present, at least, nothing was to be feared from them. The land had been, therefore, divided among the tribes, and Joshua could disband his soldiers and send them home. V. 43. *The Lord gave*—The Israelites were often reminded that all they possessed came from God, lest they should say: "The might of my hand got me this wealth," Deut. 8 : 17, 18, for they had marched and fought for many weary years: Thus God gives a rest in Heaven to His people; yet if we wish to reach it, we have to "strive," Heb. 4 : 11, to "run," 1 Cor. 9 : 24, and to "fight," Phil. 1 : 27. But our strength, like that of Israel, is from God; to God therefore the praise belongs, Ps. 115 : 1 ; 2 Tim. 1 : 7. V. 44. *Rest*—from their marches, hardships and battles. There remaineth also a rest for the people of God, Heb. 4 : 9. *He sware*—Gen. 22 : 16-18 ; 17 : 9. V. 45. *All came to pass*—compare 1 Kings 8 : 56. V. 1. *Reubenites*, etc.—they had asked Moses for the land that lay east of Jordan. He had granted it on condition that they should help their brethren to conquer the western country beyond Jordan. Num. 32 : 2, 29, 31, 32 ; Jos. 1 : 16. This they had promised and done by sending 40,000 men to the army. *Half-tribe*—the other half of Manasseh had assigned to them that part of Palestine afterwards known as Samaria, Jos. 17 : 7, V. 3. *Ye have not left*—their conduct is a type of what should be that of the Church of Christ in the world. The strong must sustain and help the weak. Rich congregations should help poorer ones. Paul complained that the wealthy Church in Rome was unwilling to deny itself to help poorer brethren, Phil. 2 : 21. God cursed Meroz, "who came not to the help of the Lord against the mighty," Judg. 5 : 23. No Christian should live for himself alone, but "unto the Lord," Rom. 14 : 7, 8. Bearing each other's burdens is called fulfilling the law of Christ, Gal. 6 : 2. V. 8. *With much riches*—No one goeth a warfare at any time at his own charges, 1 Cor. 9 : 7. The laborer is worthy of his reward, 1 Tim. 5 : 18. *Divide*—their brethren who had watched over their families and possessions, in their absence, had a right to a share of the spoils brought home by the fighting men, comp. 1 Sam. 30 : 22-25. V. 9. *Shiloh*—the capital of Israel, Josh. 18 : 1, twenty miles north of Jerusalem. The tabernacle was there still in the days of Samuel, 1 Sam. 3 : 21. *Gilead*—the country east of Jordan. We see by this lesson, how faithfully God rewards help given to his cause. He adds his blessing, v. 6, worth more than all the rest.

The Covenant Renewed.

Nov. 25. B.C. 1426. JOSH. 24 : 19-28.

Golden Text, Josh. 24 : 24.

JOSHUA was now 110 years old, v. 29 ; he had ruled Israel twenty-five years. For the last eighteen years, the people had applied themselves to the peaceful occupation of settling in their new possessions. Joshua, feeling, as he beautifully expresses it, that he was going the way of all the earth, ch. 23 : 14, had, as he thought, taken a last farewell of Israel, ch. 23 : 2. But his life having been spared a little longer, he wants still to work while it is day, John 9 : 4. He had all the tribes of Israel gathered in Shechem, in the valley between Mount Ebal and Gerizim, not far from Jacob's well, Gen. 35 : 4 ; John 4 : 5. Presenting himself before God, with the elders and other prominent men of Israel, he reminded them of all God's past benefits to their nation, from the call of Abraham to the present day, v. 2-13. He solemnly exhorted them to fear the Lord and beware of idolatry. Like Elijah in 1 King, 18 : 21, he asked them to choose whom they would serve, Jehovah, or the false gods of the Amorites. He told them that his own choice was made: "As for me and my house, we will serve the Lord," v. 15. The people unanimously answered: "We will also serve the Lord, for He is our God," v. 18. V. 19. *Ye cannot*—except you put away all other gods, v. 14. He is a holy and jealous God, Ex. 20 : 5. *Ye cannot serve God and Mammon*, Matt. 6 : 24. *Consume you*—they must count the cost, and intelligently decide between God and idols, Luke 14 : 28, 31. If they refused to serve God, they could not say that they had not been warned, Ezek. 33 : 4-6. V. 22. *Ye have chosen*—they have renewed their covenant with God. *We are witnesses*—they shall be judged out of their own mouths if ever they are false to their God, Job 9 : 20 ; Luke 19 : 22. V. 25. *A covenant*—not a new one, but a renewal of the old one made with God at Sinai, Ex. 19 : 20. *A statute*—made it part of the laws of the nation. V. 26. *Wrote*—that the remembrance of it should not fail, and no alteration be made in the terms of the covenant, Ex. 17 : 14 ; 24 : 4. 1 Cor. 10 : 11. *A great stone*—as a memorial of that eventful day. Such monuments were often put up in ancient times, Gen. 28 : 18. V. 27. *A witness*—Comp. Gen. 31 : 48. We may learn from this lesson that God wants "a willing people in the day of His power," Ps. 110 : 3, that is, in the day when His Spirit urges men to repent and believe. God does not ask from us a blind, unreasoning faith, but an intelligent choice, a reasonable belief. Add to faith, knowledge, 2 Pet. 1 : 5. This choice must not be indefinitely postponed, Ps. 95 : 7 ; Heb. 3 : 13 ; 4 : 7. Felix, in Acts 24 : 25, put off hearing God's call to a more convenient season. He never found it, and never repented.

Ecclesiastical News.

SCOTLAND Dr. MacGregor of Edinburgh preached before the Queen, at Balmoral, on Sept. 16. Principal Caird, in spite of his having resigned his chaplaincy, has received Her Majesty's commands to preach twice at Balmoral during her stay there. The Presbytery of Edinburgh gave notice of a motion carried with regard to University Education in India: "That this Presbytery overture the General Assembly to instruct the Foreign Mission Committee to discontinue, as speedily as may be, to devote any portion of their funds to University Education in India; and that all their missionaries henceforth follow the example of Scripture in simply preaching the Gospel." The Rev. Arthur Gordon of Kirknewton, son of the late Lord Gordon, former of the anti-patronage Act, has been engaged in a series of Evangelistic services at Cambuslang. Dr. Stuart of St. Andrews, Edinburgh, whose death we mentioned last month, has been described by Dr. MacGregor, as one of the most effective and attractive preachers he ever heard. His was the last sermon the late Prince Consort heard at Balmoral, the text being: "Prepare to meet thy God." The next time the Queen met Mr. Stuart, she referred to this fact, when the Doctor called it a singular coincidence. "No," said the Queen. "It was a true Providence." * * * * * Preparations are being made to celebrate the Jubilee of Dr. Andrew Bonar, the well known biographer and companion of Robert McCheyne. Dr. Bonar was ordained in 1838, and still has his church in Glasgow. An effort is being made to raise \$25,000 as a presentation on the occasion. Prof. Lindsay, with Rev. Mr. and Mrs. Daly, have gone to India as delegates from the Free Church. * * * * * Bishop Wordsworth has taken comfort from the decision of the Lambeth Conference to prosecute further the scheme of Union with other Christian bodies. He takes courage from the decision of ten Bishops out of a committee of twelve to accept of Presbyterianial ordination as valid. Yet there is one flaw in the proposal to maintain historic Episcopacy, and that is it seeks to incorporate all Christians into an Episcopate, instead of inviting all on a broader and more scriptural basis. The Bishop is much to be admired for his persistent advocacy of his Scheme. The Bicentenary of Bunyan was celebrated at Bedford on Sept. 2nd, a discussion, originated by Dr. Parker, of London is going on in the country at present about the overworking of ministers. * * * * * Rev. John Smeaton, of Tuliallan, Kincardine-on-Forth, died in the end of August, at the age of 74.

G. D.

IRELAND: Two new books are announced as being in the press from the pens of Irish Presbyterian Ministers. One is by the vet-

eran author, Prof. Witherow, D.D., entitled "The Foundations of the Christian Temple." It is only a short time ago that the first literary production of the learned author came into our hands, the well-known little book, "Three Prophets of our Own." The three Prophets were men of note, whose birthplace was near to Maghera—Dr. Adam Clarke, the Methodist Commentator, Dr. Alexander Carson, the Baptist Controversialist, and Dr. Henry Cooke, the Presbyterian Divine, the centenary of whose birth was celebrated last May. The "Three Prophets of our Own," was first delivered as a Lecture to a Young Men's Association in Maghera. The other volume that is announced is from the pen of Dr. Thomas Hamilton, who though a comparatively young man, is also becoming a prolific author. The Subject is "Heaven, Its Inhabitants, Occupation, and Life." While on literature it is worthy of remark that there is appearing in the *Witness* at present a prize story from the pen of an Ulster-man (it may indeed be a woman) and the subject matter of the story may be put down as phases of religious life in Ulster. In the chapters of it that have already appeared, the domineering of Episcopal clergymen is portrayed in its true colours. We have heard a rumour that during the progress of the story, the Instrumental Music Debate, that raged in the Assembly for so many years, is to be dramatized. It is a good thing to see such evidence of literary vigour as these announcements indicate. Both the Moderator and the Convener of the Sustentation Fund appear to be on the road all the time. Every week finds them on duty in one place and another. One of the Moderator's duties took him to Dublin, to take a prominent part in unvailing a beautiful and costly memorial window in the church in Rathgar to commemorate the lamented Dr. Fleming Stevenson. It was no doubt an especial labour of love for Mr. Lynd to take part in anything bearing on the memory of one who rendered such service to his church, and indeed to the Church of Christ the world over. Dr. Whigham is indefatigable in his efforts on behalf of the Sustentation Fund. Not a week passes that there is not a report of his holding meetings in leading towns and villages.—Some of the American delegates to the London Council were able to make visits, which were much prized, to Ireland before they left for home. Dr. Hall is always made welcome, yes a hundred thousand welcomes are extended to him whenever he visits the land of his birth. Dr. Hoge, of the Southern Church was also there for a short visit, and left pleasant memories behind him. H.

CANADA:—The Home and Foreign Missions of the Methodist Church are under one Board of management. The annual report of the Board, which met at Winnipeg, in September, shows an aggregate gain in the membership

of the church, during the past year of over 10,000 members. On the financial side, there was an advance of some \$18,000 for missions, domestic and foreign.—The whole amount given for these purposes being \$220,000. The foreign mission work of the Methodist Church is chiefly in Japan, where it is in a very prosperous condition.—The numerical gain for the year being 497, or more than sixty per cent., while the financial gain was fully 100 per cent. The most pleasing feature is “the steady movement of the native churches towards self-support.” They have also a mission to the Chinese in British Columbia which is beginning to yield good fruits. Work among the Indians in the North-West Territories continues to receive careful attention, and is fairly prosperous in spiritual results. The French work goes on as usual, the only marked feature of the year being the decision of the Board “to push the work along educational lines.” A large Institute, to accommodate one hundred resident pupils, is in course of erection in a Western suburb of Montreal. Negotiations are in progress for a union of the Canadian and United States Methodist missions in Japan. If the one word, “Episcopa” (by which the American Methodists are distinguished) could be got out of the way, there would be not much difficulty in reaching a satisfactory conclusion. By all accounts, the Methodist Church of Canada is “going ahead.” Witness this paragraph from one of their own papers.—“Fifty years ago! Then the Methodists of Toronto furnished Church accommodation probably for about 2,000. Now there is room for more than 24,000! And what is more important, every Sabbath there is scarcely a vacant seat. Then there were but three, or at most four churches; now there are four and twenty, several of them among the finest edifices of the city. Then there was a membership of less than 500, all told; now there are not less than 8,000 on the church rolls. Then the annual contributions for all church purposes did not reach the sum of \$2,000; now there is one of the four and twenty churches that contributes annually over ten times that amount.”

UNITED STATES.—According to the last report of the United States Commissioner of Education, there are in this country 345 colleges and universities, 159 schools of theology, 175 schools of medicine and 49 schools of law. Ohio reports 32 colleges, Pennsylvania 24, Illinois 24, New York 22, New England 16. The whole number of students in the 345 colleges is 67,642; of instructors 4720. The theological schools report 6344 students, of whom 1408 are Baptists, 920 Roman Catholic, 684 Presbyterian, 609 Methodist Episcopal, 526 Lutheran and 320 Congregational. The 49 schools of law report 3054 students. The 175 schools of medicine report 16,407 students. A fine spirit of friendly coöperation is beginning to manifest itself in the theological colleges. The Theolo-

gical Faculty of Princeton, for example, has invited a professor of Yale—a Congregational institution—to deliver a course of lectures to its Presbyterian students. A similar invitation has been given to Dr. Schaff, President of Union Seminary, New York, and also to Prof. H. M. Scott, of the Theological Seminary, Chicago.... Since our notice of the Mormon Delusion was put into type, the Supreme Court of Utah has rendered judgment in a suit of *The United States vs. The Mormon Church*, by which it is decreed that the Mormon Corporation is dissolved and its property confiscated to the Government, with the exception of the Temple Block and adjacent buildings. The ground of this decree is that the Mormon Church still upholds, teaches and maintains polygamy, and that any dedication of property to it would be for the purpose of upholding polygamy and would be unlawful. The judgment will be appealed to the Supreme Court of the United States, where it will be hotly contested. In the meantime, the deluded “Saints” are moving off in crowds to Mexico.

RELIGIOUS STATISTICS.—At the beginning of the present century there were in the United States 3030 Evangelical congregations, 2651 ministers, and 364,872 members. This year they have 112,744 churches, 83,854 ministers, and 12,132,000 members. This is a very promising rate of increase. Rapid as has been the rate of increase of population, the increase of the Churches has far outstripped it. The population has increased 11-fold; the membership of the Churches 35-fold. The Universalists have decreased since 1850 more than any other body. The Unitarians have increased 89 per cent. The Roman Catholic Church has grown very rapidly, and counts 12 per cent. of the population. The Evangelical Churches have increased much more rapidly, and embrace 73 per cent. of the population.

Our Own Church.

THE ASSEMBLY FUND.—By appointment of the General Assembly, the collections for the Assembly Fund should be taken up on the third Sabbath of November. This fund is charged, first, with all expenses connected with the annual meeting of the Assembly, clerks' salaries, printing and distribution of the minutes, etc.; second, with the expenses connected with committees, which have no funds of their own, such as the Sabbath Observance Committee, Sabbath School Committee, and Temperance Committee. All these committees have expenses for printing, etc., and these have to be paid from the Assembly Fund; thirdly, there is an amount payable on account of the Presbyterian Council; not for the pay-

ment of the expenses of the members, but for the necessary expenses of the Council and the salary of the General Secretary.

As all the congregations of the Church have an interest in the proceedings of the Assembly, they should loyally bear their share in the providing of the necessary expenses. A contribution at the rate of *four cents* per member would provide the required amount. The Assembly has repeatedly directed presbyteries to look after the contributions of the congregations for the Assembly Fund; but comparatively few carry out the Assembly's instructions. It should be borne in mind that the expenditure on account of the fund is largely in the early part of the financial year, for defraying the expenses of the Assembly's minutes. It is earnestly required, therefore, that the collections be made and remitted to the General Agent of the Church as soon as possible. The receipts for last year were \$3507.88, and the expenditure \$3840.21, leaving a deficiency of \$332.33.

ESTIMATES FOR 1888-89.

The following statement of the sums required for carrying on the Missionary and Benevolent Schemes of the Church have been published by the Financial Agents for the Eastern and Western Sections respectively:—

Eastern Section.

| | |
|--|----------|
| For Home Missions..... | \$ 8,000 |
| " Augmentation of Stipends..... | 8,000 |
| " Foreign Missions, including <i>Day-spring</i> and Mission Schools..... | 19,000 |
| " College Fund..... | 3,000 |
| " Aged and Infirm Ministers' Fund... | 1,000 |
| " French Evangelization, say..... | 3,000 |
| " the Bursary Fund..... | 800 |

In the Eastern Section, no congregational contributions are at present asked for the Ministers' Widows' and Orphans' Fund.

Western Section.

| | |
|---|----------|
| For Home Missions..... | \$46,000 |
| " Stipend Augmentation... | 28,000 |
| " For Foreign Missions..... | 66,500 |
| *" French Evangelization, including School and Buildings at Pointe-aux-Trembles.... | 50,000 |
| " the Theological Colleges: | |
| Knox College..... | \$6,700 |
| Queen's..... | 4,000 |
| Montreal | 4,500 |
| | 15,200 |
| " Ministers' Widows' and Orphans' Fund | 5,000 |
| " Aged and Infirm Ministers' Fund. | 14,000 |

| | |
|---|--------|
| *" Manitoba College (exclusive of amount from Synod of Manitoba)..... | 10,000 |
| *" Assembly Fund..... | 4,500 |

NOTE.—(1.) For the Schemes marked thus, * the congregations in both the Eastern and Western Sections are expected to contribute. The whole amount required for the ecclesiastical year is \$279,000.

(2.) It should be borne in mind that the Home Mission and the Stipend Augmentation are separate and distinct funds, and it is particularly requested that congregations will discriminate accordingly, and, when remitting money for either, will state distinctly how they wish it to be applied.

(3.) The same remark applies to the Aged and Infirm Ministers' and the Widows and Orphans' Funds, which are quite distinct. It should be understood that the contributions for the Widows' Fund in the Western Section cannot be dispensed with, while it is absolutely necessary that the Aged and Infirm Ministers' fund in the respective sections should be liberally supported.

(4.) The office-bearers in every congregation are expected to arrange that contributions shall be made *to all the Schemes* appointed by the General Assembly, according to their respective abilities. And it is requested that the funds so contributed be forwarded to the Treasurers promptly, and not left till the close of the year.

The books will close without fail on 30th April.

JEWISH MISSIONS.

Attention is called to the recommendation of the Assembly to congregations to contribute to Missions to the Jews. The Assembly has ordered that all moneys paid for this purpose be divided between the Mission of the Free Church of Scotland and the British Society for the Propagation of the Gospel among the Jews. The Treasurer has been enabled to remit \$367.73 to each of these missions for last year. It is hoped that these amounts will be largely increased.

PERSONAL.—*Rev. Dr. Campbell* of Benfrew, Ont., has been appointed lecturer on Moral Philosophy in Morrin College, Quebec, for the current session. *Rev. Dr. J. F. Smith* and party arrived at Yokohama en route to China, on the 16th of August, having made the shortest passage on record from Vancouver, B.C. The *Rev. George Burnfield*, formerly pastor of the First Presbyterian church, Brockville, has been inducted to the charge of an independent Presbyterian congregation in Toronto. *Rev. Peter Lindsay* of New Richmond, Bay of Chaleurs, Que., has retired from the active

duties of the ministry, and transferred his residence to Toronto; and *Rev. E. W. Waits* of Chatham, N.B., is coming back to Ontario, as minister elect of Knox church, Owen Sound. *Rev. Charles Ross, LL.D.*, of Cleish, Kinross-shire, Scotland, father of *Rev. C. B. Ross* of Lachine, visited Canada in September. *Rev. Solomon Tuncansuiciye*, our native ordained missionary at Beulah, Manitoba, is laid aside by serious illness. *Rev. Joseph Builder* of Indore, Central India, who is home on furlough, is somewhat improved in health, but is still delicate.

REV. JOSEPH ANNAND writes under date 19th April, from Tangoa, Santo, where he has started a new mission, that all are well at his station, and the relations with the people are satisfactory. He has erected a building 26x19 feet, which serves as church and school-room. About 20 attend school. Nearly every sabbath some of the young men and youths come to service decently dressed. He says he has cause for gratitude to God for his happy and hopeful settlement on Santo.

MORE MISSIONARIES.—*Rev. J. H. Buchanan*, M. D., of Queen's University, Kingston, who was ordained by the Presbytery of Paris last August, with a view to foreign mission work, was to sail in the end of October, accompanied by Miss M. B. Mackay, M.D., of Stellarton, N.S. They both go out to join our mission in Central India. Mr. D. MacGillivray, of Goderich, who is a graduate of Knox College, Toronto, and brother of *Rev. J. MacGillivray*, of Melville Church, Montreal, was ordained by the Presbytery of Toronto, on the 11th of October, and designated as a missionary to Honan, China. Mr. MacGillivray offers to pay for his own outfit and travelling expenses, and will be content with the modest salary of \$500 a year. But the St. James Square Congregation, Toronto, have undertaken to provide for his support and they will make the salary right.

PROTEST AGAINST THE QUEBEC GOVERNMENTAL GRANT TO THE JESUITS.—At the last meeting of the Presbytery of Montreal, *inter alia*, the following resolutions were unanimously adopted:

"Whereas, by recent legislation of the Province of Quebec, a large sum of money was voted out of the 'Jesuits' estates,' which upwards of a century ago became public property, and have since yielded the means of educating the people of the province irrespective of race or religious belief, \$400,000 to the Society of Jesus and \$60,000 to the Protestant committee of the Council of Public Instruction, the Presbytery of Montreal avails itself of this opportunity of expressing strong disapproval of the same and of declining, so far as it has a right to voice public opinion, to be a party to it.

"The Presbytery further expresses astonishment that the Provincial Legislature, not content with granting

powers of incorporation to the Jesuits, should have gone out of its way to foster in a mixed community a society which has proved itself the enemy of civil and religious liberty all over the world, and which even the Governments of Roman Catholic states have found necessary to expel.

"The Presbytery also protests earnestly against the action of the Government of Quebec in violating the principles of religious equality which was established in Canada many years ago, by bestowing public money upon a society of a distinctly religious character like that of the Jesuits. Therefore, be it resolved that this Presbytery memorialize the Governor-General-in-Council to take the foregoing preamble and resolutions into consideration and adopt such measures as will protect the rights of the people of this province in the premises."

ORDINATIONS AND INDUCTIONS.

BALTIMORE AND COLDSPRINGS, *Peterboro*.—*Rev. J. R. Gilchrist*, formerly of Cheltenham, was inducted on the 18th of September.

CHELTEHAM AND MT. PLEASANT, *Orangeville*.—*Rev. J. L. Campbell* of Gore Bay, Manitoulin Island, was inducted on the 16th of October.

TORONTO, *Erskine Church*.—*Rev. W. A. Hunter* of Orangeville, was inducted on the 2nd of October.

BALLINAFAD, *Orangeville*.—*Mr. W. M. Kay* was ordained and inducted as a missionary on the 25th September.

MAXWELL AND MCINTYRE, OSPREY, *Orangeville*.—*Mr. John Neil* of Grand Narrows, C.B., was ordained and inducted on 26th September.

UNDERWOOD, *Bruce*.—*Rev. James Little* was inducted on the 2nd of October.

LOWELL, MASS., U.S.—*Rev. F. H. Larkin* was inducted into the pastorate of Westminster Presbyterian church, by *Rev. Dr. Warden* and *Professor Scrimger*, representing the Presbytery of Montreal.

CALGARY, N.W.T.—*Rev. J. C. Herdman*, who has been labouring here for several years with marked success, was formally inducted to the pastorate of Knox church on the 6th of September.

GALT, *Guelph*.—*Rev. Alexander Jackson* of Pittsburg, U.S., was inducted into the charge of Knox church on the 4th of October.

HENSALL, *Huron*.—*Rev. J. S. Henderson* of Wendigo, was inducted on the 3rd of October.

TORONTO.—*Mr. Donald MacGillivray* was ordained and designated as missionary to Honan, China, by the Presbytery of Toronto, on the 11th of October.

OIL SPRINGS, *Sarnia*.—*Rev. R. V. McKibbin*, B.A., was inducted on the 10th of October.

PAISLEY, *Bruce*.—*Rev. John Gillis*, formerly of Eldon, Ont., was inducted to St. Andrew's Church on October 16th.

BLACK CREEK AND WILKESPORT, *Sarnia*.—*Rev. A. Ogilvie* was inducted last month.

CALLS.—*Rev. T. Court*, to Rapid City, *Brandon*. *Rev. C. S. Lord*, formerly of Merigomish, N.S., to Grafton and Vernonville, Ont. *Rev. J. C. Tolmie* to Ailsa Craig, &c., *London*. *Rev. P. R. Ross* of Ingersoll, Ont., to Central Park church, Chicago, U.S. *Rev. D. McColl*, ordained missionary, to St. Andrew's, Proton, and

Proton Station. Rev. Donald Kelso of Roslin, *Kingston*, to Wallacetown, *London*—accepted. Rev. A. Ogilvie, B. A., to Guthrie church, Black Creek and Wilkesport, *Sarnia*. Rev. R. H. Abraham of Burlington, to St. John's Church, Hamilton Ont.

LICENSURE.—Mr. James A. Macdonald, managing editor of Knox College Monthly, was licenced to preach the Gospel by the Presbytery of Toronto, on the 2nd of October.

DEMISSION.—Rev. Thomas Davidson of Woodland and North Luther, *Saugeen*. Rev. J. A. Macdonald of Horning's Mills and Honeywood, *Orangeville*. Rev. Robert Leask of St. Helens, *Maitland*. Rev. T. S. Chambers of Wolfe Island, *Kingston*. Rev. A. W. Mahon of St. Peter's Road and Blackley Point Road, P. E. I. Rev. W. Robertson of Waterdown, *London*. Rev. James Cormack of Richmond, *Columbia*, on account of ill-health.

NEW CHURCHES.

NEWDALÉ, *Manitoba*.—A church seated for 200, and costing \$1000, was opened on September 2nd, by Rev. D. Stalker of Gladstone. The Station is flourishing in the hands of Rev. J. Mowat, the Missionary.

TREHERNE, *Manitoba*.—A neat frame church 24 x 36 was dedicated on 30th September by Rev. Dr. James Robertson. The congregations were large, morning and evening, and the people are glad to have a place of worship of their own, free of debt.

NEW CONGREGATIONS have been organized in Vancouver, B.C., and in Winnipeg, *Manitoba*, respectively.

MANITOBA ITEMS.

Rev. Allan Bell who has been for more than a dozen years the painstaking pastor of Portage La Prairie, has accepted a call to Beaver Downs, Wisconsin. The removal of Mr. Bell will leave a blank in the Portage District, where he has done much good work in the church. The Portage La Prairie congregation is one of the best in the North-West and it is hoped may soon obtain a pastor. Brandon congregation is having candidates for the pastorate. The field in Brandon is a grand one. Rev. T. C. Court, a graduate of Manitoba College declined the call lately given him to Rapid City. Stonewall and Dominion City in Winnipeg Presbytery are both vacant. A number of young ministers from the East are visiting the North-West and affording assistance or supply. Among them are Messrs. Craig of Dunbarton, Colter, McLennan, and Ferrie. The Synodical committee of Manitoba and the North-West, met in Winnipeg late in September. There were present Rev. Dr. Robertson, convener; Rev. Dr. Bryce, convener, of

Winnipeg Presbytery; Rev. James Farquharson, convener, of Rock Lake Presbytery; Rev. James Todd, convener, Brandon Presbytery; Rev. S. J. Taylor, M.A., convener, Regina; and Rev. Dr. King. Rev. J. C. Herdman, B.D., convener of Calgary Presbytery was not present. The mission work was carefully gone over, and the missions reduced to a definite shape. A thorough policy of economy is the watchword of the new system of management. Manitoba College opened Sept. 19th. The attendance promises to be the largest in the history of the College. The Theological classes open on November 1st, and the number of Theological students is likely to be very large. All the College societies and organizations are now in operation for winter. The Methodists in Manitoba have made a beginning in their Wesley College. It is in the meantime being conducted in rooms in Grace Church, Winnipeg. G.B.

HOME MISSION COMMITTEE.

The committee for the Western Section met in Toronto on the 10th of October, Rev. Dr. Cochrane, Convener, Rev. Dr. Warden, Secretary. Claims were passed for Home Mission work for the six months ending Sept. 30th, amounting to \$21,441.77, and for augmented congregations, amounting to \$12,233.42; in all \$33,675.19. An interesting report was presented by Rev. Allan Findlay, of his work in the Algoma and Muskoka districts, during the past six months. In Muskoka, 24 fields have been occupied, and in Algoma 16. Dr. James Robertson presented an encouraging report of the work in Manitoba and the North-West. The claims of the mining districts of British Columbia for missionaries were also presented and considered by the committee. A large number of new grants were made to mission fields and augmented congregations for the next six months. A letter was read from Rev. H. McKellar, of High Bluff, Manitoba, giving an account of his tour through Scotland, and his addresses and services on behalf of mission work in the Northwest. The committee instructed the convener to convey their thanks to Mr. McKellar, and also to Revs. Messrs. Tolmie and MacMullen for a report of their visit to mission stations in the Algoma district.

THE COLLEGES.

THE PRESBYTERIAN COLLEGE, MONTREAL:—The twentieth session of this College was opened in Convocation Hall, on the 3rd of October, with a large attendance of students and friends. Rev. L. H. Jordan, of Erskine Church, delivered the opening lecture, on "The Ministry of the Deaconess; a plea for its revival in the modern Christian Church." The lecturer stated that he had strong convictions that the order of Deaconess ought to be insti-

tuted in every modern congregation. It existed in the primitive church and had fallen into disuse, but there were hopeful indications of its being restored.

The following is an outline of the lecturer's argument:—

1. The origin of the order as set forth in the New Testament. The sphere of woman in the Church was recognized in the old Testament, and more clearly in the New. In proof of this, he quoted the reference to "Phoebe our Sister" in Romans 16th chapter, and explained that the original signification of the word translated "sister" was deaconess; and the narrative showed that she was identified with the Church in a representative capacity. That the office was recognized as Scriptural is shown by the writings of the early Christian Fathers.

2. The historical developments of the office were next spoken of—in the first century of the Christian era and from the beginning of the second to the 10th century, showing that the office must have had the Apostolic sanction, and this was verified by reference to profane history, which showed that deaconesses had suffered martyrdom at the stake.

3. The decline of the office dates from the fourth century, and by the end of the tenth century it had almost disappeared. This was in the dark ages. The end had been reached in the Latin Church in the ninth century and in the Greek Church in the twelfth century. After referring to the causes which had led to this state of affairs, he spoke of—

4. Modern efforts to secure revival of the Order, which belong almost exclusively to the nineteenth century. In this connection he referred to institutions of the Order in Germany, Switzerland, France, Sweden, Russia, Austria, Italy, Scotland, England, and the United States, and detailed some of the points of organization, management, and qualifications peculiar to them; specified some of the principal arguments that might be adduced in their favour, noted objections that had been made to their revival; and pointed out the beneficial results that would accrue therefrom to the Christian Church. He then closed with an earnest plea for the revival of the Order in connection with the Presbyterian Church in Canada. If, said he, the Order should be revived in Canada, why not by the Presbyterians, and why not in Montreal.

Principal McVicar stated that the session now opening was the 20th in the history of the college. It was opened in 1868 with one professor and a handful of students. Now, it has a building, a library, an endowment fund, four professors and five lecturers. The alumni roll numbers 135 graduates; 12 finished their course last session, leaving 61 on the roll, one of whom has since died; there are 30 new students, making 90 on the roll for the present session. Mr. George McKelvie, one of the graduates of the college, has been sent out a mis-

sionary to India, and others of the 90 now on the roll were also ready to go to foreign lands to preach the gospel. Principal McVicar also stated that steps were to be taken to increase the endowment fund of the college by \$150,000.

KNOX COLLEGE, TORONTO:—The opening lecture was delivered by Rev. Dr. Gregg, on the evening of the 3rd October. His subject was "The History of Knox College" from its foundation in 1844 to the present time. The Rev. Dr. Burns, formerly of Paisley; Rev. Mr. King, a minister of the Free Church of Scotland; and Rev. Henry Esson, of Montreal, seem to have been the first teachers of theology in this now eminent school of the prophets. Dr. Michael Willis, of Glasgow, was appointed, in 1847, the first permanent professor of Divinity; subsequently he was made principal, and continued to occupy that position until 1870, when he resigned. Dr. Gregg says of him: "It is not too much to say that to no other man is the church more indebted, under God, for the sound evangelical doctrine which is maintained by our ministers, and prevails among our people even till the present day." Among the distinguished men who taught in Knox College in its earlier years was Rev. Geo. Paxton Young, now professor of ethics and metaphysics in University College, who filled in Knox College the position of second professor of divinity. In 1861, as a result of the union of the two branches of the Presbyterian Church, Knox College and the Theological Institute of the United Presbyterian Synod were united. It was mentioned that Dr. Caven, now principal of Knox College, graduated at the Theological Institute. It was in 1864 that Dr. Caven and Prof. Gregg were appointed lecturers in Knox college. Dr. Caven was made Principal in 1873. Dr. Gregg was appointed Professor of Apologetics and Church History in 1872. Rev. Dr. Proudfoot was appointed Lecturer on Homiletics in 1867, and Dr. William Maclaren, of Knox Church, Ottawa, was appointed to the chair of Systematic Theology in 1873.

The history of Knox College in more recent years, said the lecturer, "is well known. I must not, however, omit to refer to the erection, at a very large expense, of the splendid and spacious building in which we are now assembled, with its class-rooms, its Convocation Hall, its library, museum, and accommodations for the boarding of students. Its foundation stone was laid in April, 1874, and it was opened for the reception of the college in October, 1875. The endowment fund, which, in 1875, amounted to only about \$6,000, now amounts to upwards of \$200,000. I should also refer to the power granted to Knox College to confer degrees in divinity and to its affiliation with Toronto University, to the permanent appointment as lecturer on Old Testament introduction of the Rev. R. Y. Thomson, and to the greater attention given to the instruction of the students in elocution by competent teachers. Very deserving of notice also are the institutions of the Alumni Association, which, among

other things, has undertaken the support of a missionary to China and the very remarkable development during the last few years of a missionary spirit among the students, and the great and growing work of the Students Missionary Society."

"The whole number of students who completed their theological course in this college, including the 26 who completed their course in the divinity hall of the United Presbyterian Church, is 424. Besides these a large number—about 50—attended the theological classes for one or two sessions, but did not complete their course in our college. Nearly all our graduates have been licensed as preachers and ordained as ministers. Most of them are labouring, or have been labouring, in preaching the Gospel of Christ in the different Provinces of British North America. Some have been settled in Great Britain and Ireland, some in the United States, and some have gone to heathen lands. Not a few of our graduates have been called to occupy important positions of city, town and country congregations throughout the whole Dominion and in other lands."

Principal Caven, after referring to the continued prosperity of the Institution and the increasing number of students, intimated his desire that \$5,000 should be raised forthwith to purchase new books for the Library.

QUEEN'S UNIVERSITY, *Kingston*.—At a meeting of the Board of Trustees, held on the 18th of September, Mr. James Capan, M.A., of Glasgow, and Mr. John MacGillivray, Ph.D., of Collingwood, Ont., were appointed to the chairs of English and Modern Languages, respectively. Mr. Capan was educated at Dundee High School and Gladstone University, and is thirty-one years of age. He has already attained a high rank in literary circles, and lectures with acknowledged ability. Mr. MacGillivray was a distinguished student of Toronto University. After teaching two years in Albert College, Belleville, he went to Leipsic and Paris, for the study of Modern Languages. The forty-eighth session of Queens began on the 22nd of October. It is expected that the attendance of students this year will reach 475. Principle Grant is expected to return from the Antipodes about Christmas.

SYNOD OF THE MARITIME PROVINCES.

This Synod met in Zion Church, Charlottetown, Sept. 25, and continued its sittings till 10 o'clock Thursday evening. The Synod sermon was a powerful plea for missions by the retiring Moderator, Rev. A. E. McCurdy. Rev. John M. Macleod was elected Moderator. The report of the Hunter Church Building Fund shows that several weak congregations have been assisted during the year by grants and loans in their efforts to build churches and

pay old debts. The Directors of the Halifax Ladies' College reported a small balance on the right side. Their building operations cost over \$40,000. Pupils last year 216. The Synod congratulated the Board on the signal success of their efforts, invoked the Divine blessing on the college, and tendered its countenance and moral support to the Directors in raising funds to meet existing engagements and for such additional buildings and equipments as may be found necessary. The Committee on co-operation with the Methodist Church was re-appointed. A statement of the position of the Presbyterian College, Halifax, showed an encouraging improvement in the funds. Current expenses were covered, and about \$600 of debt paid. \$3,000 a year is the amount required from congregations. About 40 congregations failed to make collections: *all* are required to help. Ministers, elders and parents are urged to seek out promising young men and encourage them to devote themselves to the ministry of the Gospel. The Synod also earnestly recommend the claims of the Bursary Fund. It was agreed to lengthen the meetings of Synod in subsequent years,—the meetings to begin on Thursday evenings and conclude some evening of the week following. The Augmentation Committee reported a very favourable outlook for the ensuing year. The amount of \$8,000 is asked to level up to the sum of \$750. This is allocated to Presbyteries as follows: Sydney, \$425; Victoria and Richmond, \$250; Truro, \$750; Halifax, \$1,750; Wallace, \$350; Pictou, \$1,100; P. E. Island, \$975; Lunenburg and Shelburne, \$325; St. John, \$1,200; Miramichi, \$575; Newfoundland, \$300. The Foreign Mission Committee made a statement shewing that the requirements of the Eastern Division for our New Hebrides and Trinidad mission will be \$19,000, Home Mission claims \$8,000. The claims of the North-West were vigorously presented. Wednesday evening was devoted to the public discussion of the claims of Home and Foreign Missions. The Moderator was authorized to certify members to the General Conference of the Evangelical Alliance at Montreal. Reports on Sabbath Schools, Systematic Beneficence, Sabbath Observance, Temperance, and the state of Religion were presented. All the members of the Church are earnestly advised to adopt the plan of weekly giving and weekly storing the Lord's proportion. Leave was granted to license J. W. Crawford, and A. W. Thompson. A reference from the Presbytery of Sydney was sent to a committee which, after full investigation, recommended a finding accepted by all parties. Temperance reform was strongly endorsed by the Synod. The Report on the state of religion was very encouraging. In some cases, scores of families have for the first time set up the "family altar." Two new congregations have been established this year. Five ministers died since the meeting of Synod in 1887. The next Synod will meet at Pictou, on the first Thursday of October 1889.

Obituary.

REV. JOHN DUFF, who had been for a number of years on the list of retired ministers, died at Elora, Ont., in the 82nd year of his age. He was a native of Kennoway, Fifeshire, and was educated for the ministry at the University of St. Andrews and the Divinity Hall of the United Secession Church. In 1836 he was ordained at Newart Hill, in the Presbytery of Hamilton, Scotland, where he laboured diligently for seven years. He was thence translated to Dalry, in Ayrshire, where he remained six years, and shortly afterwards came out to Canada and was inducted to the charge of a congregation in Vaughan, near Toronto. Ultimately he was settled at Elora, where he continued his ministry for a number of years. Two years ago, Mr. Duff had attained his jubilee, which was suitably recognized by the Presbytery and many of his private friends. He was an earnest and impressive preacher of the Gospel and, in the early days of settlement in that part of the country, he was an energetic pioneer of Presbyterianism. He has left a widow and a family of seven children.

Our Home Missions.

NOTES FROM MANITOBA AND THE NORTH-WEST.
BY REV. DR. JAMES ROBERTSON.

REPORTS received from student missionaries indicate very satisfactory results in new fields. In one district, eighteen joined the Church, fifteen of them on profession of faith. The numbers in the other fields were nineteen, twenty-one and twenty-nine respectively, and in the last case twenty-five of the twenty nine were received on profession of faith. Such results are cheering. But who is to take charge of these sheep in the wilderness during the winter? There is ample room for suitable men, whether catechists or ordained. One such field was occupied in the spring of 1887, cared for continuously, and it has now to be divided, and one-half wishes to call a pastor and will give him at least \$700 the first year. Several promising congregations wish to secure pastors, such as Rosedale, Auburn, Treherne, Riverside, Deloraine and the rest. Several of the augmented congregations are becoming self-sustaining: Neepawa at once, Regina in January, Virden in March, and so on. There is a great demand just now for

young, energetic men—men of evangelical tone, common sense, and capacity for work. We cannot conceal from ourselves that young men from our graduating classes do not volunteer for this work in sufficient numbers. Now is a critical time, and the future success of our work lies, under God, greatly in their hands. In some fields the work is arduous. A missionary along the Columbia bought a *cayuse* for \$37.50, and travelled over 1000 miles with it! for 1000 miles more he used a boat, and long distances were covered on foot over mountain ranges where even a *cayuse* could not find a path. His fare was always humble, sometimes abundant and occasionally scanty. From mountain streams he drank the best of water, and when tired or overtaken by night, he slept on mother earth, relieving the hardness of her bosom with mountain feathers. At mining camp, ranch, shanty, fort, or settler's home, he was welcome, and practical aid was cheerfully given. He represents a class of toilsome workers in the Rocky Mountains and in north and north-western Ontario. The Presbytery of Calgary is inquiring if something can not be done for the hundreds of Chinese working along the railway. A beginning has been made in caring for other foreigners in our country. The Superintendent of Missions directed the attention of the Presbytery of Winnipeg to the case of the Icelanders last year. His recommendations were adopted. A church was built in Winnipeg; there is an attendance of about ninety, and it is increasing. There are eight or ten thousand of these people in the North-West, and only two missionaries of their own labouring among them. This year, the Superintendent directed attention to the Scandinavians and others that are uncared for. North of Minnedosa is a colony of eighteen or nineteen families of Huns and forty-six of Scandinavians for whom no one is caring, and another colony of forty-eight Scandinavian families are west of Lagenburg. Shall they be neglected? Arrangements have been made to provide all Crofter colonies with Gaelic-speaking missionaries.

IN THE PRESBYTERY OF QUEBEC.—We insert with pleasure, the following note from a venerable and esteemed labourer in the mission field:—

DEAR SIR,—As an encouragement to those who contribute to The Home Missions of our Church as well as to The Home Mission Committee, who kindly grant liberal sums to destitute localities, I take the liberty of correcting two small words which appear under the heading "Our Home Missions" in October *Record*. The words are, "*little change*." Now, without wishing to sound my own trumpet, but, in as few words as possible, state what the Lord hath wrought, I may say that when I first came to Kennebec Road as ordained missionary, one year and eleven months ago, there was but one

elder in this interesting mission field, forty-five miles in extent, and of course no session, and but twenty-seven communicants. The attendance at our three regular preaching stations at that time was comparatively small. We have now five elders where then there was but one, two sessions where then there was none, fifty-nine communicants where then there were but twenty-seven. We have had but two communions and the thirty-two added to the roll at these were on profession. It was a pleasure to me in my seventieth year, to admit for the first time to the Lord's table, a father in his seventy-eighth year, and his youngest son in his fourteenth year.

W. A. JOHNSTON.

Marlow, 6th Oct., 1888.

IN THE SYNOD OF THE MARITIME PROVINCES there were in the field during the past season twenty-four probationers, twelve ordained missionaries and forty-four student catechists. There are at present thirty vacancies within the bounds of the Synod. While the great Presbytery of St. John is the principal home mission field, there is only one of the eleven presbyteries entirely without home mission work. The fields in Cape Breton, Pictou, Halifax and Miramichi are wide and varied. Newfoundland also has some inviting though widely separated stations.

LABRADOR MISSION.

Nearly two months have elapsed since Mr. W. J. McKenzie, our missionary to Labrador, gave us an account of his progress. The destitution in the north engaged his attention during the interval. He sought for information by visiting the localities where the distress was most severely felt. The readers of this paper are acquainted with the details, and the feelings of many have been touched by the letters which have appeared in the *Witness* and *Chronicle*. Mr. McKenzie has now returned in his boat to Bonne Esperance, after a visit of six weeks to the northern part of Labrador, having sailed in all upwards of 500 miles. During the last 100 miles he was all alone. Writing from L'Anse à Clare, 31st Aug., he says: "I was dissatisfied not getting any mail matter this trip of the steamer. Since Mr. Fraser left me for Halifax, the solitude is at times oppressive; and you have no idea how I am cheered by letters from friends. We sent a poor starving woman home from the coast to escape impending want there. Although alone, I have got along safely. Providence has favoured me in many ways, in none more conspicuously than in deliverance from the dangers of the sea. The Episcopalian and Wesleyan missionaries are always accompanied by a man of experience in boating, during their visitations along the coast. This necessitates an additional

outlay of \$100 for the season, an expense which in our case has been saved." He refers to the poverty in the north as indescribable and almost past comprehension. "I have written to the *Chronicle* and *Witness* about it * * * I received four boxes and five barrels, clothing, by S. S. Harlaw, and I do not know from whom, but I can see some one is at work for us. I am now trying to get lumber for the erection of a suitable school-house to accommodate thirty or more children. The people are anxious to see the building constructed, and are willing to put it up without charge and help to pay for the teacher's board. Where I will be, there will not be much need for charity, or if there is any necessity, I have enough; but if the poor in the north could only be helped! I may make arrangements to revisit and help them there in the spring. I hope to reach Bonne Esperance in safety where I deliver my boat." Although two letters arrived by the same mail, one is dated September 7th, a week later than the one already mentioned. He says: "I am quite comfortable and all right for the winter. The Lord is abundantly blessing my labours, which are meeting with favour from all classes, rich and poor. I have been urging family worship and Bible reading, and doing my utmost to stimulate interest, and attract attention to these subjects, nor are my efforts in vain. There is a grand opening for a teacher here. Let Fort Massey send their teacher, and I shall do with very little." I have reminded Mr. McKenzie of the difficulty of procuring money to meet the winter expenses of the mission, especially as we would have to draw largely on outside sources, but his determination to remain all winter has been unshaken. He closes his letter by saying, "I am going to stay all winter, whether I get anything for it or not. I have chosen a second location for a summer school, and am now negotiating for lumber to have it ready for occupation in the spring." Any further relief is to be sent by S. S. Harlaw to the nearest landing place to L'Anse-à-Loup, care of Mr. Jameson, where it will be safely stored until distributed. Until October 10th, address all correspondence to Bonne Esperance via Newfoundland, after which date, send to Harrington, via Quebec.—*Witness, Halifax.*

Our Foreign Missions.

AN important meeting of the western wing of the Assembly's Foreign Mission Committee was held in Toronto, September 25th to 27th,—Rev. Dr. Wardrope of Guelph, *Convenor*; Mr. Hamilton Cassels, *Secretary*. Rev. Messrs. John Wilkie and Joseph Builder of Indore, Central India, at present home on furlough, addressed the Committee in refer-

ence to the work in that mission, and in reply to enquiries, gave much valuable information. The Board expressed its sympathy with Mr. Builder, and its regret that ill-health had necessitated his retirement from the field, and its earnest hope that he may be restored to wonted health and usefulness. The question of Miss Ross' relation to the Committee was postponed until next meeting. Special attention was bestowed on the relative importance of educational and evangelistic work in our Central India mission. The opinion was freely expressed that too much attention, perhaps, was being devoted to the former, and too little to preaching and personal dealing with the natives, the staff being too limited to admit of sufficient attention being given to both departments. Resolutions were adopted affirming the importance of vernacular schools and evangelistic work, and the necessity of subordinating all educational work thereto, and though not insisting on the immediate cessation of college work, recommending its discontinuance as soon as possible. In the meantime, the high school at Indore is to be conducted with a special view to the training of Christian workers and a native ministry, the teaching to be distinctively religious and evangelistic. Mr. Wilkie was authorized, in his visits to the congregations, to receive special donations for buildings necessary to accommodate the large and increasing number of scholars at Indore, with the understanding, of course, that all such contributions shall be paid into the common fund and disbursed by the Committee as they shall deem best. The Executive Committee was instructed to select two additional lady missionaries for India. The erection of a mission hospital at Indore was approved, and a proposal to erect a boarding school for girls considered—eleven acres of ground having been presented to the mission as a site by the Maharanee of Indore. Letters were read from Mr. and Mrs. Jamieson of Formosa, setting forth the advantage of employing native preachers and the opportunities for expanding the work. A communication was read from Rev. A. B. Baird, having reference to the work among the Indians in the North West. Several applications for appointments to the mission field had to be declined for the want of funds.

Demerara.

IN the May number of the RECORD we have already given the substance of our missionary's annual report (Rev. John Gibson). The following extracts are from the general report of the Presbyterian Missionary Society of Demerara, which has for its object the evangelization of the native and immigrant heathen, the establishment of schools, and furnishing aid for the erection of chapels,

tc. It is in connection with this Society that our missionary, Mr. Gibson, is labouring, and the remarks quoted refer chiefly to his work:

"We cannot say that the financial cloud which has for so long overshadowed our Mission has been removed. At the present moment, the Council is in no better a position, financially, than it was twelve months ago. We cannot see our way before us to defray the expenses either of the General Mission or of the West Coast Mission, and this condition of things is causing the Council very grave anxiety.

"We dare not contract any more than we have done the number of our agencies, or the area of their operation, without doing deadly injury to the interests of our Church, reflecting discredit on its name, and retarding to a certain extent the onward progress of the Kingdom of Christ. And that be far from us.

"How much it is to be wished and hoped for that the present prevailing apathy regarding missions in general, and our own mission in particular, may pass away, to be succeeded by a warmth and interest in both, hitherto unknown. During the past year, the Council have to report no signal instances of missionary success. They can chronicle nothing beyond the ordinary routine of missionary work. It is the day of small things with us, as yet, but let no man despise that day. The day of great things may be at hand.

"The principal event to break the even tenor of the operations of the Society was the arrival in the colony of the Rev. K. J. Grant, a missionary in connection with the Canadian Presbyterian Church, stationed at San Fernando, Trinidad. Mr. Grant was commissioned by the Board of Foreign Missions of the above named Church to visit Demerara, and to inquire into the working of our Indian Mission here, to ascertain the cause of the Mission Council's financial embarrassment, and to do his best to forward the work generally. Mr. Grant came among us burning with zeal in his Master's cause, and endeavoured to stir up both Church and Council to a sense of their responsibility. In pursuance of this object, he preached in both the town churches, and addressed two Sunday-schools. But to ascertain the condition of the West Coast Mission was one of his objects, and so he hastened to the West Coast to examine the schools at Tuschen, Uitvlugt and Hague, the three centres of work at present carried on by the Rev. J. Gibson.

"On the 14th September, at a meeting of Council of the Presbyterian Missionary Society, Mr. Grant was present, when the following resolution was unanimously passed:—"That the West Coast Mission shall be carried on in its integrity as heretofore, and the Council pledge themselves to do their utmost to relieve their Missionary's mind of all distracting uncertainties, and to enlarge, if possible, the sphere covered by the Mission." The Council encouraged the formation of ladies' missionary

societies; and Mr. Grant and Mr. Slater were requested to visit Berbice and to plead the cause of our Missions there. This visit was duly accomplished, meetings were held in three out of four of the parish churches, and a Ladies' Missionary Society was formed, which has met with a large amount of success, and has been the means of raising a considerable sum in aid of our missions. The Council met again on the 29th September, at which meeting the Rev. K. J. Grant was again present. At this meeting, the arrears due to the Rev. J. Gibson were paid over to him. It is to be hoped that the results of the visit of so distinguished a missionary as Mr. Grant may not be evanescent, but that permanent good to our Mission may flow therefrom.

"The West Coast Mission.—We do not think this Mission is receiving, on the part of the Church, that attention and that support which it undoubtedly deserves. It is our only Mission to those East Indian immigrants, on whom the prosperity of our colony so much depends. When we call to mind that there are 80,000 of these poor dusky children of the East living in our midst, and that our Church maintains only one Missionary and one Catechist, we may well be humbled to the dust. The field of foreign missionary enterprise is brought to our door, and we are too much given to sloth and indifference to our brother's welfare to bestir ourselves to minister to his spiritual wants. Up to the time of Mr. Grant's visit to this Mission last year, there were three centres of work—Tuschen, Uitvlugt and Hague. But the night before Mr. Grant visited Tuschen, a fire entirely consumed the manager's house, his infant and nurse perishing in the flames. Owing to the school-house being required for the manager's use, the school had, of necessity, to be closed. We cannot but regard this as a very great misfortune to the interests of our Mission, more especially as the number of children attending the school was very considerable, upwards of 150 being present on some occasions. Uitvlugt is by far the largest centre of Mission work on the West Coast. In addition to coolie children, a few black and Chinese children have been permitted to attend. The progress of the children at the school cannot but be regarded as highly satisfactory. An additional teacher has been added, Mr. Estwick, at a salary of \$20 per month, the salary for the first three months being guaranteed by Mr. Grant. The sixty dollars have been paid by members of the Presbyterian Church in Canada, to whom Mr. Grant represented the state of matters at Uitvlugt school. We must not forget to mention, in connection with this school, the kindly interest taken in it by Mrs. Gibson, who generously gives her aid in teaching the pupils. And the Council place on record their grateful thanks to Mr. Russell and Mr. McConnell, for the generous gift of \$480 towards the finances of the Mission. The school at Hague is maintained entirely at the expense of the estate, and in a

building expressly provided for it. The thanks of the Council are due to Mr. and Mrs. Thorpe for their ceaseless interest in the same. The attendance at the school is good.

Missions of the American Board.

THE New York *Independent*, gives, as usual, a full and interesting *resumé* of the Reports of the American Board of Commissioners for Foreign Missions, and the proceedings of the Annual Meeting held last month in Cleveland, Ohio. The following is an abstract of the statistics:—

Missions, 22. Stations, 90. Out-stations, 960. Preaching places, 1126. Average congregations, 61,188. Adherents, 100,914. Ordained missionaries (11 being physicians) 167. Women, married and single, 282. Native pastors, 166. Native preachers and catechists, 448. Native teachers, 1253. Total number of labourers, 2,607. Communicants 30,546. Whole number of youth under instruction in Schools and Colleges 42,733.

The receipts for the year were \$552,179.63, of which \$152,510 came from Women's Mission Boards, and from legacies, \$146,352. There are three missions in Asia Minor, four in China, three in Africa, two in the Pacific Islands; also missions in India, Ceylon, Japan, in Spain, Austria, Mexico, and among the Dakota Indians. From the admirable statements of the Foreign Secretaries, Dr. Clark and Dr. Judson Smith we make a few extracts that will well repay perusal.

Asia Minor. The Board has almost had a monopoly of mission work in this country for thirty years past, and although it is prosecuted under great difficulties, owing to the hostile attitude of the "unspeakable Turk" and the disinclination of all Moslems to receive Christian instruction, hope is still cherished that in due time the blessings of the Gospel will be brought in fullness and power to the followers of Islam, who constitute fully two-thirds of the entire population of the Empire. The old Armenian Churches and communities seem to be receiving more and more of the leaven of the pure Gospel. The schools are better taught. Preaching is increasing in amount and improving in quality. The efforts of the missionaries to relieve suffering in the famine districts have made a favourable impression upon the whole population. The schools and colleges are quietly raising their

standards to meet the requirements of the people, and their influence is telling in every village and home from which pupils come. The work for women has been prosecuted with marked results.

China.—The most difficult work which the Board attempts, and the most extensive, is found in China. The progress has not been swift, and yet when the present state of missionary work is contrasted with that of forty years ago, the change is simply prodigious, and the signs of the times are most cheering and full of hope. Every city and village in the eighteen provinces is open, and the Gospel may be fully preached throughout the length and breadth of the Empire. Schools of a high order are established in many parts, and a native agency is rising to supplement and extend the evangelistic labours of the foreign missionary. The communicants, which were scarcely a score forty years since, are now more than 32,000 and are increasing at the rate of 2000 a year. Railways and Telegraphs are facilitating the work, but perhaps nothing indicates so clearly the strides which Protestant missionary work is making in China as the proclamations lately issued in many provinces describing the missionaries as "teachers of virtue," and their influence as "helpful to the State." The native churches are growing in numbers and stability of character and knowledge of Christian truth, and other indications are not wanting that the day is coming when the heart of China shall be touched and transformed by the power of Jesus Christ.

Africa. The interest that has been awakened in "the dark continent" during the last decade, and which has turned to her the attention and desires of the whole civilized world, remains undiminished. The eagerness with which the great powers reach forth to possess her territory and trade is a mighty challenge to Christendom to make all possible haste in winning this vast domain for Christ. The East African Mission, though few in numbers, makes a good report for the year in schools, and evangelistic work, and in the translation of the Scriptures. In the West African Mission, every feature of the work is prospering, and opportunities multiply far beyond the power of the mission to improve them.

In Papal Lands.—The Gospel in its purity is making steady progress in spite of opposition in some quarters where the civil power is at the control of the priesthood. In Western Mexico, persecution of the most malignant character awaits those known to have sympathy with the Gospel. In these circumstances but little outward progress is possible. In *Northern Mexico*, where no such alliance of civil and ecclesiastical power is recognized,

new churches have been organized, and at places visited for the first time, large audiences have listened with marked attention to the words of the missionary.

In *Spain* the high school for girls is no longer an experiment, but a recognized success and an important evangelistic agency, while the growth of the churches in numbers is evidence of the fidelity of the native pastors and evangelists.

In *Austria* the truth is mightier than all the machinations of evil men, whether Romanist or so-called Protestant; and the churches gain in numbers at every communion season, and in power, through the Christian life and character exhibited to the world. This little mission of the Board in the Austrian Empire is furnishing trained workers and a Christian literature for the thousands of Bohemians in Cleveland and Chicago.

In *India*. Great is the vantage-ground now won, the preparation now made for enlarged effort in behalf of this vast country containing one-fifth of the population of the globe. The time draws near, waiting perhaps on our faith and Christian endeavour, for great religious changes in India. Hitherto the great accessions have come from the low-caste or no-caste population, and from among the aboriginal tribes, as the Karens of Burmah, the Khols of Central India, the Shanars of Tinnevely and the Telugus; but individuals of all castes, from the lowest to the highest, have been attracted to Christianity enough to demonstrate the power of the Gospel over all. From the peculiar habits of the Hindu mind, the great movements may be expected to be of thousands within the line of some one caste and then of another, not by slow processes of disintegration. Such movements may be nearer than we think. The preparation has been made. Have we faith to expect them?

India was the first foreign field to be entered by American missionaries, and in the great work accomplished, this Board has had a limited but worthy part. Its three missions are well organized, and have had a success that compares favorably with our missions to the more civilized races. The names of Scudder, Poor, Spaulding, Winslow and Tracy, Hall and Ballantine, and others, have an honored place in missionary records. The devoted men and women now in the field are in the forefront of progress in all lines of missionary effort, evangelistic, educational, woman's work, and pre-eminently in the development of self-supporting churches.

In spite of all that has been done during these seventy-five years, it remains a sad fact that since Gordon Hall entered Bombay, since freedom was given the Christian Church to push forward the work of evangelization under British protection, not less than six hundred millions of our fellowmen, capable by the grace

of Christ of Christian manhood and womanhood, have gone down to the grave without God and without hope, the larger part degraded, debased beyond expression by human speech. And to-day, in spite of all that is being done by Christian missions, two hundred thousand more are following on in the same sad procession. To these must be added we dare not say how many millions more, who have no just conception of the redemptive work and the new life in Christ. Contrast this, if you can, with the Kingdom of God set up and realized in Christian homes and Christian institutions for the spiritual culture of this vast population.

The pending issue in India is of gravest moment. The benign influence of English rule, the progress of Christian civilization, and the spiritual destinies of two hundred and fifty millions of souls are at stake. Shall the work accomplished at such sacrifice of treasure and of life, shall the vast preparation now made and the vantage-ground now won, be lost? Shall the index of progress be turned back for a century? Or shall the Church arise, accept the great opportunity, grasp the prize now within her reach, and place it as her offering of love in the diadem of her risen Lord?

Japan.—The addition to the working force of the Japan Mission a year ago was most timely. Not a day was lost. Dr. H. M. Scudder was preaching within twenty-four hours after landing. The rest of the party had a little more time to get their bearings, when all were at work. The results of the year are cheering; fifty per cent. advance in church membership, till the whole number recognized as believers—not all organized as yet into churches, for want of pastors and time to do it—exceeds seven thousand; and twice as many young men and young women under religious instruction as ever before, till the whole number exceeds two thousand, and might be doubled again next year without a dollar's expense to the Board beyond supplying the missionary teachers required. These schools can be made efficient evangelical agencies. Of the nearly seven hundred pupils connected with the Doshisha schools at Kyoto, 141 were received to church membership during the last school year. Such is the divine blessing on those institutions, founded in faith and prayer thirteen years ago by Mr. Neesima. So much missionary time and strength is given to the work of Christian education that direct evangelistic work has been left largely to native pastors and preachers. Some of the missionaries, however, have been enabled to do most valuable work in touring. There seems to be no limit to the influence which missionaries in command of the language might exert in awakening attention to the Gospel, and in confirming the faith of believers. The interest of former years is unabated; it seems rather to have gained in intensity. As the missionaries visit cities and towns for the first time, they find a most ready

welcome, and large audiences eager to listen to their instruction. Not only the men, but the women, find open doors on every hand. For want of men, much of this valuable work has been done by some of the ladies, as Miss Julia Gulick, of the Kumamoto station; Miss Talcott, from Okayama; Miss Dudley and Miss Barrows, from Kobe, and Miss Colby, from Osaka. Each of these ladies on these tours is doing the work of men. Hundreds of women gather around them to listen to their words, and in their audiences are often seen men quite as eager to hear the Gospel from their lips. One of these ladies, in writing recently, referring to nine young women appointed the present year, six of whom have gone forward, says: "Would it were ninety instead of nine!"

No better proof of the genuine interest of our Japanese Christians in the new civilization could be given than their contributions the past year for educational and religious objects, amounting to over \$41,000; and it is not professed Christians only that give, but others, impressed with the character of the work in progress, especially thoughtful parents, for the sake of the moral culture obtained in our schools. A few weeks since word came from Mr. Neesima of \$31,000 subscribed by a few Japanese gentlemen, including two of the highest officials in the government, toward the enlargement of our Doshisha school so as to make it a Christian university.

The limits of this occasion forbid details of other forms of Christian effort, as the native Home Missionary Society, the young Men's Christian Association efforts, the school for training women evangelists, kindergarten work, medical work, school for nurses, etc., and a Christian literature of millions of pages.

Our mission, in common with others, rejoices in the completed translation of the Scriptures during the past year. Another matter of special interest is the proposed union of the Congregational and Presbyterian Churches on a common basis of doctrinal faith, and which shall unite the better elements of both the Presbyterian and Congregational politics. It is hoped by our Japanese brethren through this union to illustrate the oneness of believers in the essentials of the Gospel, to prevent any unseemly rivalries, and to secure greater economy in pushing forward the work of evangelization into new sections. The plan is wholly of Japanese origin.

Missionary Outlook.

HOME AND FOREIGN. In the United States and Great Britain there is a Christian minister of some denomination to every 800 of the population. In heathen lands there is a Christian missionary to every 400,000 of the population! In the United States there are of Christian workers (includ-

ing Sabbath School teachers) 1,218,025.—this makes 1 to each 48 of the population. In heathendom there is but one such worker to every 31,000 persons. The annual expenditure for home work in the United States is about \$80,000,000: for Foreign work \$4,000,000. The need of the Foreign field is five hundred times greater than of the Home field. If there were 12 Missionaries in all Canada we would have the proportion of Christian teaching that is now enjoyed in the Heathen world.

MISSIONS IN PERSIA.—History began in Persia. Eden was within her borders. Persia's historic relation to the kingdom of Jesus Christ began, it may be, when the wise men from the east, seeing his star, came and worshipped the new-born king. Of early Persian Christianity little is known. By the year 1000, Islam was advancing, and by the year 1300 had gained the ascendancy in the countries east of the Caspian, where Christianity had long been firmly established. With the nineteenth century dawned the era of evangelical missions in Persia. The roll of worthies devoted to this work begins with that noble name, Henry Martyn.

The first permanent American mission station was established in 1835 by Messrs. Perkins and Grant, of the American Board, at Oroomiah, the chief town of the Nestorians. They found the people without printed books, possessing only a few manuscript portions of the Bible in the ancient and unknown Syriac. Few men and but one woman could read. Not theological error, but idleness, vagrancy, drunkenness, formalism, superstition, prevailed. In course of time, the spoken language was written, schools established, the Bible translated, churches gathered. After eleven years toil came the first spiritual revival. Many others have followed. All the work of the American Board in Persia was in 1871 transferred to the Presbyterian Board. In the churches are now numbered nearly 2000 communicants, and in the schools, 2500 scholars.

INFANT-MARRIAGES.—An important event has recently occurred in India, and one that will have a most favourable bearing upon the social condition of the people of that vast empire. The Princes of Rajpootana have voluntarily abolished throughout their dominions the custom of infant-marriage. This custom is one of the saddest and most productive of misery of any prevailing in India, and the present regulation is that in the future no girl shall be married under the age of fourteen, and no boy under the age of eighteen, unless, prior to the adoption of this law, a contract of marriage had been entered into. These Princes of Rajpootana hold the highest rank in Hindu society, and apart from the authority which they have in their own dominions, the example set by them will have wide influence throughout the whole of India.

MEDICAL MISSIONARIES.—The coming of female medical missionaries to India marks a new era in the history of that country. The mothers who, rather than be exposed to a doctor's gaze and touch, were allowed to die a dog's death, are cared for by physicians of their own sex, and the result is the social elevation of women. When a lady in India was told that, through the efforts of Lady Dufferin, female doctors had been provided who would minister to the native women, who could not, because of the state of society, be treated by male physicians, she exclaimed, "Where is this noble Lady Dufferin? How can I worship her with flowers and sandalwood?"

"YOU DO NOT BELIEVE IN FOREIGN MISSIONS?"—In the same leaflet there occur the following sentences—"You say you do not believe in Foreign Missions; then there are certain things which you cannot believe. (1) You cannot believe that God so loved the world that he sent his Son to save it, or that it is His wish that none should perish, but that all should come to repentance. (2) You cannot believe that the Gospel is the power of God unto everyone that believeth. (3) You cannot believe that He was the Son of God, or has any claim to your obedience who said, "Go ye into all the world, and preach the gospel to every creature." For it is clear as noonday that, if you believe these things, then you must believe in Foreign Missions."

THE MISSIONARY CRUSADE IN SCOTLAND.—One of the first fruits of the Missionary Conference in London, has been a wave of revived interest in missions that has swept over the country from Land's End to John O'Groats. Its effects have been most visible in Scotland, and the immediate agency has been a brace of American ministers—Rev. Dr. A. T. Pierson, of Philadelphia, and Rev. Dr. A. J. Gordon, of Boston. The former is minister of Bethany Presbyterian Church, an author of wide repute, and one of the editors of the *Missionary Review of the World*; the latter is a well-known Baptist minister. These two, having distinguished themselves on the missionary platform in London, were invited to tarry a while in Scotland before returning to their own country, and the result has been a number of enthusiastic meetings in Edinburgh, Glasgow, Dundee, Aberdeen, Hamilton, Dunoon, Rothesay, Helensburgh, and other places, where people of all denominations have met and listened with manifest interest to the rousing addresses of these eloquent brethren.

The Christianized South Sea Islanders are still, all things considered, taking the lead in Christian liberality. At the last annual meeting on Savage Island, subscriptions, amounting to \$1,531 were given for a new yacht to be employed in the mission work in New Guinea.

There are now 27 vessels engaged in missionary work in different parts of the world, under the auspices of 16 societies; of these missionary vessels, 16 are running on the coasts or rivers of Africa, and six among the islands of the Pacific.

The Presbyterian Record.

MONTREAL: NOVEMBER, 1888.

JAMES CROIL,
ROBERT MURRAY, } Editors.

Price: 25 cts. per annum, in Parcels to one address. Single copies, 50 cts. per annum.

PAYMENT IN ADVANCE.

ARTICLES intended for insertion must be sent to the Office of Publication by the tenth of the month at latest.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415 Post office, Montreal.

AS it has always been our aim to have the RECORDS dispatched so that they may reach even the most distant post office by the first Sunday of the month, at the latest, we hope that there will be no unnecessary delay at the other end of the line in distributing the copies, so that they may come into the readers' hands as soon as possible. This is the best time of the year for getting up of new clubs and enlarging old ones. We expect that next year the RECORD will not only be largely circulated in all the congregations, but that it will reach every Mission Station in the Dominion, from Cape Breton to Vancouver Island. Sample copies will be sent free of charge on application, and new subscribers for 1889, who apply in time, will receive this and December number into the bargain.

Thursday, the 15th of November, has been appointed by the Dominion Government as a day of public thanksgiving for the national blessings of peace and plenty vouchsafed to us during the past year.

Literature.

THE KNOX COLLEGE MONTHLY for October contains, among other good things, a graphic account of the London PRESBYTERIAN COUNCIL, by Rev. Dr. Burns, of Halifax. One of the most delightful sketches we have met with of the proceedings of the great MISSIONARY CONFERENCE, also held in London last summer, is from the pen of Mrs. Parsons, wife of Rev. Dr. Parsons, of Knox Church, Toronto. The printed minutes of the meetings of this Conference will contain most of the missionary addresses, more or less fully, and will be a most valuable book of reference, filling two large volumes of about 600 pages each. The price is only five shillings sterling, or about \$1.50 by mail to Canada, and it may be ordered through any bookseller here, or from Rev. James Johnston, 13 Highland Road, Norwood, London.

HYMNOLOGY.—Many of our readers have read with great interest a series of papers, by the Rev. Duncan Morrison, M. A., of Owen Sound, that have appeared from time to time in the *Canada Presbyterian* and other religious papers, on the history of the grand old Hymns, which are the common heritage of Christendom. Nearly fifty of these have now passed under review, the latest contribution being notes on the universally popular Hymn, "Jerusalem my Happy Home." These notes are far too good to be allowed to drop out of sight in newspaper columns. We hope to see them shortly in book-form, and a very valuable contribution such a volume will be to the sacred literature of the day.

BIBLE STUDIES, covering the International Sunday School Lessons for 1889. By Geo. F. Pentecost, D.D. A. S. BARNES & Co., New York and Chicago: paper covers, 50 cents. These studies are eminently practical, and will be found extremely useful to teachers, though they will not take the place of our old friends—THE WESTMINSTER TEACHER, and QUESTION BOOK, of the Presbyterian Board, Phila., 60 cts. and 15 cents respectively; THE SUNDAY SCHOOL TIMES—admirable in every respect, \$2.00 per annum; and PELOUBET'S SELECT NOTES, which are almost indispensable, \$1.25.

BOOK OF FORMS.—A revised copy, containing a report of the changes submitted to last General Assembly, but which there was not time fully to consider, has been printed and a copy sent to each minister. The Book as now amended has to go again before the Presbyteries of the Church, and it is hoped that this may be its final probation preparatory to its adoption by the next General Assembly. Whatever action is taken by Presbyteries should be taken as soon as convenient in order that the Committee may have time to meet and prepare their report for the Assembly.

Page for the Young.

WORK FOR THE LITTLE ONES.

There is no little child too small
To work for God ;
There is a mission for us all
From Christ the Lord.

Tis not enough for us to give
Our wealth alone ;
We must entirely for Him live,
And be His own.

Though poverty our portion be,
Christ will not slight
The lowest little one, so he
With God be right.

Father, oh give us grace to see
A place for us ;
Where, in Thy vineyard, we for Thee
May labour thus.

HOW OLD MUST I BE.

"Mother," a little child once said, "Mother, how old must I be before I can be a Christian?"

And the wise mother answered, "How old will you have to be, darling, before you can love me?"

"Why, mother, I always loved you. I do now, and I always shall," and she kissed her mother, "but you have not told me yet how old I shall have to be."

The mother made answer with another question: "How old must you be before you can trust yourself wholly to me and my cares?"

"I always did," she answered, and kissed her mother again; "but tell me what I want to know," and she climbed into her mother's lap and put her arms about her neck.

The mother asked her again: "How old will you have to be before you can do what I want you to do?"

Then the child whispered, half guessing what her mother meant: "I can now, without growing any older."

Then her mother said: "You can be a Christian now, my darling, without waiting to be older. All you have to do is to love and trust and try to please the One who says, 'Let the little ones come unto Me.' Don't you want to begin now?"

The child whispered, "Yes."

Then they both knelt down, and the mother prayed, and in her prayer she gave to Christ her little one who wanted to be His.

STORY FOR BOYS.

One Sunday a gentleman was going to church. On his way he saw a number of boys playing on the common. He wanted very

much to show them how wrong it was for them to be so doing; but he knew that if he began to reprove them they would not listen to him. So he walked leisurely up to them, and sat down on the grass. Presently, in a pleasant, familiar voice, he said, "Boys, I want to tell you a story."

Directly they all gathered unsuspectingly around him, and he began as follows:

"There was once a good man who was noted for his kindness and liberality. At the time of which I speak he was on a journey. As he was pursuing his way along a lonely road, he met a man who represented himself as having suffered a great loss, in consequence of which he was in deep distress. With his usual kindness, the good man drew out his purse, and after examining he said, 'I have only seven pounds with me, but I think that with one pound I can get to the end of my journey, and you shall have the rest.' With this he handed the man the six pounds. Was not that generous? Would you not have thought that the beggar must have gone off feeling very grateful and contented? Certainly we should have expected this. But he did no such thing. He was not a beggar at all, but a robber, and seeing that the good man had still one pound in his purse, he knocked him down with a club and stole his last pound from him."

The boys were very indignant on hearing this. They all cried against the shameful conduct of the robber. One of them went so far as to say he didn't think anybody could be found quite so wicked as that.

"Now stop," said the gentleman, "let me tell you, boys, this is just what you are doing. God has given you freely six days out of the seven for your own use. He has kept only one for Himself, to be kept holy, and spent in worshipping Him; and yet you are so mean as to rob Him even of that!"

The boys hung down their heads. They had not a word to say, but broke up their play and went off.

FOR MOTHER.

One morning a visitor found little Dora busy at the ironing table, smoothing the towels and stockings.

"Isn't it hard work for the little arms?" he asked.

A look of sunshine came into her face as she glanced toward her mother, who was rocking the baby.

"It isn't hard work when I do it for mother," she said softly.

HERE is a hint for "our boys." A visitor at a State prison was looking over the list of names in the prison register, and noticed that under the head of "Occupation" the words "No trade" were written against nine-tenths of the names contained in the register. Dr. Watts knew what he was writing when he said:—

"Satan finds some mischief still
For idle hands to do."

Acknowledgments.

Received by Rev Dr. Reid, Agent of
the Church at Toronto. Office 15
Toronto Street, Post Office Drawer
2607.

ASSEMBLY FUND.

| | |
|-----------------------------|-----------------|
| Received to 5th Sept., 1888 | \$235.84 |
| Rockwood | 4.20 |
| Fairbairn | 2.66 |
| West Adelaide | 2.00 |
| Arkona | 1.00 |
| Cornwall St. John's | 12.00 |
| Calgary | 2.60 |
| Ayr Knox Church | 11.50 |
| | \$271.80 |

HOME MISSION FUND.

| | |
|--|-----------|
| Received to 5th Sept. | \$2798.76 |
| Roseland S S | 1.40 |
| Lancaster Knox Church S S | 17.31 |
| Exeter | 15.00 |
| Bayfield Road | 10.60 |
| Arthur | 8.45 |
| W Adelaide | 4.00 |
| Arkona | 2.50 |
| Berne | 13.00 |
| Maynooth Mission Field | 6.50 |
| Carleton Place, St Andrews, and Franktown | 40.00 |
| Thornbury & Clarksburg | 3.40 |
| Lachine St Andrews | 54.30 |
| Teeswater Zion Church | 21.00 |
| East Normanby | 2.30 |
| Craigvale | 10.00 |
| Cornwall St John's | 70.00 |
| Dunblane | 10.00 |
| Seaforth 1st Church | 71.91 |
| Sydenham St Pauls | 21.00 |
| Palmerston | 30.00 |
| St Vincent Knox Church | 6.00 |
| Palmerston S S | 10.00 |
| Montreal American Presby- terian Church | 16.00 |
| J M, Ottawa | 50.00 |
| Elmsley | 9.00 |
| Calgary | 15.90 |
| Lachute Henry's Church | 32.60 |
| Lachlan McMillan | 1.00 |
| Lachute 1st Church | 10.00 |
| Smithville | 4.60 |
| Dalhousie Mills & Cote St George | 14.00 |
| Toronto Erskine Church S S | 12.50 |
| Sale of Church Property New Hamburg | 324.12 |

Per Rev Dr Torrance.

| | |
|---------------------------|------------------|
| "Insurance Cobourg | 5.00 |
| Glenarm | 19.00 |
| Indian Lands | 10.00 |
| Laguerre | 3.18 |
| W B D, Montreal | 5.00 |
| Crawford | 6.00 |
| Teeswater Westminster Ch. | 53.00 |
| Storrington | 10.00 |
| Toronto Old St Andrews | 173.00 |
| Sebright | 2.50 |
| Uphill | 1.50 |
| | \$4007.23 |

STIPEND AUGUMENTATION FUND.

| | |
|--------------------------------|------------------|
| Received to 5th Sept | \$990.40 |
| Fullarton | 8.00 |
| Avonbank | 7.00 |
| Arthur St Andrew's | 1.00 |
| Kingsbury and Brompton Gore | 25.00 |
| Seaforth 1st Church | 12.50 |
| Indian Lands | 10.00 |
| Grand Frieniere | 26.55 |
| Westmeath | 3.70 |
| Quebec Presbytery, returned | 4.00 |
| Sebright | 2.25 |
| Uphill | 1.25 |
| | \$1091.65 |

FOREIGN MISSION FUND.

| | |
|--|------------------|
| Received to 5th Sept. | \$6051.80 |
| Springville | 11.40 |
| Moore Knox Church | 5.00 |
| English Settlement | 46.00 |
| Corunna | 5.00 |
| Avonbank | 9.00 |
| Exeter | 29.00 |
| Eadie's | 20.71 |
| Arthur St Andrew's | 10.30 |
| B L, Barrie | 5.00 |
| South Delaware | 3.00 |
| Guelph St Andrew, Knox, & Chalmers Churches | 30.00 |
| Craigvale | 5.00 |
| Rev D Gillivray special for Mr Goforth | 10.00 |
| Lady, Melville Ch, Brussels | 2.00 |
| Mrs S B Robbins, Yarmouth N S | 10.00 |
| Seaforth 1st Church | 9.20 |
| Palmerston | 30.00 |
| Palmerston S S | 10.00 |
| Calgary | 4.50 |
| Lachlan McMillan | 2.00 |
| Toronto Erskine Church | 12.50 |
| Hugh R Ross | 25.00 |
| A member of Topp Auxili- ary Miss Turnbulls College Expenses | 50.00 |
| Pendergiss | 3.00 |
| Ancrum | 4.00 |
| Daly | 5.00 |
| Torbolton | 7.00 |
| Saskatchewan | 7.00 |
| Moosomin & Fleming | 10.35 |
| Montreal American Presby- terian Church | 16.00 |
| Crawford | 4.00 |
| Hemingford | 12.50 |
| Petite Cote S S | 17.00 |
| Metcalfe | 26.50 |
| Russell | 25.00 |
| Storrington | 14.00 |
| Lancaster Little Third S S | 10.00 |
| Pakenham | 11.92 |
| White Lake | 8.29 |
| Torbolton | 11.84 |
| Pembroke | 26.50 |
| Admaston | 50.71 |
| Bromley | 33.42 |
| Eganville | 11.85 |
| Ross | 10.84 |
| Mrs Dickson, Carlton Place | 10.00 |
| Beachburg | 10.53 |
| Mrs D McAndrew, Renfrew | 25.00 |
| Fort Coulonge | 11.60 |
| Bristol | 6.05 |
| Union Church & Norval | 31.82 |
| Keene | 8.39 |
| Friend, Norval special | 5.00 |
| Brussels Melville Church | 13.33 |
| Tara S S | 20.00 |
| | \$6869.85 |

WIDOWS & ORPHANS FUND.

| | |
|------------------------|-----------------|
| Received to 5th Sept. | \$458.16 |
| Arthur St Andrew's | 1.75 |
| Fairbairn | 2.15 |
| South Delaware | 5.00 |
| Thornbury & Clarksburg | 8.00 |
| Craigvale | 5.70 |
| Seaforth 1st Church | 12.17 |
| J M, Ottawa | 15.00 |
| Lachute 1st Church | 10.00 |
| Beaverton | 10.00 |
| Greenbank | 11.00 |
| Chater | 10.55 |
| | \$544.98 |

WIDOWS & ORPHANS FUND.

| | |
|--------------------------|-----------------|
| Received to 5th Sept. | \$322.00 |
| Rev Geo Cuthbertson | 60.00 |
| "David Mitchell | 10.00 |
| "David Wardrope | 8.00 |
| "Robert Pettigrew, 2 yrs | 16.00 |
| | \$416.00 |

AGED & INFIRM MINISTERS FUND.

| | |
|------------------------|-----------------|
| Received to 5th Sept | \$348.48 |
| Rockwood | 9.00 |
| Arthur St Andrew's | 50 |
| Fairbairn | 2.85 |
| Esquering Union Ch | 6.62 |
| Thornbury & Clarksburg | 4.50 |
| Cornwall St Johns | 50.00 |
| Seaforth 1st Church | 11.83 |
| Norval | 6.38 |
| Lachute 1st Church | 10.00 |
| Indian Lands | 10.00 |
| | \$960.16 |

AGED & INFIRM MINISTERS FUND.

Ministers' Rates.

| | |
|----------------------|-----------------|
| Received to 5th Sept | \$255.75 |
| Rev David Mitchell | 10.00 |
| | \$265.75 |

KNOX COLLEGE FUND.

| | |
|----------------------|-----------------|
| Received to 5th Sept | \$161.75 |
| Dundalk | 6.00 |
| Mitchell | 50 |
| Seaforth 1st Church | 11.19 |
| Exeter | 4.00 |
| Fairbairn | 4.36 |
| Sebright | 2.00 |
| Uphill | 1.50 |
| | \$191.30 |

QUEEN'S COLLEGE FUND.

| | |
|---|--------|
| Carleton Place, St Andrew's, & Franktown | \$8.00 |
| Storrington | 3.00 |

MANITOBA COLLEGE FUND.

| | |
|----------------------|-----------------|
| Received to 5th Sept | \$202.09 |
| Arthur St Andrews | 70 |
| Seaforth 1st Church | 50 |
| Scarboro Knox Church | 40.00 |
| | \$243.29 |

KNOX COLLEGE ENDOWMENT FUND.

| | |
|----------------------------|------------------|
| Received to 5th Sept | \$1203.50 |
| Wm Hendrie, Hamilton | 250.00 |
| East Puslinch | 31.00 |
| A Student of Knox College | 30.00 |
| Adjala | 12.00 |
| Wm Simpson, Garafraxa | 1.00 |
| Mimosa | 11.50 |
| Hillsburg | 9.00 |
| Arch, McLachlan, Hillsburg | 5.00 |
| Rev Dr James Walkerton | 50.00 |
| Norman Robertson | 10.00 |
| Rev P Wright, Stratford | 35.66 |
| | \$1651.00 |

KNOX COLLEGE BURSARY FUND.

| | |
|--|-----------|
| Mrs McArthur, Carleton Pl, for McArthur Scholarship | \$1000.00 |
|--|-----------|

CHURCH & MANSE BUILDING FUND.

| | |
|-----------------------|---------|
| D D Christie, Toronto | \$34.00 |
|-----------------------|---------|

CHINA INLAND MISSION.

| | |
|---------------------|---------|
| Hugh R Ross, Ripley | \$25.00 |
|---------------------|---------|

CONTRIBUTIONS UNAPPORTIONED.

| | |
|-----------------------|----------|
| Toronto St Andrews Ch | \$800.00 |
| Toronto Central Ch | 200.00 |
| St Helen's | 34.75 |

N. B.—of the amount \$304 67 re-
ported in last RECORD as from Rev
John Wilkie, the sum of \$1.66 was
from the Indore congregation, and
\$148.67 money returned by Mr Wil-
kie on account of expenses home.

FOREIGN MISSIONS.

Received during September by Rev.
P. M. Morrison, agent at Halifax,
Office, Chalmers' Hall, P.O. Box
338.

Previously acknowledged.. \$2992.58
St Andrew's, Chatham,

| | |
|--|-------|
| W F M S..... | 21.65 |
| St Andrew's, Campbellton.. | 25.00 |
| Int. Conva. Loan..... | 49.57 |
| Carleton..... | 4.14 |
| Chebourg..... | 4.00 |
| Bass River, N B..... | 35.00 |
| John McAskill, Arichat.... | 4.00 |
| Geo Conrad, Pope's Harbor.. | 0.50 |
| W McCarty, Taylor's Head.. | 5.00 |
| Henry McKenzie, Gerrard's Island..... | 2.00 |
| Rev S Rosborough..... | 5.00 |
| Tangier..... | 4.05 |
| Clifton, P E I..... | 17.00 |
| Lawrencetown and Cow Bay | 15.00 |
| Knox Church S S..... | 10.00 |
| Geddie Memorial Fund.... | 87.03 |
| W F M S Roger's School- House..... | 25.00 |
| Escuminac Mission-field.... | 19.00 |
| Clifton..... | 48.00 |
| Montague..... | 10.00 |

\$3377.52

DAY-SPRING AND MISSION SCHOOLS.

| | |
|--|----------|
| Previously acknowledged.. | \$294.25 |
| Park St, SS Halifax..... | 35.00 |
| Shubenacadie and Lower Stowiacke..... | 28.00 |
| St James S S, Dartmouth.. | 15.00 |
| Sheet Harbor S S..... | 51.27 |
| Lawrencetown and Cow Bay | 5.00 |
| Knox Church S S, Shediac.. | 1.00 |
| Cross Roads, Roger's Hill.. | 12.50 |
| Red Bank and Whitneyville | 1.76 |

\$143.75

HOME MISSIONS.

| | |
|--|-----------|
| Previously acknowledged.. | \$1058.07 |
| Carmel Church, Westville.. | 3.00 |
| Shemogue..... | 1.75 |
| Douglastown..... | 7.00 |
| St Andrew's, Campbellton.. | 25.00 |
| Carleton, \$4.00, Chebourg, \$4.00..... | 8.00 |
| Vale Colliery and Suther- land's River..... | 23.50 |
| Bass River, N B..... | 10.00 |
| Lawrencetown and Cow Bay | 16.50 |
| Red Bank and Whitneyville | 11.00 |
| Quaco and Black River.... | 10.10 |
| Escuminac Mission-field.... | 15.03 |
| E. J. Rattee..... | 8.00 |
| Int. Archibald Mackintosh.. | 0.23 |

\$1197.18

AUGMENTATION FUND.

| | |
|-----------------------------|----------|
| Previously acknowledged.. | \$318.53 |
| Douglastown..... | 7.00 |
| Escuminac Mission-field.... | 8.00 |

\$333.53

COLLEGE FUND.

| | |
|----------------------------|-----------|
| Previously acknowledged.. | \$3314.26 |
| Belfast, P E Island..... | 4.00 |
| Carmel Church, Westville.. | 20.00 |
| Truro, Coupons..... | 90.00 |
| St Andrew's, Campbellton.. | 4.00 |
| Bass River, N B..... | 5.00 |
| Lockeport..... | 3.00 |
| Gay's River and Milford.. | 30.42 |
| Div. Merchants B of Hlfx.. | 45.00 |
| Div. B of N S..... | 112.00 |
| Int. Moncton Church..... | 235.00 |
| Lawrencetown and Cow Bay | 8.00 |
| Great Village..... | 7.00 |
| Alumni Association..... | 24.00 |
| Red Bank and Whitneyville | 8.00 |
| Div. Bank of B N A..... | 264.01 |

\$4232.69

BURSARY FUND.

| | |
|-----------------------------|----------|
| Previously acknowledged... | \$ 93.75 |
| Lawrencetown and Cow Bay | 2.00 |
| Int. Archibald Mackintosh.. | 4.74 |

\$100.49

AGED MINISTERS' FUND.

| | |
|----------------------------|-----------|
| Previously acknowledged.. | \$ 599.55 |
| St Andrew's, Campbellton.. | 5.00 |
| Int. H C Barnaby..... | 37.50 |
| Int. J A G Campbell..... | 10.00 |
| Bass River, N B..... | 2.50 |
| Rev D McDougall, rates.... | 14.72 |
| Lawrencetown and Cow Bay | 2.00 |
| Rev A O Brown, rate..... | 4.00 |
| Rev M G Henry, rate..... | 4.50 |
| Rev A Gunn, rate..... | 3.50 |
| Rev J T Blair, rate..... | 3.00 |
| Rev A B Dickie, rate..... | 4.00 |
| Red Bank and Whitneyville | 6.00 |
| Int. Rev J D Murray..... | 30.00 |
| Rev John Cameron, rate... | 2.87 |

\$729.14

FRENCH EVANGELIZATION.

Received by Rev. Dr. Warden, Treas-
urer of the Board of French Evan-
gelization, 198 St. James Street,
Montreal, to 6th October, 1888.

| | |
|--|------------|
| Already acknowledged... | \$ 3652.39 |
| Digby & Bay View..... | 3.24 |
| Carleton Place, St A'ws SS.. | 4.00 |
| Annan..... | 7.61 |
| Pilot Mound..... | 6.00 |
| Strangfield..... | 4.00 |
| Campbellton, P E I..... | 3.00 |
| Port Colborne..... | 2.00 |
| Rockburn..... | 5.00 |
| Gore..... | 3.00 |
| Rockwood..... | 19.60 |
| Londesboro, Knox..... | 14.00 |
| Williamstown, Hephzibah ch | 22.08 |
| Martintown, Knox Ch..... | 11.00 |
| Ottawa, French Ch..... | 11.65 |
| per Rev A B Groulx..... | 45.00 |
| Huron..... | 14.00 |
| Grand Bend..... | 3.30 |
| Caledonia, Oat..... | 34.50 |
| Esquesing, Union Ch..... | 32.63 |
| Elmira, Gale Ch..... | 2.00 |
| "Insurance" Cobourg..... | 5.00 |
| P Young, Milby..... | 1.00 |
| Sawyerville..... | 3.00 |
| West Tilbury..... | 2.45 |
| Cornwall, St John's Ch..... | 40.00 |
| J M..... | 50.00 |
| Broadview N W T..... | 5.00 |
| Norval..... | 23.37 |
| Cedarville & Esplin..... | 7.50 |
| Ravenswood..... | 8.00 |
| Indian Lands, Free Gordon Church..... | 20.00 |
| Crawford..... | 3.00 |
| Hemmingford..... | 10.30 |
| Mille Isles..... | 1.80 |
| Cote St Gabriel..... | 2.20 |
| Oro, Guthrie Ch..... | 15.00 |
| Quebec, per R Lobry..... | 11.00 |
| Otter Lake..... | 3.51 |
| G D Fergusson, Fergus..... | 200.00 |
| Welland..... | 7.70 |
| Lancaster Knox Ch..... | 23.60 |
| Buckingham..... | 10.00 |
| Bolsover, St A'ws..... | 7.10 |
| Kirkfield..... | 9.28 |
| Novar, Knox..... | 2.43 |
| Emsdale, St A'ws..... | 1.66 |
| Sprucedale, McMurich Ch.. | 1.91 |
| Miss Kirkman, Beggsboro.. | 1.00 |
| Ripley, Knox Ch..... | 10.00 |
| Dunchurch..... | 1.00 |

Per Rev. P. M. Morrison, Halifax:—

| | |
|---------------------------|-------|
| Shemogue..... | 4.00 |
| Douglastown..... | 8.00 |
| Campbellton, St A'ws..... | 30.00 |
| Mabou..... | 33.00 |

| | |
|---|-------|
| Chebourg..... | 3.15 |
| Noel..... | 8.56 |
| Henry McKenzie, Gerrards Island..... | 1.00 |
| Rev S Rosborough..... | 2.00 |
| Clifton P E I..... | 18.00 |
| Lawrencetown & Cow Bay.. | 4.00 |
| Little Harbour..... | 8.00 |
| Hopewell Union Ch..... | 9.00 |
| Woodville, Caledonia & Lit- tle Sands..... | 17.00 |
| Spring Hill..... | 6.50 |
| Redbank & Whitneyville.. | 7.00 |
| Escuminac..... | 15.00 |

Per Rev. Dr. Reid, Toronto:—

| | |
|--|-------|
| Mrs M Currie, W Puslinch.. | 1.00 |
| Exeter..... | 15.00 |
| Artur, St A'ws..... | 4.95 |
| West Adelaide..... | 3.00 |
| Arkona..... | 2.00 |
| Carleton Place, St Andrews & Franktown..... | 10.00 |
| South Delaware..... | 1.00 |
| Thornbury & Clarksburg.. | 3.00 |
| Mount Pleasant..... | 6.60 |
| Seaforth, First..... | 29.65 |
| Manitou..... | 14.00 |
| Lachlan McMillan..... | 2.00 |
| Scarboro, St A'ws..... | 36.00 |
| Glenarm..... | 11.00 |
| St Vincent, Knox..... | 10.00 |
| Scarboro, Knox..... | 95.00 |

\$4,806.27

WIDOWS' AND ORPHANS' FUND, IN
CONNECTION WITH THE CHURCH OF
SCOTLAND, JAMES CROIL, TREAS.,
MONTREAL.

Rev D Anderson, Levis.....\$ 24.00

POINTE-AUX-TREMBLES SCHOOLS.

Received by Rev Dr Warden, Treas-
urer, 198 St James street, Montreal.

Ordinary Fund.

| | |
|------------------------------|-----------|
| Already acknowledged..... | \$ 854.22 |
| Cornwall, Knox S S..... | 50.00 |
| "Caritas," Ottawa..... | 50.00 |
| Sherbrooke N S. Sch..... | 17.35 |
| Mrs H Forbes, Fletcher.... | 25.00 |
| Mrs A J, Montreal..... | 5.00 |
| Thank offering..... | 10.00 |
| Mrs F Johnson, Brockville.. | 50.00 |
| Jos Taylor, Sawyerville.... | 5.00 |
| Ripley, Knox ch, SS Mis Band | 21.00 |
| A friend, Woodstock, Ont.. | 5.00 |
| A G McLeod, Denver..... | 50.00 |

\$1142.57

Building Fund.

| | |
|---|-----------|
| Already acknowledged..... | \$ 953.60 |
| Rev J L Morin..... | 10.00 |
| Duclos & Payan, St Hyacinthe | 10.00 |
| J C St Aubin, Howick..... | 5.00 |
| Dr E A Duclos, Emileville.. | 2.00 |
| S St Aubin, sr, St Philomene. | 4.00 |
| Mrs Lapointe, Montreal.... | 2.00 |
| Per Rev C A Doudiet..... | 194.38 |
| Duclos & Payan, St Hyacinthe | 15.00 |
| Mr & Mrs J E Cote, Angers.. | 2.00 |
| F Chartrand, Mawcook..... | 1.00 |
| J H Clement, Angers..... | 2.00 |
| Mrs S A Abbott, Roxton Pond | 5.00 |
| S Dalpi, Roxton Pond..... | 2.00 |
| P N Cayer, Joliette..... | 10.00 |
| Mrs J Bourgoing, Pointe-aux- Trembles..... | 25.00 |
| Rev J Mathieu, Belle River.. | 5.00 |
| T S St Aubin, Ripon..... | 1.00 |
| Miss Laura Mathieu, Lachute | 2.00 |
| Emma Vessot, Joliette..... | 2.00 |
| Chas H Vessot, Joliette.... | 2.00 |
| Olivine Lachance, Joliette.. | 1.00 |
| Simeon D Rondeau, St Eliza- beth..... | 2.00 |
| P E Piche, St Jerome..... | 2.00 |
| Martin Laurin, St Eustache.. | 5.00 |

| | | | | | |
|---|--------|-----------------------------|--------|--|--|
| L M Montreal..... | 1.00 | Rev SA Carriere, Grand Bend | 5.00 | | |
| L E Rivard, Montreal.. | 1.00 | A G McLeod, Denver..... | 30.00 | | |
| Mrs Jean Roy, Sabrevois.. | 1.00 | Antoine Pauly, Montreal.. | 2.00 | | |
| Rev S Rondeau, North Bay.. | 10.00 | John Kerr, Toronto..... | 100.00 | | |
| Miss Dinah Rondeau, St Elizabeth | 5.00 | Mrs John Kerr, Toronto.... | 50.00 | | |
| Miss Emilia Sicard, Treadwell | 2.00 | Truro, 1st ch..... | 5.00 | | |
| Norbet Rondeau, St Elizabeth | 5.00 | W Mortimer Clark, Toronto | 100.00 | | |
| M Maynard, Hartwell..... | 1.00 | Mrs W M Clark, Toronto... | 100.00 | | |
| G Roy, St Sauveur..... | 1.00 | Mrs Topp, Toronto..... | 100.00 | | |
| S P Rondeau, Muskegon.... | 2.00 | N Etienne, Wheatland..... | 5.00 | | |
| T A Dawes, Lachine..... | 50.00 | | | | |
| Montreal, Nazareth st, SS.. | 15.00 | | | | |
| Do per Rev C A Doudiet | 40.00 | | | | |
| Etienne Maynard, Port-au-Persil..... | 5.00 | | | | |
| Rev A B Cruchet, Montreal.. | 25.00 | | | | |
| Miss I Groulx, Six Portages | 1.00 | | | | |
| Mrs King, Stanstead..... | 1.00 | | | | |
| Miss L A Vessot, Stanstead. | 1.00 | | | | |
| Mrs C Stackhouse, St A'ws East..... | 1.00 | | | | |
| Claudia Ouellette, Penetanguishene..... | 2.00 | | | | |
| Wm Mack, Cornwall..... | 2.00 | | | | |
| Hill Campbell, Cornwall... | 1.00 | | | | |
| H E Chabasso, Montreal... | 5.00 | | | | |
| Rev C E Amaron, Lowell, US | 5.00 | | | | |
| T Auclair, Riviere a Claude. | 1.00 | | | | |
| O A Parent, Bondsville.... | 5.00 | | | | |
| Chas Tucker, Sorel..... | 1.00 | | | | |
| Rev H O Loiselle, St Jude | 2.00 | | | | |
| Robt Anderson, Montreal.. | 50.00 | | | | |
| A D Ferrier, Fergus..... | 100.00 | | | | |
| Newfoundland, Wom H & F | | | | | |
| Mis Soc..... | 1.50 | | | | |
| Ottawa, Knox S S..... | 15.00 | | | | |
| Ed & G E Pepin, S Roxton.. | 2.00 | | | | |

| | |
|-----------------------------|-----------|
| Rev SA Carriere, Grand Bend | 5.00 |
| A G McLeod, Denver..... | 30.00 |
| Antoine Pauly, Montreal.. | 2.00 |
| John Kerr, Toronto..... | 100.00 |
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Stratford, Atwood, 13th Nov., 2.30 p.m.
Brandon, Portage la Prairie, 11th Dec., 7.30 p.m.
Lanark & Renfrew, Carleton Place, 27th Nov.
Orangeville, 13th Nov., 10.30 a.m.
Maitland, Lucknow, 11th Dec., 1 p.m.
Lindsay, Woodville, 27th Nov., 11 a.m.
Bruce, Paisley, 11th Dec., 2 p.m.
Brockville, St. John's Church, 11th Dec., 3 p.m.
Calgary, Medicine Hat, 5th Mar., 2 p.m.
Columbia, Vancouver, 11th Dec., 2.30 p.m.
Huron, Blyth, 13th Nov., 11 a.m.
Guelph, Chalmers Church, 20th Nov., 10.30 a.m.
Barrie, Barrie, 27th Nov., 11 a.m.
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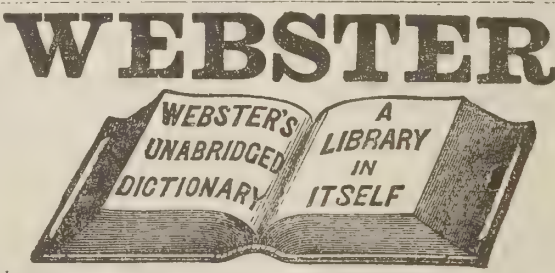
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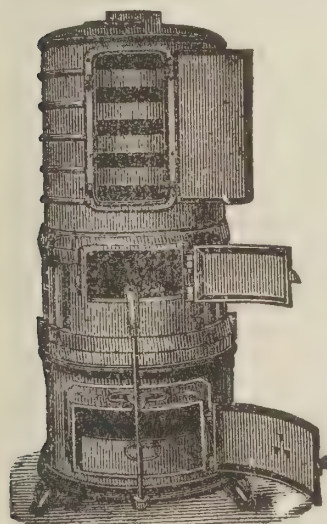
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FOR THE
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DECEMBER, 1888.

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THE PRESBYTERIAN RECORD

FOR THE
DOMINION OF CANADA.

VOL. XIII.

DECEMBER, 1888.

No. 12.

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The Closing Year.

The years roll on with swift and steady, pace. We are making history whether we will or not. We cannot sit still in this great and glorious Universe where God, our Father, is ever working to bring to pass His purposes. For our own Church, the closing year has been one of deep peace and earnest work. No part of the church has fallen behind: no part but shows some progress. From month to month our own columns testify to the activity, the energy, the liberality of ministers and people. Colleges are being endowed, churches and manse built, new congregations organized, new missions opened, fresh ground broken. Our Assembly, our Synod and Presbyteries all show how deeply in earnest our Church is in the work the Master has given her to do. She cannot be too much in earnest. Aggressive evangelism is the condition of a healthy and happy existence. Our Church, as a united church, is now over thirteen years old, and each year has added strength to the conviction that the union was from the Lord. It has been the means of widening the church's sphere of usefulness, increasing her influence for good at home, and enabling her to enter with redoubled energy upon the heathen field. Looking back one year or thirteen years, we find

ground enough to thank God and take courage. The Church is true to her calling; the people show a healthy growth in liberality; the Gospel in its purity is preached from our pulpits; multitudes respond to the Gospel call. That the coming year may be a year of still more abundant blessing,—that the Presbyterian Church in Canada and all her sister Churches may have peace and prosperity is our ardent prayer.

This has been a memorable year for the Presbyterian Church. It is the two hundredth anniversary of the "Glorious Revolution of 1688." In summer, a Presbyterian Council assembled in which were representatives from nearly every Presbyterian Church in Christendom. A Union of Presbyterians has been formed in Brazil and in Japan, and negotiations are in progress elsewhere. Thus the old barriers are being removed, and the Lord is preparing His Church for increased labours,—perhaps for increased suffering.—It is the three hundredth anniversary of the defeat of the Invincible "Armada" which was intended to sweep away every vestige of Protestantism and liberty out of the British Isles, and to bring the people into obedience to the Pope, by the thumb-screw and the rack, the stake and the gallows. The Lord blew, and they were scattered. It becomes us this year to note the progress of our Church since the date of the Armada, and especially since the Revolution of 1688.

The Landing of William of Orange.

JUST one hundred years after the destruction of the Spanish Armada, came the Great Revolution to which we owe our civil and religious liberties and our national prestige. Charles II, one of the most despicable monarchs that ever sat on the English throne, died in February, 1685. Says Cunningham:—"He degraded England from a first class power into a pensioner of France; he inflicted greater sufferings upon Scotland than any monarch before or since; he scandalized the whole country by his open profligacy; and finally he gave the lie to the religion he had professed all his life, by receiving on his death-bed the sacrament from a Roman Catholic priest." James II of England, and of Scotland VII, brother to the late King, succeeded to the throne, and in his first address to his Privy Council promised to "follow the example of *so good and gracious a King!*" This he did with a vengeance. The most savage persecutions ensued. Himself a Roman Catholic by education, he determined from the first to promote despotism and popery in the kingdom. Things went on from bad to worse, until finally they reached a climax which a high-spirited and down-trodden people could no longer tamely endure. The kingdom was ripe for revolution. Prince William of Orange belonged to the house of Nassau; by maternal descent, he was a nephew of James II, and was married to his eldest daughter; but for the claims of "the Pretender," he was the next heir to the crown of Britain. He was born at the Hague in 1650, and while still a young man had earned a brilliant reputation as a soldier and statesman. In their extremity, the Protestants of the United Kingdom instinctively set their hearts on this illustrious prince, in whom they saw the heroic qualities of head and heart that were needed just then to meet the emergency. For some time, William himself had been weighing the chances of success in the event of his throwing himself into the contest. When, therefore, the invitation reached him, asking him to take upon himself the great enterprize of emancipating a nation from spiritual bondage, he was prepared to accept the responsibility. Against him, be-

sides James II and his minions, were Austria, Spain, France, and the Vatican; but, on the other hand, he was encouraged by the whole Protestant portion of Europe. In order to justify his undertaking in the eyes of the world, he published a declaration, in which he enumerated the oppressions under which the English nation groaned and the reasons which moved him to undertake its deliverance.

On the 19th of October, 1688, William embarked at the Hague, and the Dutch fleet, consisting of fifty-two men-of-war, twenty-five frigates, with other smaller vessels, and an army of some 15,000 soldiers, sailed for England. From the mast-head of his own ship floated an English flag, emblazoned with the arms of Nassau, surrounded with the legendary motto, "For the Protestant Religion and Liberties of England," and beneath, the motto of the house of Orange, "*Je maintiendrai.*" He had a goodly following. Besides the Count of Nassau and other Dutch and German commanders, there were with him many of those English and Scottish noblemen and gentlemen whom persecution had compelled to flee to Holland and France. The fleet encountered a severe storm during eight days and had to put back for repairs, but at length, on the 3rd of November, it had crossed the Channel, and on the 5th, it was safely anchored in Torbay. As soon as it was known that William had landed and was advancing towards London, the enthusiasm of the common people knew no bounds. The next to declare themselves for him were the landed gentry, and, lastly, many of the nobility. Six weeks later, James II was a fugitive, and the country was free.

"Freedom's battle once begun,
Bequeathed by bleeding sire to son,
Though baffled oft, is ever won."

Missionary Cabinet.

MRS. MARGARET WILSON.

IN a previous number of the *Record* (February, 1885) there is sketch of the life of Rev. Dr. John Wilson of Bombay, who commenced his brilliant career of nearly half a century in India in 1828. In that year he was married to Margaret Bayne, a

daughter of the Rev. Kenneth Bayne of Greenock, Scotland, and sister of the late Dr. Bayne, for twenty-five years a distinguished minister of the Presbyterian Church of Canada at Galt, Ontario. Mrs. Wilson, who ranked among the noblest heroines of British missionaries, died in Bombay in 1835. The following memoir is taken from the funeral sermon preached by her husband on the 7th of May in that year.—“It was,” he said, “the desire of her heart, when a union was formed between us, to cheer and encourage me, to take part with me according to her ability and the grace which God might give to her, in the great work of evangelizing the heathen, to which I had looked forward; and with a view to accomplish these objects, she presented herself as a living sacrifice on the altar of God, vowing in His sacred presence that she would devote to His cause, her person, her acquirements, her time, her strength and her substance. With a heart burning with zeal for the glory of God and compassion for the souls of men, she crossed with me the stormy ocean, and came to this country, which she did not view, like many, as a place of temporary and reluctant exile, but which she adopted as her home, in which she wished to live, to labour, and die. With the greatest ardour she entered on the study of the native languages and persevered in it amidst every distraction, till her acquirements in the two most important spoken in this quarter, Marathi and Hindostani, enabled her with ease and effect to communicate instruction respecting the true God and Jesus Christ. The difficulties arising from superstitious custom and corrupted feeling, she found to be numerous and formidable; but she resolved to encounter them. She instituted and organized no fewer than *six* female schools, containing an average of between 150 and 200 scholars. She trained the teachers, making the most unlikely instruments the most efficient in the mission. Principally at her own expense, and with a great expenditure of strength, she visited the scholars and parents at their homes, thus engaging their affections and securing their attendance; and she daily spent several hours in the schools, pressing home divine truth and praying with the scholars. She frequented the asylums for the poor, with the view of instructing their

destitute inmates, and was always ready and willing to assist in the Sunday schools. During the long journeys which I undertook throughout the country, she managed with fidelity and prudence the general concerns of the mission, and was a principal attraction to many of my native visitors, particularly to those distinguished for education and intelligence. She wrote several striking papers in native periodicals, and to her pen the “Oriental Christian Spectator” is indebted for its brightest pages. She has left Marathi translations and compositions, prepared during the last year and a half of her life, almost all in a state ready for the press, in a quantity almost as great, if we except translations from the sacred Scriptures, as were ever published by any missionary who has yet come to the west of India. The graces of the Christian character were conspicuous in her whole deportment. Her prayers for the nourishment of the divine life in her own soul, and for success in the propagation of the Gospel, prevented the rising sun, and engaged many of her midnight hours.”

Services such as Mrs. Wilson rendered to the cause of Christianity in Bombay could not fail to be highly appreciated, for few females ever did more. They were services which any man in the prime of life, and in the vigour of health might be proud of having rendered. During her last illness, her prayers for her children were most earnest and touching. “She agonized with God for their sanctification.” When she could no longer guide her own pen she dictated her last letter to her “beloved Andrew,” saying to him,—“In a few hours I hope to be with Jesus, and with all the glorious company of the redeemed. I am transported at the prospect of what awaits me. I have often commended you to Jesus; and I do so now in more solemn circumstances than ever, with nothing but eternity before me. I have prayed God to inspire you with zeal to become a missionary to the heathen in this land. No work at present seems to me so important and glorious as the work of a missionary. But my prayers will be of no avail, if the divine spirit does not put it into your heart. Pray then, my dear children that the Lord may put it into your heart to follow the footsteps of your beloved father. What I say to you, I say to

my beloved Johnny, I commit you to God." Having put her name to this letter with her own hand, she laid down the pen never more to take it up, and said "now I am ready to die." Two days before her death, referring to this letter, she remarked,—“I view it as a legacy to my dear children, immensely more precious than that of silver or gold, houses and lands.” The Life of Mrs. Wilson, written by her husband, is one of the most inspiring missionary biographies in the language.

Household Words.

FELLOW-LABOURERS WITH ST. PAUL.

“Those women which laboured with me in the Gospel, and others of my fellow-labourers whose names are in the book of life.”

They lived and they were useful; this we know,

And naught beside;

No record of their names is left to show

How soon they died;

They did their work and then they passed away,

An unknown band,

And took their places with the greater host

In the higher land.

And were they young, or were they growing old,

Or ill or well;

Or lived in poverty, or had much gold,

No one can tell.

One only thing is known of them: they were

Faithful and true

Disciples of the Lord, and strong through prayer

To save and do.

But what avails the gift of empty fame?

They lived to God.

They loved the sweetness of another name,

And gladly trod

The rugged ways of earth, that they might be

Helper or friend,

And in the joy of this their ministry

Be spent and spend.

No glory clusters round their names on earth,

But in God's Heaven

Is kept a book of names of greatest worth,

And there is given

A place for all who did the Master please,

Although unknown,

And their lost names shine forth in brightest rays

Before the throne.

O take who will the boon of fading fame!

But give to me

A place among the workers, though my name

Forgotten be;

And if within the book of life is found

My lowly place,

Honour and glory unto God redound

For all His grace!

MARIANNE FARNINGHAM.

JEHOVAH'S CHARIOTS.

When He rides out in His morning chariot at this season, about six o'clock, he puts golden coronets on the dome of cities, and silvers the rivers, and out of the dew makes a diamond ring for the finger of every grass blade, and bids good cheer to invalids who in the night said:—“Would God it were morning.” From this morning cloud chariot He distributes light, light for the earth and light for the heavens, light for the land and light for the sea, great bars of it, great wreathes of it, great columns of it, a world full of it. Hail Him in worship as every morning He drives out in His chariot of morning cloud, and cry with David, “My voice shalt Thou hear in the morning, in the morning will I direct my prayer unto Thee and look up,” I rejoice in these Scripture ejaculations, “Joy cometh in the morning,” “My soul waiteth for Thee more than they that watch for the morning,” “If I take the wings of the morning,” “The eyelids of the morning,” “The morning cometh,” “Who is she that looketh forth as the morning?” “His going forth is prepared as the morning,” “As the morning spread on the mountains,” “That thou shouldst visit him every morning.” What a mighty thing the King throws from His chariot when he throws us the morning!

Yea, He has His evening cloud chariot. It is made out of the saffron and the gold and the purple and the orange and the vermillion, and upshot flame of the sunset. That is the place where the splendours that have marched through the day, having ended the procession, throw down their torches and set the heavens on fire. That is the only hour of the day when the atmosphere is clear enough to let us see the wall of the heavenly city, with its twelve manner of precious stones, from foundation of jasper to middle strata of sardius, and on up to the coping of amethyst. At that hour, without any of Elisha's supernatural vision, we see horses of fire and chariots of fire, and banners of fire and ships of fire, and cities of fire, seas of fire, and it seems as if the last conflagration had begun, and there is a world on fire. When God makes these clouds His chariot, let us all kneel. Another day past, what have we done with it? Another day dead, and this is its gorgeous catafalque. Now is the time for what David called the “evening sacrifice,” or Daniel called the “evening oblation.” Oh!

oh! what a chariot made out of evening cloud? Have you hang over the taffrail on the ocean and seen this cloudy vehicle roll over the pavements of a calm summer sea, the wheels dripping with the magnificence? Have you from the top of Ben Lomond or the Cordilleras or the Berkshire Hills seen the day pillowed for the night, and yet had no aspiration of praise and homage? Oh, what a rich God we have, that he can put on one evening sky pictures that excel Michael Angelo's "Last Judgment" and Ghirlandajo's "Adoration of the Magi," and whole galleries of Madonnas, and only for an hour and then throw them away, and the next evening put on the same sky something that excels all that the Raphaels and the Titians and the Rembrandts and the Corregios and the Leonardo da Vincis ever executed, and then draw a curtain of mist over them never again to be exhibited! How rich God must be to have a new chariot of clouds every evening!—*Talmage.*

INSUFFICIENCY.

Brethren, I am conscious that I have not preached as I ought to have preached this morning. I have been mastered by my subject. I could sit down alone and picture my Divine Master on the cross. I delight to do so. It is my comfort to meditate on Him. I see Him hanging on the tree, and carefully survey Him, from His head, encircled with the thorns, down to His blessed feet, made by the nails to be fountains of crimson blood. I have wept behind the cross at the marks of the dread scourging which He bore; and then, coming to the front, I have gazed upon His pierced hands, and lingered long before that opened side. Then I feel as if I could die of a pleasing grief and mournful joy. O, how I then love and adore! But here, before this crowd, I am a mere lisper of words—words which fall far below the height of this great argument.

Ah me! ah me! Who among the sons of men could fitly tell you of His unknown agonies, His piercing anguish, His distraction and heart-breaking? Who can fully interpret that awful cry of "Eloi, Eloi, lama sabachthani?"—My God, my God, why hast Thou forsaken me?" Alone, I can hide my face, and bow my head; but here, what can I—O Lord, what can Thy servant do?

"Words are but air, and tongues but clay,
And Thy compassions are Divine."

I can not tell of love's bleeding, love's agony, love's death! If the Holy Ghost will graciously come at this time and put me and my words altogether aside, and set my Lord before you, evidently crucified among you, then shall I be content, and you will go home thoughtful, tender, hating sin, and therefore more deeply happy, more sincerely glad, than ever before. The Lord grant it for his name's sake. Amen,
—*Spurgeon.*

SPEAK TO THEM.

A young lady called to see a friend who was ill, and on leaving, one of the children, a sweet, intelligent little girl, took her down stairs. She was her own especial favorite and pet, and yet, being naturally of an extremely reserved disposition, she had never spoken one word to her on the subject of religion. Looking down into the thoughtful, loving eyes under a sudden impulse, she asked the question: "Maude, my darling, do you love Jesus?"

To her astonishment the child stopped abruptly, and drawing her into a room which they were passing, she shut the door, and clinging closely to her, burst into a flood of tears. Looking up at last with a glad, happy face, she said: "Miss Alice, I have been *praying for six months that you would speak to me of Jesus*, and now you have! Every time I have been to your house I *hoped* you would say something, and I was beginning to think you never would."

It was keen reproach to her friend, and one that she never forgot.

How many poor, sad, seeking souls, like little Maude, wonder why Christians never speak to them of the things nearest their hearts! O Christian, why do you neglect to let your light shine, and guide these weary wanderers home to God.—*Selected.*

CONCERNING SIN:

Do you suppose that sin is to be driven out of the human heart by some fine fancy, some sentiment, some easy method? Until you know what sin is, the Gospel will be an extravagant and unmeaning tragedy. If there is a mystery in redemption, there is equally a mystery in sin. This is the medicine that follows the disease. Herein is the solution of the mystery of the Cross. The ghastly Cross follows the ghastly sin; the tragedy of redemption is God's answer to the tragedy of crime. You find nothing in the atonement in the way of mystery that you do not find in the way of sin. God could not guide us away by soft words from the chains of hell. It could only be done by blood. You have been thinking sin a trifle. I wonder not, then, you have been thinking the Cross a tragedy extravagant beyond the necessity of the case. If you have been calling sin "infirmity," "mistake," I wonder not that you are frightened by the awful transactions that are here in the four gospels. You need the whole blood of the whole heart of the dying Saviour to help thee to get rid of sin and to be delivered from its bondage.—*Joseph Parker.*

—A lady once asked Mr. Wesley: "Suppose you knew that you were to die at 12 o'clock to-morrow night, how would you spend the intervening time?" "How, madam? Why, just as I intend to spend it now. I should preach

this evening at Gloucester, and again at five o'clock to-morrow morning; after that I should ride to Tewksbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commit myself to my heavenly Father, lie down to rest, and wake up in glory."

The Evangelical Alliance.

NOT since the memorable meeting of the Evangelical Alliance in this city, in 1874, has there been any thing like the series of meetings held last month in Montreal, for the discussion of the great social and religious problems of the day. It was truly an Ecumenical Conference, in which all the Protestant Churches of the Dominion were well represented, and in which there was unfettered expression of opinion without a single discordant note. The programme had been very carefully prepared, and was a most attractive one. All the arrangements were excellent, and were carried out without a hitch of any kind, thanks to the skill and indefatigable industry of the Secretary, Rev. William Jackson.

SIR WILLIAM DAWSON presided at the inaugural meeting. PROFESSOR SHAW of the Montreal Wesleyan College delivered the address of welcome to the delegates, to which responses were made by REV. DR. BURNS of Halifax and MR. W. E. DODGE, president of the Evangelical Society of the United States. The topics discussed at the subsequent meetings were the following:—Current Unbelief, Capital and Labour, National Perils, Roman Catholicism in Canada, Romanism in relation to Education, Romish Dogma, a Source of Religious, Social, and National Peril, Co-operation in Christian Work, and The Church in Relation to the Evangelization of the World. Those of our readers who would like to have a full and accurate report of the proceedings, should procure a copy of the official volume published by Messrs. W. Drysdale & Co. Montreal, in which nearly all the papers and addresses are reproduced verbatim. It will be found exceedingly useful for future reference.

Dr. Burns, in replying to the address of welcome, gave forth no uncertain sound. His speech was brilliant, as it was uncompromising, and riveted attention. It was a call "To Arms"! Speaking of the main objects of the Conference, he assured the meeting that they were engaged in no mere sham fight, but in a stern and unbending reality. They had but to burnish and sharpen up their weapons, and to consider what farther should be adopted in prosecuting this holy war. The Captain called to arms, but how many, he asked, in these compromising times, would respond to the call? How many of them, instead of donning their arms, talked of charity and tolerance, which were too often cloaks of corruption or woven guises under which to betray with the Judas kiss. In these days of seducing spirits no man should deceive them with smooth words. The enemy was at the gates,—unconditional surrender was the word. Let there be a mighty advance all along the line, and with one decisive blow strike terror into the camp of the evil one. Above all, they should be at peace among themselves, and there should be no fraternizing with the foe. What though their regimental facings might differ? Their Captain and their cause were all one, and with unyielding faith in both let them battle on to the end.

Dr. Macrae of St. John, N. B., was chairman of the first business meeting and introduced the topic of the day—Current Unbelief in a few well-weighed sentences. The papers read by Chancellor Burwash, of Victoria University, Cobourg, and Dr. H. J. Van Dyke of New York, were both admirable. The Relations of Capital and Labour were discussed from a practical standpoint by Rev. Dr. Washington Gladden of Columbus, Ohio, Hon. Senator Macdonald of Toronto, and Mr. George Hague of Montreal. Differing in some of their premises, all three came to the same conclusion, that "employers and employed are equally in need of the Gospel and the controlling influence of Christianity." Dr. John Hall, of New York, addressed himself to Sabbath Desecration as one of the most formidable and insidious of national perils. In the course of his grand speech, he said that it was comparatively unimportant which day of the seven should be observed as the day of rest. "We need a day of rest. The physician says it is good for the body, and what is good for the body is good for the soul. Farmers say it is good for the beasts of the field. Bianco, the poor Italian, who came to Ireland peddling knickknacks, and afterwards became the owner of the greatest transportation system of the United Kingdom, deposed before a royal commission that far more use could be had from horses by working them six days and letting them rest the seventh, than by working them all the week through. For man and beast it is good to rest. 'Remember the Sabbath day to keep it holy.' Holy in your house, holy in your private life,

holy in everything you do and think upon that day. Keep the day holy. It matters little whether it be the seventh or the first. The disciples of Christ did not keep the day of His death, the day of His entombment, but the day of His resurrection, when He re-appeared unto the multitude as the Christ of the Sabbath. Perhaps you say: 'Have we not heard enough of Puritans and people who make their children do things on Sunday which are distasteful to them.' But because children find the catechism difficult, is it a reason that they should not learn it? and because they are ready to raise the cry, 'the rule of three does puzzle me and fractions make me mad,' is it a reason that they should not learn mathematics at all. I was brought up in that way. We were not allowed to see a newspaper on Sabbath day, and were taken to church as often as we could. Then we said the catechism to our father, our mother answering like the rest. I found that a little irksome at times, but now that I am a father, and a grandfather at that, I call it the greatest blessing the Lord ever bestowed upon me." *Bishop Fallows*, of Chicago, spoke on the evils of intemperance, and *Dr. James Robertson*, of Winnipeg, on the disadvantages to Church and State of promiscuous immigration. "Canada," he said, "had been made a 'dumping-ground' for some of the worst criminal classes of Europe, without any attempt being made, on our part, to ascertain whether those seeking their homes in Canada had spent their former days in a work-house or in a prison. The foreign element is a standing menace to all free institutions; it seeks to control the votes of the people, and many existing evils may be traced to this impure admixture.

Roman Catholicism, under varied aspects, occupied a large share of the time and attention of the Conference. A whole day was devoted to it, and it was handled 'without gloves' by such veteran champions of Protestantism as *Principal Barbour*, of the Congregational College, Montreal; *Principal MacVicar* and *Rev. Theodore Lafleur*, of Montreal; *Dr. Williams*, *Dr. Dewart*, *Dr. Potts*, and *Rev. G. M. Milligan*, of Toronto; *Dr. Lathern*, of Halifax; *Dr. Moxom*, of Boston, and *Dr. J. M. King*, of New York—the speech of the last named being a masterpiece of eloquence, and, to our own way of thinking, only surpassed by *Dr. Macpherson*, of Chicago, in his splendid extemporaneous address on the HOME BENEFITS OF FOREIGN MISSIONS. *Dr. Sims*, Chancellor of Syracuse University, N.Y., also made a magnificent speech on the Element of Personal Character in Christian Usefulness.

The practical outcome of the Conference was the organization of a Dominion Evangelical Alliance, of which the Hon. John Macdonald, of Toronto, was elected President, which, it is confidently believed, will prove to be an important factor in promoting Christian Union, in the diffusion of intelligent zeal for the pro-

motion of true and undefiled religion throughout the Dominion and throughout the world, and in conserving the civil and religious liberties of the people.

BENEFITS OF FOREIGN MISSIONS.

The following is an outline of *Dr. Macpherson's* address, as reported in the *Montreal Daily Witness*:—

Dealing directly with the topic, which he dealt with from the home standpoint, he said it was a fundamental principle of Christianity that every man ought to be a Christian, every Christian a missionary, and

EVERY CHURCH A MISSION STATION.

Any attempt to aggrandize either foreign or home mission work at the expense of the other is a sinful mangling of the body of Christ. The whole world is the field for every man. The starting point is home—"beginning at Jerusalem"—charity may begin at home, but if it is the genuine article it won't stay there long. This rule means beginning—for us—at Montreal. Our duty lies at our own door and at every man's door. We need to be in league with the brethren round the whole world to keep our own hearts warm. We may have different organizations, but it should never for a moment be forgotten that we have the same Lord. The Scriptures assure us that he that watereth shall be watered, and that with the same measure that ye measure shall it be measured unto you again. On the basis of those promises we have a right to

EXPECT LARGE RETURNS AT HOME

for every missionary enterprise abroad. Time would not permit more than the culling of a few scattered illustrations of the benefits we at home derive from such glorious work. Beginning with the very lowest (and it should always be remembered that it is the lowest) rung of the ladder, its commercial value, it is well within the mark to say that every dollar subscribed to foreign missions makes an actual tenfold return to civilization. The dark continent is just now exciting the curiosity and speculative enterprise of rival European countries, which have immense projects for opening it up. Stanley, an obscure newspaper reporter, sought out and brought back that grand old missionary hero. The missionary's mysterious absence was noticed by the *New York Herald's* nose for news, which saw in the project a fat advertisement, and when Livingstone was found he revealed to the commercial world an opening for enterprise which made every business centre gluttonous with hope. During the fifteen years which have intervened, the sale of American—and he supposed that embraced Canadian—ploughs alone had brought to this country enough money to support the whole of American missionaries. When Livingstone went there, the ground

was tilled with clumsy hoes, handled by women, but the Gospel rescued the women, as it always does, and opened a market for all kinds of manufactured products, of which the ploughs are only an item.

When in Syria, Dr. McPherson saw American kerosene burning in American lamps, and learned that though in common use now it was first

INTRODUCED BY AN AMERICAN MISSIONARY.

Strange way, you may think, for a missionary to let his light shine! (Laughter.) In Japan, missionary enterprise opened up a field for commerce of immense value and extent. The islands of the Pacific used to be dreaded by the European and American seamen, because the natives had such a taste for tender, juicy sailors. The missionaries have changed all this, and the trade with the Pacific islanders has become enormous. The missionaries are the unrewarded pioneers of civilization. When a white man visits one he is treated as a guest, all charge being scorned. Then the visitor returns home and writes a criticism upon foreign missions for the newspapers. The yearly profits on the trade with the Hawaiian Islands alone amounts to thousands of dollars. Men of business, pay the missionary societies what you owe! The merchants owe a debt to the missionaries for opening up new markets, and for cheapening the cost of every kind of foreign goods in use in western countries.

The second rung of the ladder is the intellectual, which is incomparably more precious. Foreign missionaries have enriched the literature of travel, science and geography, beyond measure, by carefully noting and describing their surroundings while dwelling in the land of strangers. Look, by way of contrast,

AT THE AVERAGE TRAVELLER.

He spends three months in our mammoth hotels and Pullman cars, returns home and writes an infallible criticism of Canada and the United States, including the systems of government, the Canadian Pacific Railway, and the Fisheries question. (Laughter.) One clerical gentleman arrived at Quebec, saw the citadel, rushed off to Niagara Falls, and sailed from New York exactly six days afterwards. When he got to Liverpool he knew all about the Dominion and the States, and even all about the Mormons. (Great laughter.) He acquired his knowledge by "intuition." The foreign missionaries don't acquire their knowledge that way. They live among the people they describe. The first map of China was made by a missionary, and the sources of the Nile were described by missionaries in the seventeenth century, with an accuracy which has since been verified but not exceeded. The astronomer Herschel tendered to the great missionary Stoddard the thanks of the British astronomers for important discoveries. The American Oriental Society has admitted that it depends very largely upon the missionaries.

India would have been a *terra incognita* had it not been for them. It is not too much to say that missionaries have done more for geography than all the geographical societies in existence; that is true of botany also; and they have given to meteorology data of the effects of climates in every zone by their lives and deaths. They have made

GRAND CONTRIBUTIONS TO THE SCIENCE

of ethnology and archæology, but in philology their triumphs have been the greatest. As linguists, they have surpassed all the colleges on both sides of the Atlantic. Several Indian tongues had their first alphabets composed by the missionaries. The religious benefits derived by Home Missions from foreign work are far-reaching and glorious. Foreign missionaries have taught largely the ethics of religion. A gifted English editor wrote a poem flashing with splendid jewels of thought. After reading it, one would almost think that Buddhism would have followers whose pure lives would shine as the stars. But, a then missionary, now the Rev. Dr. Kellogg, of Toronto, dissipated the delusion in his work, the "Life of Asia," and demonstrated that the lives of the followers of Buddha would not stand the test. Foreign missions have created a new epoch in the history of heroism. Take Carey, or Henry Martin, who left everything, even his sweetheart, to lead a new crusade for poor, old benighted India. When the sordid love of money enters our mind let us think of the great-hearted Livingstone, who died in a miserable African hut, alone, upon his knees, giving his life freely to heal the open sore of the world. Knowing these things we ought to be new men, for the missionaries have taught us new possibilities in this humanity of ours. The missionary spirit strikes a death-blow at selfish piety—at the idea that to be a Christian is to possess a personal

UNTRANSFERABLE TICKET TO PARADISE.

Such Christianity as that is a sham. Thomas was but in the A B C of Christianity when he turned round and said, "My God:" the zenith of the missionary spirit was attained by Paul, who was willing to be accused for the sake of his brethren. Foreign missions require the exercise of personal faith and individual self-denial. They shame the feeling that we, as the Greeks thought they were, are alone civilized, and all out of our denomination are barbarians. Foreign missions make us remember that while we may somewhat differ from each other, we agree with God and are one through the blood of Christ, and stimulate us to imitate the first foreign missionary and take up His glittering, glorious, blood-stained cross: that cross which, when it is lifted up, will draw all men unto it. The accomplishments of foreign missionaries authenticate our theories. When the blatant infidel of the United States was confronted with the results of missionary effort and asked to explain them,

he could do nothing but deny the facts. This injured him as a debater and damaged him as a man. Christ was not an Eastern or a Western man, He was and is the one true cosmopolite, everywhere present. The foreign missionaries have created new relations between the Church and the world. The everlasting arms ached for ages because the unmotherly Church would not let God's children rush to be clasped within them. Thank God, we are ignoring more and more the non-essentials and putting emphasis on the great principles, looking on our King whose dying intercession was "that they may be one in Us, that the world may believe that Thou has sent Me."

The Mission Crisis.

THIS is the title of an admirable paper in *The Presbyterian College Journal*, Montréal, by Rev. Principal MacVicar. But for the pressure on our columns this month, we would have gladly given it in full, though the gist of it is contained in the following extracts:—

This Conference was remarkable in all respects. It was held in the greatest city of the world, and in the very heart of it,—in Exeter Hall—amid the din and roar of the Strand. During ten successive days and nights, thousands upon thousands assembled there to speak and to hear of the progress of the Kingdom of God among the heathen. It was appropriate that the results of Gospel effort for a century should be considered at the centre of the Christian world. Everything in that metropolitan city, with its five million souls,—a number equal to the entire population of Canada—is upon a gigantic scale. Vice and virtue, piety and godliness, learning and ignorance, riches and poverty, activity and indolence, courage and cowardice, benevolence and meanness, Christian faith and heartless scepticism—all reach their fullest growth in London. And this International Conference was certainly the grandest assembly of foreign missionaries and their friends ever convened.

It was composed of about 1500 members, missionaries and representative delegates from Protestant churches, and from one hundred and thirty different missionary societies. These came from all parts of the world—from the east and the west, the north and the south—forming one grand sacramental host of godly men and women of diverse creeds, nationalities, degrees of culture and modes of thought—the like of which I can scarcely ever hope to see again.

LEADING TOPICS.

We considered:—1. Missionary comity, embracing the need of having a proper under-

standing among missionary committees and workers as to the fields occupied by them, the boundaries of districts, the employment and interchange of workers, and the transfer of converts and congregations.

2. The place of education in missionary work. This was a large and intensely practical subject, giving rise to all the questions which agitate educational circles at home—such as the character and use of elementary schools and higher institutions of learning as instruments of Christian effort; the training of the children of converts as distinct from those who are still heathen; the special place and work of Sunday schools; the employment of non-Christian teachers in mission schools; charging fees and gathering pupils into boarding schools, and thus removing them in some degree from pagan influence. These and kindred points were all carefully considered. The chief difficulty felt was that so keenly realized at home, namely, how to permeate the entire educational work of missions with the true spirit of Christianity. As matter of fact, pagan teachers are employed to give instruction in secular branches,—a rule practically followed in Christian institutions at home—and yet it is acknowledged that pagan thought, learning and philosophy cannot save and elevate men.

3. The training and support of native workers. Should such workers be trained in the vernacular or by means of the English language? Should they be educated by individual missionaries—the method followed by Dr. Mackay of Formosa—or be sent to central and well equipped institutions? What should be the precise course or courses of study? Should high attainments on the part of native teachers and preachers be encouraged? Should the American or European ideal in this respect be followed? The prevailing opinion was, that it was not the most profitable thing possible for candidates for the ministry and for mission work to become profound in their knowledge of the mythological trash of Greece and Rome. To learn the names and vile escapades of the heathen gods of the past, was not thought to be, in any sense, better training than pagans now enjoy in their own schools and at their own idolatrous altars. And why should these impure and corrupting inanities be embalmed and perpetually turned over, again and again, in the class work and examinations of the high schools, colleges and universities of Christian lands? What was felt to be needed, above all things, for the development of Christian men and women fit to fill all stations in life, and especially to be ministers and foreign missionaries, was a comprehensive and firm grasp of God's truth. And to this sentiment I most heartily say amen, whether we have regard to the work of the Church at home or abroad.

4. The organization and government of native churches. Should they be organized in the same form as in the western world? Un-

der what conditions should converts be left to manage their own ecclesiastical affairs? What of church architecture? How are mission churches to be rendered self-supporting? It was not considered advisable to insist upon following hard and fast lines in these matters.

5. Missionary methods.

6. Union and co-operation in mission work. The desirableness of such was emphasized by all; and the degree in which it has already been found practicable was dwelt upon. But the divisions of the churches at home, want of fidelity in holding and teaching the truth of God in certain quarters, the arrogant, unchristian attitude of some of them in practically excommunicating the rest, were felt to paralyze efforts in the direction of organic union on foreign fields. * * * *

7. The missionary in relation to literature. Under this head the mission press was discussed—how far it should be restricted to purely mission literature, and to what extent missionaries should devote themselves to the preparation of such. Should the distribution of Christian literature and the Bible be gratuitous? To what extent should the printed Scriptures be used in giving a knowledge of the Gospel to mankind? I need scarcely say that the unanimous opinion was that there is nothing better for men than the word of God, and that it should be freely circulated among all nations.

8. Medical missions. I was specially interested in hearing all that was said on this subject, because our Canadian Church had entered upon this work by the appointment of three medical missionaries—Dr. McClure, an elder of Crescent Street Church, Montreal; the Rev. Dr. Buchanan, ordained by the Presbytery of Paris, Ont., and Rev. Dr. James F. Smith. Those who discussed the subject were themselves medical missionaries, some of them veterans in the field. First of all, they made very clear the abundant usefulness of the work. The Saviour's method of caring for soul and body together, was strongly emphasized as the true one. Next they testified with perfect unanimity to their belief that the medical missionary must be first and chiefly a teacher and preacher of the Gospel, and subordinately a healer of disease. Some went even so far as to declare that a doctor in heathen lands who ignores the Gospel, who is silent upon it, who never speaks in its favor, is a great hindrance to the cause of God. When asked why? The answer was prompt and decisive. The heathen are keen and logical in their reasoning. They say to the missionaries: "Do you not tell us that the kingdom of God is first, that Christianity stands before all things? That we should love and adore Christ and speak of Him as our Saviour?" "We do." "Is the doctor who has come from your country a Christian?" "He is." "He never once mentions Jesus Christ." Thus the heathen reason, and are led to scoff

at Christianity, through the silence of those who ought to be witnesses for their Saviour. * * * *

PRACTICAL CONCLUSIONS.

1. The true spiritual unity of the Church of God was made most apparent. We were very far from witnessing organic ecclesiastical union under one outward form of government. We came together as Episcopalians, Presbyterians, Congregationalists, Methodists, Baptists, Lutherans, and so forth, and enjoyed the utmost freedom of thought in taking counsel about the things of the kingdom without being drawn into the semblance of strife or contention. While not abjuring our distinctive beliefs or impinging upon the right of private judgment in sacred things, but reserving to all full liberty of conscience, we were able cordially to recognize one another as brethren in Christ. We agreed, and I think most justly to magnify the mighty facts of vital union to the Lord and of supreme love to our common Saviour above all questions of polity or church order. We emphasized—and who can find fault with us for us doing so—our points of agreement rather than of difference. We thought it better, on this obvious principle, to close our ranks and present an unbroken phalanx to the enemies of God and man, rather than to spend our strength in maintaining man-made distinctions or mutual recriminations. And at last we gave public testimony to this belief by gathering around the Lord's table, and thus showing to the world a practical example of the communion of saints irrespective of denominational lines. * * *

2. The undeniable success of foreign missions, and the need of greatly extending them, was deeply impressed upon us by facts presented to the Conference from many fields. In estimating success, the nature of the work done, as well as the money and labour spent upon it, must be taken into account. The saving of souls is not a work the value of which can be reckoned by our arithmetic and recorded in statistical tables. Jesus Christ, whose decision in the matter none of us will venture to challenge, declared that a man would be guilty of unutterable folly if he accepted the world in exchange for his own soul. Taking this as true, and learning, as we did, of thousands upon thousands of souls saved in all foreign mission fields, remembering also the paltry sum expended on this divine enterprise,—being only eighteenpence per year for each communicant—were we not right, from a business standpoint, in affirming success? Missions are not costly, but the reverse. What is the outlay upon them in Christian lands compared with the capital expended on tobacco, strong drink, opium, injurious luxuries, ships of war, and weapons of destruction? An inappreciably small decimal fraction. Let the nobles and merchants, and bankers and millionaires of Britain and America give a month's income to missions,—without touch-

ing their capital—and they will have done more to replenish the Lord's treasury than has been done, probably, in half a century. And yet, in spite of carefully cultivated Christian parsimony, there are to-day 165,000,000 belonging to the Reformed faith, 30,000,000 of them Presbyterians; 7000 foreign missionaries, 3000 of them ordained, and 35,000 native helpers. But in forming an opinion of Christian missions, other results than those purely spiritual should not be overlooked. We had incontrovertible evidence submitted to us to show that missionaries, viewed only in relation to secular matters, are the greatest possible benefactors to the pagan world. They stem the destructive tide of immorality among the heathen. They improve their food, their clothing, their homes, their domestic and social relations, a thousand-fold by teaching them the ethics of Christ and the arts of pure and progressive western civilization. They reduce their barbarous languages, in many instances, to written grammatical forms. They impart scientific knowledge, and create for them a literature permeated with Christian truth. They teach them the principles of the ten commandments as the foundation of all jurisprudence, of national and international order, as well as of self-government. They teach them the dignity and sacredness of their bodies and the purity which should characterize them as temples of the Holy Ghost, the true methods of hating with disease, the reverence due to woman and to old age, the compassion, the tenderness and love with which the poor, the unfortunate and the insane should be treated. * * *

3. We were informed from all quarters that the Church, in all her branches, had for the last fifty years been praying God specially to open the gates of the nations to the Gospel. During this period, as everybody knows, unbelievers and scoffers and worldly-wise men, who looked to commerce and secular education and the power of the sword to bring about great changes for good, did not hesitate to sneer at such appeals to heaven as utterly useless. But what are the facts? Commerce and war have played their part. Nominally Christian nations have not been slow to pour out countless millions for this purpose, and with what effect? Did this enormous outlay conciliate the heathen in relation to the Gospel, or persuade them to open their hearts to the story of the love of Christ? No. The truth must be told. The heathen have been degraded, sunk to lower depths of immorality than formerly known to themselves, by the representatives of commercial enterprise. Rum and opium and European vices have laid waste, like a mammoth scourge, the heathen homes of Africa, India, China and Japan. And it goes unsaid that heathen nations have learned to hate Britain and America for what they have endured from their cannon and their sword, their selfishness and greed. * * *

5. Finally, seeing all the fields of the world, with the exception of two or three, are open, and seeing the missionaries are waiting to be sent to them, the thought was borne in upon our hearts that we should return to our homes and ask the Churches to pray God to send down His Spirit to teach men the right and highest use of money, that there may be means forthcoming to send out and sustain thousands upon thousands to preach the Gospel.

The belief was expressed that when the claims of the heathen are understood, and the urgency of saving the millions who are yearly perishing is felt, and when the sacrifice which Christ has made is appreciated by those who say they believe in Him, and when men regulate their business and modes of life not by selfish considerations but by the love of God and supreme regard to His glory, they will show as great eagerness to invest their capital in His mighty enterprise of saving souls as in the best stocks now upon the market. And when this occurs, and men count it not a hardship, but a joy to invest millions in missionary work, we shall be at no loss in sending out the coming thousands of godly volunteers sure to present themselves, and the closing years of this nineteenth century may witness the proclamation of the Gospel to all the tribes and kindreds of the world.

THE CHRISTIAN'S REWARD.

When Garibaldi was going out to battle, he told his troops what he wanted them to do, and after he had described what he wanted them to do, they said:

"Well, General, what are you going to give us for all this?"

"Well," he replied, "I don't know what else you will get; but you will get hunger and cold, and wounds and death. How do you like it?"

His men stood before him for a little while in silence, and then they threw up their hands and cried: "We are the men! We are the men!"

The Lord Jesus Christ calls you to his service: I do not promise you an easy time in this world. You may have persecutions and trials and misrepresentations; but afterward there comes an eternal weight of glory, and you can bear the wounds and the bruises and the misrepresentations, if you can have the reward afterward. Have you not enthusiasm enough to cry out? "We are the men! We are the men."

Israel under Judges.

DEC. 2.

B.C. 1426-1096. JUDG. 2 11-23.

Golden Text, Heb. 3 : 12.

THE book of Judges contains a brief history of a period of about 300 years. It is painful to find that, notwithstanding the unanimity with which Israel had renewed the covenant with God, they were grossly unfaithful to it. God's laws and promises, God's glorious mercy in the past, seem to have been soon forgotten. The fathers neglected telling their children of these things, for, in v. 10, we read that "a generation arose which knew not the Lord, nor yet the works which He had done for Israel." This is the usual consequence, when family worship is neglected, or altogether omitted. Satan never stops his endeavours to draw away the children of men from their duty to God. If we do not oppose him, by teaching them their duty, he has things all his own way. V. 11. *Baalim*—Baal, or Bel, was a god of the Canaanites and Phœnicians. He represented the sun. Human sacrifices were offered to him. Strange! that Israel should worship a god that had not been able to protect the Canaanites, Jer. 2 : 11-12. Had they obeyed God, in driving out these idolaters, this might not have happened, vs. 2, 3. 1 Cor., 15 : 33. V. 13. *Ashtaroth*—or Astarte, goddess of the moon, the same as the "Isis" of the Egyptians, called the "queen of heaven," Jer. 7 : 18. Bread, liquors and perfumes were offered to her. She was represented by the figure of a woman. V. 14. *He sold them*—Deut. 32 : 30, Is. 50 : 1, as insolvent debtors are sold, Matt. 18 : 25. V. 15. *As the Lord had said*—Deut. 30 : 17, 18; 31 : 16, 17. V. 16. *Nevertheless*—God had pity upon them, not for anything they had done, but out of His infinite mercy, Eph. 2 : 3-5. V. 18. *Their groanings*—God's punishments often bring sinners to repentance. He remembers the work of His hands, Ex. 3 : 7; in justice He might have destroyed them, in mercy He will save them, Is. 54 : 8. V. 19. *When the judge was dead*—the people generally follow their leaders. When Israel had a pious king like Hezekiah, they served the Lord; under Ahab, they were idolaters. *More than their fathers*—evil men get worse and worse, 2 Tim. 3 : 13. Those who forsake God, having once known Him, grow desperate in sin. Their hearts get so hardened that repentance becomes almost an impossibility, Heb. 10 : 26, 27. They deceive themselves greatly who think they may sin with impunity. Soon or late, they find that "thorns and snares are in the way of the froward," Prov. 22 : 5. Because God is long-suffering, and sometimes delays punishment, many, instead of accounting this long-suffering salvation, by repenting in time, go on in their evil ways, till the day of retribution comes. God is not mocked. Whatsoever a man soweth, that shall he also reap, Gal. 6 : 7, 8.

Gideon's Army.

DEC. 9.

B.C. 1222.

JUDG. 7 : 1-8.

Golden Text, Zech. 4 : 6.

THE Midianites were the most powerful enemies of Israel at that time. Their country was east of the Dead Sea. They descended from Midian, son of Abraham, Gen. 22 : 2. Moses had warred successfully against them, Numb. 31 : 7. They now had invaded the land of Israel, along with the Amalekites and others, ch. 6 : 33. They had a very large and formidable army, ch. 7 : 12. They had wasted all the southern part of Palestine, and were now moving northward. The angel of the Lord appeared to Gideon, a man of Manasseh, and commanded him to save Israel, ch. 6 : 14. As he hesitated, God granted him two miraculous signs to encourage him, ch. 6 : 21, 36-40. V. 1. *Jerubbaal*—i.e., the avenger of Baal, see ch. 6 : 32, *rose up early*. Being sure now that God was with him, he could brook no delay. *Harod*—a well at the foot of Mount Gilboa, 1 Sam., 31. *The hill of Moreh*—probably "Little Hermon," near the valley of Tizreel. V. 2. *Too many*—he had 32,000 men, v. 3, a small army compared to the host of Midian, but God's victories are not by might, nor by power, but by His Spirit, 1 Sam. 14 : 6, Zech. 3 : 6. *Vaunt themselves*—God wants His people to walk humbly with Him, Micah 6 : 8, 1 Pet. 5 : 5. He that glories must glory in the Lord, 1 Cor. 1 : 31. V. 3. *Is fearful*—there was a law as to their proclamation, Deut. 20 : 8. God wants no cowards to fight His battles, Phil. 1 : 27, 28. *Gilead*—probably Gilboa, for Gilead was east of Jordan. V. 5. *Lappeth*—takes up the water in the hollow of his hand, drinking in haste, disdaining to kneel down. V. 6. *Three hundred*—a small army, indeed. *Unto his place*—not home, but back to their tents, where they held themselves ready to pursue after the Midianites, when the three hundred would have put them to flight, v. 23. V. 8. *Victuals in their hands*—just what they could carry with them. In the remainder of this chapter we find how Gideon armed his men, with trumpets, pitchers, and lamps, v. 16. These strange weapons must have appeared insufficient, had it not been for Gideon's strong faith in God's promises. If the enemy had seen them before the battle, they would have laughed them to scorn. The preaching of the Cross, likewise, is foolishness to many, yet the foolishness of God is wiser than men, his weakness stronger than men, 1 Cor. 1 : 25. The word of God is the sword of the Spirit, Eph. 6 : 17, Heb. 4 : 12. When Jesus sent His apostles to conquer the world for Him, they were also a very small band, with no weapons but His word, yet ancient paganism fell before their preaching. That word of the Cross shall yet bring the world to the feet of Christ, 1 Cor. 15 : 25.

Death of Samson.

DEC. 16.

B.C. 1096. JUDG. 16 : 21-31.

Golden Text, Job 32 : 9.

SAMSON was the son of Manoah, of the tribe of Dan. He is the last of the judges of Israel of whom we have any account in this book. He was consecrated to God from his infancy, as a Nazarite, Numb. 6 : 18-20. Nazarites never used wine or any intoxicating drinks, ch. 13 : 14. The Israelites having once more forsaken God, He had delivered them into the hands of the Philistines, a warlike people who dwelt along the west coast of Palestine. Samson, who was gifted with miraculous strength, had defeated them several times, with great slaughter, ch. 15 : 8-15. Finding that they could not successfully oppose him, the Philistines hired a wicked woman, named Delilah, to betray him, so that they could make him a prisoner. Unfortunately for himself, Samson loved Delilah. Night after night she teased him, to know where lay the secret of his great strength. Wearied by her persistency, although he must have known how false she was, he told her that if his hair was cut he would become as weak as other men. She put him to sleep, ch. 16 : 19, and had his hair shaved off. The Philistines seized him, loaded him with chains, put out his eyes, and cast him into prison, 16 : 21. V. 21. *Gaza*—a city of Philistia, in the south of Canaan. It had been allotted to Judah by Joshua, Josh. 15 : 47. V. 23. *Dagon*—a god of the Philistines, represented as a woman, with the lower parts of a fish. V. 25. *Make us sport*—they laughed at his stumbling and blundering, probably struck him, Mic. 5 : 1. Asses kicking the dying lion. Dearly was Samson paying for his guilty love. V. 26. *The pillars*—the central supports of the roof. He was inspired by God in asking this, as the sequel shows. V. 28. *Called unto the Lord*—see the power of prayer, when made in faith, Jas. 5 : 16-17. *Be avenged*—the fact that God accepted and answered this prayer shows that it came not from a feeling of personal spite, but from a holy zeal for the glory of the God of Israel. V. 30. *Let me die*—he counted not his life dear to him, provided the honour of God was exalted, Acts 20 : 24, Phil. 1 : 20. *The house fell*—crushing him as well as the greater number of his tormentors. Samson was a type of Christ, Who when He stretched His arms on the cross, pulled down the power of Satan, and through death destroyed Him that had the power of death, that is the devil, Heb. 2 : 14-16. That Samson's action here was approved of God, is also shown by Heb. 11 : 32. God hearing his prayer teaches us that although we might, by sinning, have brought heavy punishment upon ourselves, yet He is ready to pity and forgive when we call upon Him. Let us beware of fleshly lusts, that war against the soul, 1 Pet. 2 : 11, Matt. 5 : 8.

Ruth's Choice.

DEC. 23.

B.C. 1186. RUTH 1 : 16-22.

Golden Text, Ruth 1 : 16.

RUTH was the daughter-in-law of Elimelech, a man of Bethlehem, and of Naomi, his wife. There had been a famine in the land, about the time of Eli. (Joseph, Ant.) Elimelech and his wife moved away east of Jordan, to the land of Moab, with Mahlon and Chilion, their sons, ch. 1, v. 1-2. Both the young men married there, but soon after their father and themselves died. Naomi, accompanied by Orpah and Ruth, her sons' widows, left Moab to return to Judah. She asked them to return, each to her mother's house. Orpah consented, and tearfully left her, v. 14, but Ruth clave unto her. Again Naomi urged Ruth to return also to her people and her gods. V. 16. *Entreat me not*—marg., "Be not against me." Her mind was made up. She was ready to forsake all, trusting in God for the future. *Whither thou goest*—although Judah was an unknown country to her, she would follow Naomi. Thus we should follow when Christ leadeth, Matt. 10 : 38, Rev. 14 : 4. *Where thou lodgest*—a poor lodging with a true friend is better for her than a palace among the enemies of God. *Thy people—thy God*—Moab's gods will no longer be hers. She will serve Jehovah alone, Josh. 24 : 15. When we love God, we love God's people also, 1 John 5 : 1. *Where thou diest*—she wishes to die in the same place, and with the same hope. *Aught but death*—death may part us in this world, but not in the next, if God is as truly our God as he was Ruth's, Rom. 8 : 35-39, 1 Thess. 4 : 14. V. 18. *Stedfastly minded*—as Christians must be to follow Christ, 1 Cor. 15 : 58. V. 19. *Bethlehem*—the city where Jesus was born. Little did Ruth think that she was destined, in the Providence of God, to be an ancestress of the Messiah, Matt. 2 : 1. V. 20. *Call me not Naomi*—Naomi means "pleasant;" all the pleasantness of her life seemed gone for ever. *Call me Mara*—"bitterness," Ex. 15-23. V. 21. *The Lord*—Like Job, she acknowledged the hand of God in all the circumstances of her life, pleasant or bitter as they might have been, 1 Sam. 3 : 18, Job. 1 : 21. V. 22. *Barley harvest*—in April. In this lesson is taught the duty of devotion to parents, and in Ruth's subsequent history we may see how richly God rewards it. Although, like Jacob, Naomi thought that all these things were against her, they were all working for her good, since she loved God, Gen. 42 : 36, Rom. 8 : 28. Blessed are they that mourn, Matt. 5 : 4. Naomi found the truth of these words, when the very women who exclaimed, "Is this Naomi?" blessed the Lord for His mercies to her, and she fondly nursed Ruth's baby, destined to be grandfather of a great and good king, ch. 4 : 14, 22.

Our Own Church.

ATENTION is called to the appointment, by the General Assembly, of the usual collection on behalf of MANITOBA COLLEGE, on the third Sabbath of December. The collection is intended to assist in meeting the salaries of the professors and lecturers connected with the institution and in defraying the running expenses, the salary of the Principal being met by the Synod of Manitoba and the North-West. There is every reason why the Church should honour this appointment of the Assembly. The attendance both in the departments of Arts and of Theology is large—larger than during any preceding year. Twenty students connected with the College have been employed during the present summer in the Manitoba and the North-West mission field, thus saving a very large sum for travelling expenses. Fifteen of the number are now engaged in the study of Theology. It is more than ever seen that the College is an important, if not an indispensable, auxiliary of our Home Mission work in the great field of the North-West. The larger numbers in attendance have, moreover, necessitated increased expenditure in the way of providing more adequate teaching. Is it too much to hope, in view of these facts, not only that the congregations which have hitherto evinced their generous interest in the institution will continue to do so, but that some, at least, of the others,—many of them large—which have thus far withheld their support, will begin to give it?

SAILING OF MISSIONARIES.—*Miss Jennie Sinclair* and *Miss Lizzie Scott*, both of Ontario, sailed from Montreal in the steamship "Parisian" for Liverpool, *en route* to Central India, on the 14th of November. These make *nine* sent out by our Church this year—four to China and five to India—six being ordained missionaries and three ladies. At least *fifty* missionaries have gone forth from Canada within the last twelve months. Among these are two young men, Mr. James S. Gale and Mr. Robert Harkness, who have recently gone to Korea at the instance of the Young Men's Christian Association of Toronto University. Mr. Gale is a grandson of one of our pioneer Presbyterian ministers,

the late Rev. Alex. Gale, whose name is associated with the congregations of Amherstburg, Lachine, and the original St. Andrew's Church, Hamilton. The missionaries' wives are not included in the above estimate.

PERSONAL.—*Mr. James MacLennan*, Q.C., an elder in St. Andrew's Church, Toronto, has been appointed Judge of the Court of Appeal for Ontario. *Rev. Dr. F. W. Archibald*, lately of St. Thomas, Ont., has gone to Denver, Col., for the winter to recruit his health. *Rev. Alfred N. Suckling*, formerly a minister of the Reformed Episcopal Church, has, in terms of the remit of Assembly, been received by the Presbytery of Newfoundland as an ordained minister of this Church, and is at present residing in Montreal with a view to ministerial work in this neighbourhood. *Rev. Robert Haddow*, son of the well-known Elder Haddow, of Dalhousie, N.B., lately returned from a lengthened visit to Britain and the continent of Europe, passed through Montreal last month *en route*, as we understood, to the Pacific coast, but we notice that he was caught on the wing, and is now the minister of Knox Church, Milton, Ont. *Father Chiniquy* has been lecturing to large audiences in Boston. In addition to her many munificent gifts, *Mrs. Nichols* of Peterborough, recently contributed *twelve thousand dollars* towards the reduction of the debt on the new St. Andrew's Church in that city. *Mrs. Nichols* is making good use of her wealth; and so is *Miss Fraser*, of Halifax, who has given a thousand dollars to the Presbyterian College there for a "Robert Pollok Scholarship." The Synod of the Maritime Provinces in connection with the Church of Scotland has given \$546 to the Foreign Mission Board of our Church, Eastern Division.

ORDINATIONS AND INDUCTIONS.

OWEN SOUND, Ont.—Rev. E. Wallace Waits, of Chatham, N.B., was inducted on the 2nd of November.

CHELSEA AND HULL, Ottawa.—Rev. George Dempster was inducted on the 26th of October.

SPRINGFIELD, St. John, N. B.—Mr. J. D. Macfarlane was ordained and inducted in October.

GRAFTON AND VERNONVILLE, Peterborough.—Rev. C. S. Lord, of Nova Scotia, was inducted on the 8th of November.

MONCTON, St. John, N.B.—Rev. J. M. Robin-

son, of Springhill, N.S., was inducted on the 15th of October.

SUMMERSIDE, *P.E.I.*—Mr. Henry Dickie was ordained and inducted on the 7th November.

BEDEQUE, *P.E.I.*—Mr. W. M. Tuffts was ordained and inducted on the 3rd of October.

ELDON, *Lindsay, Ont.*—Mr. M. McKinnon was ordained and inducted on the 7th of November to the pastorate of St. Andrew's Church.

MILTON, *Hamilton, Ont.*—Rev. Robert Had-dow, of Dalhousie, N.B., was inducted into the charge of Knox Church on the 22nd of November.

CALLS.—Mr. A. L. Manson, licentiate, to Til-bury East and Fletcher, *Chatham Pres.* Rev. John Gillis, formerly of Eldon, Ont., to St. Andrew's Church, Paisley. Rev. T. J. Mac-lelland of Shelburne and Primrose, Ont., to Streetsville, *Toronto.* DEMISSIONS.—Rev. E. Gillies, of Cardigan and Dundas, *P.E.I.* Rev. A. P. Logan, of West Cornwallis, N.S. Rev. Dr. Mathews, of Chalmer's Church, Quebec. Rev. S. Rondeau, missionary at North Bay, *Barrie.* Rev. John Cameron, of Bridgetown, *Halifax.* Rev. A. Maclaren, of Springfield, *Manitoba.*

NEW CHURCHES.

MUSQUODOBOIT HARBOUR. — The church at Musquodoboit Harbour, Nova Scotia, was destroyed by fire last year. The people lost no time in undertaking the erection of a new church, which was completed and opened for public worship early last month. Rev. John MacMillan, B.D., Halifax, assisted the pastor in the dedication, services which were held on the first Sabbath of November.

WEST BRANCH, RIVER JOHN, PICTOU CO.—The new church at this place was dedicated on the 21st October, Rev. R. McCunn and Rev. D. Maclean officiating. The building seats about 700, and cost \$3,500. This is a Union church for the joint occupation of the adherents of the Church of Scotland and of the Presbyterian Church in Canada.

DILIGENT RIVER, N.S.—The Presbyterians of this section of the Parrsboro congregation number 15 families. They have built a neat and commodious church, which was dedicated, free from debt, on Oct. 21st, when Rev. E. M. Dill, the pastor, was assisted by Rev. Thomas Cumming, Truro. The services were largely attended. The Parrsboro congregation recently raised \$500 to wipe a debt off their place of worship.

TABUSINTAC, N.B.—The new church at Tabusintac, Presbytery of Miramichi, was dedicated on Sabbath Oct. 14. It is seated for 200. The services were conducted by Rev. Mr. Robertson of Black River.

ANNAPOLIS AND BRIDGETOWN, N. S.—These congregations have again been united as one pastoral charge, the union dating from November 1st.

L'ORIGINAL AND HAWKESBURY in the Presbytery of Ottawa, have been disjoined and erected into two separate charges.

THE COLLEGES.

PRESBYTERIAN COLLEGE, HALIFAX,—The session of 1888-9 was opened on Wednesday, November 7. The opening services were held in Chalmer's Church, Principal MACKNIGHT, D.D., presiding. Rev. Dr. CURRIE gave a full and graphic account of the results of recent Palestine explorations, and indicated the apologetic value of the discoveries that have been made. The attendance of students is thirty-two—a larger number than in any previous session. The financial position of the institution is better than heretofore, as receipts balance expenditures. A considerable increase in the Bursary Fund is asked.

MANITOBA COLLEGE.—The proceedings and prospects of this institution are set forth in our esteemed correspondent's monthly letter from Manitoba.

QUEEN'S UNIVERSITY AND COLLEGE, at Kingston, has resumed work in all the Faculties. There is likely to be lively times there about Christmas, before which time Principal Grant is expected to be back again in renewed health and strength to tell the story of his circuit of the globe.

MORRIN COLLEGE, QUEBEC.—The venerable Principal, Dr. Cook, is lecturing this winter to nine theological students with the enthusiasm of younger days.

MANITOBA ITEMS.

"Labourers are few" for the mission stations in the Northwest this winter. A dozen more than can be got are needed. Rev. J.M. Douglas, formerly of Brandon, has been appointed for two years to Moosomin. Rev. A. Maclaren, of Springfield, has resigned. Rev. D. Munroe has been appointed missionary at Deloraine. Rev. Mr. Wilson, of the U. P. Church, who has been doing good service for some time at Douglas, Brandon Presbytery, has returned home to Scotland, it is hoped only for a season. Brandon, Portage La Prairie, Stonewall, Rosedale, and Dominion City, are eligible vacancies for good men. Knox and St. Andrew's Churches, Winnipeg, are thriving under the new pastors, Dr. Duval, and Rev. Joseph Hogg. The latter church, at its late communion, received 50 new members and the former 40. Knox Church is enlarging its chapel and making other improvements at a cost of upwards of \$3,000.

New churches are being erected at Fort William and Holland. Knox Church, Portage La Prairie, is adding a Lecture Hall to its church. Manitoba College, Theological Department, was opened on Nov. 1st. After the usual statements as to University College progress by the professors, Rev. R. Y. Thompson, B. D., Lecturer on Bible Introduction, delivered an able lecture on "The Old Testament an Organism." The first year in Theology will contain ten students, making sixteen theological students in all, of whom eight, on completing this year's course, will be B. A.'s. These have all already approved themselves as faithful workers in the mission field.

The students in Arts and Theology (exclusive of Juniors) now in Manitoba College, number about 90, which is a larger proportion to the population of Manitoba, than the combined University attendance of Toronto, Queen's, Victoria, and Trinity Universities to Ontario's population. Sixteen students of the college are expected to take B. A. next spring. The college has, besides its three regular professors, six graduates engaged as lecturers and tutors, four undergraduates. The great increase of University work has given rise to an agitation in the Province in favour of the Government giving assistance, in some shape, to the teaching of some of the arts departments, especially Natural Science.

Rev. A. Campbell, of Prince Albert Academy, having resigned his position there, has returned to Qu'Appelle. He has accepted the charge of the Indian Boarding School, and mission at File Hills. During the summer, a commodious three-storey stone building has been erected, and a good school is expected for the three Reserves at this agency. The File Hill Indians are a troublesome but "prainy" band. The new Indian Boarding School at Birtle has opened under Mr. G. Maclaren. It is expected to begin with about thirty pupils. The people of Birtle take much interest in it. The Presbyterian Industrial School at Regina, has seen another year of masterly inactivity on the part of the Government.

G. B.

Obituary.

REV. JOHN BENNETT, D.D., minister of St. Andrew's Church, Almonte, in the Presbytery of Lanark and Renfrew, died on the 7th of November, aged 50 years. Dr. Bennett was a native of Kinross-shire, Scotland. He received his theological education at Morrin College, Quebec, and was ordained on the 29th of June, 1869, as pastor of the congregation at Three Rivers, Que. In 1872 he was translated to Almonte, as successor to the late Dr. John McMorine, and has ever since occupied a

prominent position among the younger ministers of the Church. He was a sound theologian, an eloquent preacher, and a diligent pastor. A few years ago, in recognition of his scholarly attainments and his successful labours in the ministry, he received the degree of Doctor in Divinity from his *Alma Mater*—Morrin College. Though naturally of a robust constitution, Dr. Bennett had been ill for a considerable length of time prior to his decease, but he bore up under his affliction with Christian fortitude and resignation to the will of God, and passed away to the better country in the full assurance of the truths he had so earnestly proclaimed to his attached people, and in the certain hope of a blessed immortality beyond the grave. Dr. Bennett originally belonged to the Presbyterian Church of Canada in connection with the Church of Scotland. In 1875 he heartily joined in the union of the Churches, and through his influence, no doubt, many in that part of the country were led to follow his example.

Our Home Missions.

THE WORK IN MUSKOKA AND ALGOMA.

BY REV. ALLAN FINDLAY.

THE past season has been a busy one, filled with many cares, and at times with much anxiety, for the welfare of the work, yet we can say still, "Hitherto hath the Lord helped us."

In Muskoka, during the past summer, we have occupied twenty-four fields, as follows, viz.:—Two by ordained missionaries, seven by missionaries under appointment by the Students' Society of Knox College, and fifteen by missionaries under appointment from the Presbytery. In Algoma, fifteen fields were occupied—four by ordained missionaries, three by missionaries under appointment by the Students' Society of Knox College, and eight by missionaries under appointment by the Presbytery. Of these, I visited eighteen stations in Muskoka. I also visited all the fields in Algoma, except the "Sault," which did not require any special attention, and Burpee, which was visited by the Rev. J. L. Campbell of Gore Bay, who dispensed ordinances. The work has been carried on with manifest vigour in all these fields. From Deebank I received word in the spring not to send a missionary, as they could not support one this year. Contrary to instructions, however, a missionary was sent in the person of Mr. W. D. Kerswill. They

pay the increased rate of \$7 per week, and receive \$1 less per week of grant than formerly. They are building a church this season at this point, and are starting one at Raymond, the associated station, this fall. These results, most cheering, are due not only to the wise zeal of the missionary, but also to the timely assistance and encouragement given by members and friends of our Church who visited Windermere, a watering-place near by, during the summer. We are sure that our friends from Toronto and elsewhere enjoyed their holidays all the more that they were able to help on a struggling cause. The same may be reported of Rosseau, where timely assistance was given by visiting friends. At Powassan, the new church was opened by Prof. McLaren in September, and at Turtle Lake by Rev. D. D. McLeod. At Sand Lake, South River and Chisholm, churches are under way. At Walford, in Algoma, a church is being erected under circumstances which ought to call forth both the sympathy and assistance of those more favourably situated. On the Providence Bay field, church buildings are urgently required at three different points.

The most important requisite, in order to keep up the interest in the work among our people and *to save our stations to our Church*, is winter supply. And for this many of our people are urgently asking. That we may do so, in many cases adjoining fields are being united for the time being.

A new station at Cartier, on the Canadian Pacific Railway, was organized in July with a membership of nine persons. This station will be supplied in connection with Sudbury. Also at Serpent River, in connection with Algoma Mills, a station was organized in June with a membership of seven persons. At this station the number of members is not to be taken as evidence of the strength of our cause. It is purely a mill population. And while the number of those who profess their faith in Christ is comparatively small, yet a general and widespread interest is taken in the enjoyment of Gospel ordinances, as is evidenced by the fact that they promise at least \$70 for fortnightly supply during the winter months.

With regard to those stations which are asking for supply during the winter, but are not on the list of stations receiving aid from this committee, the group known as Algoma Mills will require a grant of \$2 per week for the winter only, being under the care of the Students' Society of Knox College during the summer. At Watford our cause is not so strong. However, there is a point up the line of railway where the ground has not yet been occupied by us, where we have prospects of a strong cause eventually. This is at Webbwood, a station about forty miles below Sudbury. Although the settlement is entirely new, yet around the station are 6 or 7 Presbyterian families and others who are without the

means of grace. Seven miles distant, at Birch Lake, is another settlement, where there are also seven Presbyterian families,—and as the land here is reported of good quality, and just on the line of railway, these settlements are likely to grow rapidly. Besides this, the woods for miles around are dotted over with lumber camps, and will be for some years to come, in all of which our missionary would be made welcome.

The growth and spiritual life in our mission fields may be in a measure fairly judged, not only by the growing desire for fuller supply of ordinances, but also in the increased liberality of the people, not only in supplying their own wants but also in contributing to the mission funds of the Church. This year, for the first, the rate payable to catechists and student missionaries is \$7 per week. The amount contributed to the fund is—from communion collections and subscriptions from congregations, \$244.69, nearly double the amount so contributed during the corresponding period of last year. But while the report is thus favorable from the field as a whole, yet there are points in it from which the word is not so cheering. In Algoma the crops this year have been fully up to average, enabling our people to contribute in some instances handsomely to the support of ordinances. But from some parts of Muskoka comes the discouraging information of total failure of the crops. An elder in one of the stations writes:—"We don't wish winter supply this year; we can't afford it. Our crops are a total failure, and the men are all going to the lumber camps for the winter. Many of the settlers have sold off their cattle at half value, as they have nothing to winter them on." Another elder in a different field writes:—"No crop with us this year. I have not a single sheaf of any kind. Some of our best supporters, discouraged, are moving away to other points." It will not be surprising, then, if from some other parts of this field, the missionary reports contributions to the support of ordinances less than might otherwise be expected. Other parts of the field report contributions in excess of the amount necessary to make up the missionary's salary. So that the average from the whole field, notwithstanding this serious drawback, will be quite up to the amount required. I may also state that during the summer I have supplied many of our stations and Sabbath schools with Hymnals and Catechisms, from funds supplied by friends for this purpose, to the value of \$26. Thus two important ends are gained—first, that the children attending our Sabbath schools have an opportunity of becoming acquainted, at least, with the truths and doctrines held by us as a Church; and secondly, that our missionaries, in the newer part of the field especially, are able to secure uniformity in the service of praise.

NOTES FROM THE NORTH-WEST.

BY REV. JAMES ROBERTSON, D.D.

The record in church building this season has been on the whole satisfactory. Schreiber, Fort William, Keewatin, Winnipeg Mission Church, Pilot Mound, Holland, Treherne, Newdale, Rosedale, Touchwood, Banff, Tarbolton, Monteith, Sunnyside, Donald, Kamloops, Chiam make a respectable list. The buildings are in all cases frame or stone. Owing to the change in the Act incorporating the Church and Manse Board, the Fund is now available for the whole Synod—for North-western Ontario and British Columbia as well as Manitoba. This enlargement of territory means heavier expenditure and more revenue. The threshing machine shows the loss sustained through frost to have been quite considerable. The higher price of grain this year, however, will more than offset the loss, and the people as a whole are well pleased. The frost is not an unmixed evil, were wheat-raising attended with no risks—the whole country would be one vast wheat-field, and constant cropping would soon exhaust the richness of the soil, as is the case in large tracts of Dakota. Mixed farming is now the rule, and cattle and their products more than make up for grain losses. Immigrants are entering the country this season in large numbers. The Canadian is our best settler. Crofters are doing well and certainly their children will be a valuable acquisition. Icelanders and Scandinavians are rapidly acquiring our language and will render great aid in developing the resources of the country. Many good settlers come from England, but a large number of the English emigrants are not suited to the country, become discouraged and drift into our towns or leave us entirely.

The need of more missionaries still clouds our winter prospects. There are about 1,200 Presbyterian families without ordinances just now. We shall suffer if this continues. The F. M. C. is obliged to decline applications for want of funds. Why not apply to go to the North-West? During the last year our villages and towns have taken a decided start, and congregations are strengthening. Carberry, Oak Lake, Virden, Moosomin and the rest, have improved very perceptibly. A number of congregations are desirous of calling pastors, but they are not available. Owing to the extension of settlement, new stations will require to be opened up in spring, and hence the state of the Home Mission Fund is always of interest to us. Missionary meetings are arranged for by Presbyterians, and the claims of all schemes will be fully presented. The H. M. C. of the Assembly has generously voted grants to overtake mission work among Icelanders, Scandinavians and other foreigners. These people are religious, hold substantially the same doctrinal views as ourselves, and must not be neglected. The mission work along the railway from Swift Current westward bore good fruit. The Pres-

bytery of Calgary dispensed the Sacrament of the Lord's Supper at the principal points, and the additions to membership were cheering.
J. R.

New Hebrides.

LETTER FROM REV. JOSEPH ANNAND.

Santo, New Hebrides, June 22nd, 1888.

THE DEATH WAIL.

DEAR EDITOR,—To-night the death wail from the nearest house in the village is something decidedly mournful. This afternoon a woman in the prime of life was suddenly called away. She was with her husband at their plantation, and an artery burst internally, causing death in a very short time. I visited the house of mourning this evening, and found the husband and friends in an agony of grief. Just now their lamentations can be heard for at least a mile. It is truly sad to witness their distress. No hope for the dead! All is dark and gloomy beyond! Though they believe in a place, or rather two places of the dead, yet there is nothing cheering in those abodes of the departed. In fact, all is a blank to the poor native. This world is all, and even of it they get but a poor show. To-day as I entered the humble camp of the bereaved and saw their grief, and looked around upon their earthly all, I felt really sad.

THE HOME!

A low grass hut, some twenty feet long, and just high enough in the centre for a man to walk erect. The greatest width would not be more than nine feet. At one end is a hole about two and a-half feet high and two broad; this is the door. At the far end, some of the thatch was so rotten that it had fallen off, which admitted some light. No bedstead, no stool, no table of any description is to be seen. A mat spread on the ground is the only bed. Cooking is always done inside the house on heated stones, or upon an open fire, hence everything within is as black as smoke and ashes will make it. The only furniture seen are a few pudding troughs, cocoanut and bamboo water bottles. A pudding pounder, an axe or two, and a couple of butcher's knives, several spears, and an old musket with a bow and a bundle of arrows are the weapons of defense. A few bundles of leaves hanging up around the roof indicate to those familiar with their homes, the extent of their wardrobe, for within these leaves are small mats very neatly made, about a yard long and from five to six inches wide, each of these with a belt of twine, beads or bark, constitutes a complete suit or change of clothing. Within this humble dwelling also are piles of yams and taro; with some wood always kept in store for a rainy day. A great deal of wood is required, too, as the men and women can never, under any circumstances, eat food cooked at the same fire. To

do so would, they say, at once cause sickness or death. They are exceedingly superstitious, and dread spirits which, they suppose, are always hovering about certain places, and at night are roaming about everywhere. These spirits cannot endure fire, consequently any one going out at night carries with him a fire-brand for safety.

A NIGHT DANCE.

Now, that we have been to the house of mourning, let us go to a different scene—a night dance. But I suppose, Mr. Editor, that you do not go out at night to witness or take part in such amusements. However that may be, let us lay aside our prejudices for one evening, and go to a dance. We do not wish to be seen, lest our presence may change the programme, so we shall go alone in the dark. The road is anything but good, and the night is certainly favourable for our going unobserved. With a good stout cane to use offensively against the pigs lying in the way, and also with which to feel our way, we set out. The loud singing and beating upon dry bamboo poles, serve as a general guide as to direction. We do not get far until we discover difficulties in our way. Stones, stumps and even trees, with here and there a wall appears to have got upon the path. By dint of feeling, we work our way along—past camps—pig-sties—nothing announces our approach but a snorting pig or two, of which no one takes notice. There is the scene on a smooth, hard beaten piece of ground under the trees. Flaming torches show us the dancers while we are thrown into deeper darkness to those engaged. Here are hundreds of people, for they have come from far and near. In the centre are some bamboo poles, around these, facing inwards, are a group of gaily painted and decorated women and girls, singing, dancing and beating upon the poles. Around this group are the braves passing, sometimes slowly, sometimes more rapidly. The song begins anew—the beating echoes through the forest, the men shout, and off they start around in a whirl of excitement and joy. Some of the evolutions evince some degree of skill, and all are performed in perfect time. One set wearies, another takes up the song and dance. Sometimes this is kept up till sunrise next morning. The scene is one of which I can give you no idea. It must be witnessed to be understood. The painted, plumed and decorated naked bodies, gleaming with perspiration in the torch light, the thrilling song accompanying time beating, and the weird wild dance, and such surroundings, are beyond description. These to the savage natives are an intense delight. Such is the bright side of paganism, faintly set over against the darker picture above. Our work here is to turn this exuberance of joy into praise and the dance to one of leaping for joy. Would that we could get them to serve God with such dancing and with loud noise. It seems to me that could we lead these simple peoples to

serve God more like the Old Testament saints it would suit them better, and God be more honoured.—*Halifax Witness.*

A Lesson from Erromanga.

FIFTY years ago, John Williams, the "Apostle of the South Seas," fell murdered on the shores of Erromanga. Within a quarter of a century, the three Gordons fell victims to the fury and treachery of the cruel heathen. But see what divine grace has done! The sons of the murderers are now earnest Christians, building up what their fathers sought to destroy. The labours of our devoted missionary Mr. Robertson, and his like-minded wife, have been richly blest; and the triumph of the Gospel is assured.

A recent letter from Mr. Robertson furnishes an affecting illustration of the zeal and sympathy of the Erromanga Christians. At DILLON'S Bay, the principal station, the missionary proposed to the people to make a contribution in MONEY for the Foreign Mission scheme of the Presbyterian Church in Canada, to be placed at the disposal of the Board. He preached a special sermon on giving as a Christian duty. He pointed out to the people that while in one sense they were very poor, having little money or foreign property, and living in miserable huts, without furniture,—yet in many respects they are far richer than hundreds of Christian people in Canada who are helping to support our Missions in India, China, Trinidad and the New Hebrides. For in Canada many pay rent, pay for coal or wood for fuel, own no land, and never gather fruit or food growing wild. They work hard to support their families and have long dark winters, many hardships and many expenses. Yet they manage to contribute for missions and even to pay teachers in Erromanga. On the other hand, the Erromangans own large tracts of land, on which grow cocoanut, bread fruit, rose-apples, yams, taro, etc., All these grow without toil to the people; and then they can cultivate many kinds of vegetables all the year round. He pointed out how few their wants, and how amply nature has provided for all. He showed what the Presbyterian Church in Canada had done for Erromanga—how they had been raised from the awful depths of darkness, crime, shame and hopelessness, through the labours of the Missionaries of this Church,—how friends in Canada had promised him to support teachers and had done so for the past four years,—how desirable it was to keep up interest in the mission and also help to send the Gospel to other heathen, by sending a contribution, however small, to the funds of the Church. This would show their gratitude to the Presbyterian Church in Canada. It would be a thank-offering for great blessings received. The

result of this appeal was that first the Chief (who teaches an adult class) and after him men, women and children, came with their free-will offerings, which amounted in all to *Nine Pounds, seven shillings and six pence sterling* (about \$45.) This is certainly a measure of liberality alike signal and affecting.

Mr. Robertson remarks that Dillon's Bay is "the most *wealthy* congregation in Erromanga, and has taken the lead in liberality, and in all that is good." We are sure that the Foreign Mission Board and the whole membership the Church appreciate very highly the very liberal contribution of our Erromangan heathen. These are first-fruits, and as such are very precious in the eyes of the Church, and we doubt not, in the sight of God also. The liberality of the Erromangan Christians testifies to the character of the teaching they receive, and it will not fail to stir up many to similar manifestations of this grace. We sometimes hear of the cost of our missions to the heathen; but if we had no result to show but the island of Erromanga alone, we should feel most abundantly satisfied with the harvest from the seed grown.

China.

LETTER FROM REV. J. F. SMITH, M.D.—In a letter to the Vice-President of Queen's Missionary Association, dated Chefoo, Sept. 12th, Mr. Smith says: "Mr. Goforth and I start inland to-morrow. We are going to explore Northern Honan in company with two experienced missionaries of the American Board, who have stations within six or seven days' journey of Honan. We will take eight days' going to their place. We go by boat to Tiensien and thence by cart. We will be absent at least ten weeks, and on my return I will have a long letter for the association. Pray for our success. We leave the ladies in Chefoo. We had a very pleasant voyage across the Pacific, but encountered a terrible typhoon between Shanghai and Chefoo. Arrived in Chefoo, Aug. 30th, and on the sixth day afterwards we were busy at the language. It is very difficult, but hard and constant work will tell. Older missionaries tell us that in two years of hard work you can make a good beginning. We found the heat very trying, and it is still quite warm; however, the cool weather is approaching, and Chefoo is nicely situated, and so long as you keep out of the Chinese quarters, it is quite pleasant. There has been a number of deaths by cholera from among the Chinese. One poor woman, a missionary's wife who was here for a rest, was also taken away by the dreadful disease. All our party have been quite well, which gives us great cause for thankfulness. I trust you are all back with renewed energy and zeal. Oh! to think of the millions here who know nothing

of a Saviour's love. It is only when surrounded by heathenism that we have the faintest idea of what it means. Love and prayer for all the boys."

Australia.

LETTER FROM REV. DR. STEEL, OF SYDNEY.

THE Federal Assembly of the Presbyterian Churches of Australia and Tasmania met in St. Stephen's Church, Sydney, on the 19th September last. The retiring Moderator, the Rev. James Cameron, D.D., of Richmond, New South Wales, preached the opening sermon, and the Rev. Alex. Hay, D.D., of Rockhampton, Queensland, was chosen Moderator, and he gave a suitable address. The attendance from the five Colonial Churches was smaller than usual; but it was representative. The business chiefly concerned the basis of confederation and the unification of missionary work. There was a conciliatory spirit manifest, and a satisfactory result secured. It was proposed that, as the Presbyterian Church of Victoria had the largest number of missionaries in the New Hebrides, the headquarters of the Australian branch of that mission be at Melbourne. The Rev. J. G. Paton, D.D., of the New Hebrides Mission, was a member of Assembly, and the Rev. W. Gray, missionary from South Australia, was present, being on his way to the islands. Reports were presented on Home Missions, the Revision of the Directory, and other matters of interest. A resolution was passed congratulating the Victorian Church on the attainment of its jubilee, and appointing a deputation to convey the same. The next Federal Assembly was appointed to be held at Hobart, Tasmania, in January, 1890. There are 350 Presbyterian ministers in Australia and Tasmania and 150 in New Zealand, but the latter are not included in the Federation.

The *Dayspring* sailed for the New Hebrides on the 22nd September. Several members of the Federal Assembly, and many other friends, accompanied the vessel to the Heads, and returned in the steamer. The Primate of the Presbyterian Church in Australia, the Rev. Dr. Hay, offered prayer before the departure of the mission schooner. There is now a monthly mail steamer calling at Aneityum and Havannah Harbour, *en route* to Fiji, but there is need of another mission vessel to visit the scattered mission stations. Principal Grant, of Queen's University, Kingston, has visited these colonies, and has been everywhere well received. He left a good impression by his sermons, lectures and general character. He departed a few hours before the opening of the Federal Assembly for Queensland.

A MISSIONARY SERMON.

And He said unto them, go ye into all the world, and preach the Gospel to every creature.—Mark, 16: 15.

We make the following extracts from an admirable discourse, preached by Rev. E. A. McCurdy of New Glasgow, N.S., at the opening of the Synod of the Maritime Provinces on the 25th of September, last.

This Commission is a summons to a work of the most colossal magnitude.

The task of evangelizing the world is no holiday employment. It can never be effected by what a distinguished missionary has designated as playing at missions. On the contrary, it is a work which is fitted to tax the church's energies to the very utmost. For what does the execution of this commission involve? Not simply the giving the gospel to the whole world some time or other during the course of the church's history, but this rather, that in each successive generation, the church of that particular generation should give the gospel to the whole world of the same generation. This is something other, very different from, and far more difficult of accomplishment. Yet it is this, nothing else and nothing less, which is the duty of the church. So imperative is the obligation to do this very thing, that nothing but obstacles absolutely insuperable can be regarded as exempting her from guilt if the required duty be not performed. Inability to carry out her instructions, inability not assumed but real and demonstrable, is the only valid plea which can be urged in arrest of judgment in the event of her failure. For obviously the sweep of the great commission is world wide and all embracing. It sends the heralds of the gospel with their message of mercy to every kindred, and tribe, and tongue, and people through every successive generation all the way down to the end of the world's history. For the gospel is an economy of mercy for a ruined race. The provision which it reveals is needed by the whole human family. It is sufficient for all, it is adapted to all, and it ought therefore to be made known to all; to all, not of one particular nation, or race, or age, or stage of civilization, but of every nation, of every race, of every generation, of every stage of civilization.

A distinguished living missionary has characterized the present time as "the opportunity of the ages" for carrying on missionary work. No one we think can take an intelligent survey of the situation at the present hour without being profoundly impressed with the conviction that there is much truth and propriety in his representations. For never before was so large a part of the world accessible to the heralds of the gospel. Never before were so many doors wide open for the church's entrance. Throughout whole cen-

turies until within the memory of very many who are present, immense regions of the world were fast closed against the missionaries of the cross. Not a few of us have lived long enough to see a complete revolution effected in the relations which Pagan, Mohammedan and even Papal nations sustained towards these which possess the gospel in its purity. Never before were there such facilities for making the gospel known to those who are destitute of it. Not a few of the most important inventions and discoveries of modern science can be freely utilized. Steam, electricity, the printing press as well as most of the other appliances of the world's trade and commerce all at our disposal. A very large proportion of the wealth of the world is owned by those who say that they are Christians. Never before was the Bible translated into so many tongues. By the leading Bible Society alone its printing and circulation have been promoted in 279 different languages and dialects, while altogether the Scriptures may be read in not fewer than 350 languages and dialects and are now accessible to about nine tenths of the inhabitants of the world. And then never before was there such a goodly army of consecrated men and women ready to take the field for the conquest of the world to Christ.

Still further some of the most ancient and venerable systems of superstition have been shaken to their foundations. Not a few of those who have long dwelt under their shadow have been filled with deep unrest and inquietude, and many have forsaken them altogether. The proclamation of the gospel by the missionaries wherever they have gone, the work of the educational institutions which have been planted almost everywhere, and the quiet but gradually increasing influence of the agents of the church and of their efforts have been steadily weakening the hold which idolatry, caste and superstition have had upon the minds of the heathen. In some cases, particularly among the ruder and more savage people, whole communities have been christianized; in other cases, as in Japan, a national revolution has been effected, and almost every year witnesses some great onward movement or unexpected development; and in still other cases, as in India, the process of sapping and mining preparatory to overthrow is in rapid progress. As a living missionary himself at present in the very thick of the conflict in that country has recently said, "There is not a province where Hinduism stands firm on its ancient basis. There is not a caste or a creed whose ranks do not show gaps made by those who have deserted them, and enlisted under the banner of King Immanuel." The unprecedented nature of the present opportunity therefore loudly calls us to make haste to "Go into all the world and preach the gospel to every creature."

What then, fathers and brethren, is the duty of the hour as brought before our minds

when we renew our study of the great commission? Is it not in the first place that we should endeavour to obtain for ourselves a clearer conception and fuller realization of the prominent and pre-eminent place which the evangelization of the world occupies in the plans and purposes of the Redeemer? Is not this necessary in order that we ourselves may pray as we ought, labour as we ought, and contribute as we ought for the universal dissemination of the gospel? Is not this equally requisite in order that we may be better qualified for instructing, arousing, quickening and stimulating our brethren whom we have been charged to lead to the conquest of the world for Christ? Instrumentally we ourselves are near the sources of power. Instrumentally we can do much to promote this cause which lay so near the Redeemer's heart. Let it be our constant aim and effort therefore to enter more fully into sympathy with the Lord Jesus in His gracious plans and purposes for the evangelization of the world.

But again, is it not a leading duty of the hour that we as pastors should endeavour still more earnestly to develop the interest of our people in this supreme and sacred object? Ought it not to be our ceaseless aim to keep continually before their minds the paramount claims upon Christians of the world's evangelization? Ought we not constantly to endeavour to educate our people more and more fully in the fundamental principle of missions, and to give them as full information as we possible can with respect to the position and progress of missions, first of missions carried on by the Presbyterian church in Canada, and then of missions which are conducted by other sections of the visible church? Ought we not by the frequent preaching of missionary sermons, by constant prayer on behalf of missions, by unwearied efforts to extend the circulation of missionary literature among our people, to seek to deepen and intensify the interest which is taken in this sacred cause? And is there not much that we can do in the way of increasing the number and liberality of the contributions to the support of missions in our various congregations? In the light of our Statistics there is grave reason to fear that there are vast numbers of our members who are doing almost nothing, and a great many more who are doing far too little in the line of duty enjoined by the precept of our text.

And is it not also in our power to do something more than we have done towards increasing the number of living agents who are willing to become heralds of the gospel among the heathen? Have we done all that we ought to do in the way of directing and encouraging the aspirations of earnest gifted youths among our people to the claims of this particular form of Christian work? Have we pleaded with the Lord of the Harvest as we ought to have pleaded that He would send forth labourers into His harvest?

Fathers and brethren, the redemption which we are charged to make known has been fully completed; the Spirit of all grace is waiting to apply it to the hearts of men; the world is perishing for want of the gospel; the Church has been instituted and maintained chiefly for the purpose of heralding its truths; and the last command of our ascended Lord is ceaselessly ringing in our ears. Let all of us lay it more and more fully to heart and do what we can, and all that we can promptly, vigorously, and effectively to carry out these sacred instructions, "Go ye into all the world and preach the gospel to every creature."

Trinidad.

LETTER FROM MRS. MORTON.

Tunapuna, Oct. 4th, 1888.

I daresay you have heard that Mr. Morton has not been well. He is rather better, but has not yet got rid of his cough or regained all that he lost . . . We spent a month at the islands for rest and sea-bathing while the schools had their summer holidays. Mr. Morton came up on the alternate Sabbaths. Lal Bahari supplied one day and our own catechist one. Our work is going on encouragingly, especially among the young people. I think our greatest hindrances arise from the want of Christianity among the Christians around us. The law allows selling on the Sabbath till nine o'clock. This is a very great hindrance to the Sabbath services. Shopkeepers as a class avoid us, because to embrace our religion would compel them to give up their Sunday trade. I need scarcely name intemperance as a hindrance, you all know so much about that, and our present legislation does very little to discourage it. Rum shops frequently have a private door, by which, or even by a window, selling is carried on all day Sunday. To apply to the police is very ineffective. We have a Blue Ribbon Band among our converts. A great many children belong to it. If more Christian work were done among the Creoles of Tunapuna, it would help our work among the Indians. We have enlarged Miss Blackadder's school-house in her absence. Part of it is to be used as a reading room for young men who will study with the teacher from 7 to 8, and then be admitted to the reading room for an hour. It has been my own idea, and I am in hopes of thus drawing in some from the temptation of the streets. We will provide a few simple games and make it as attractive as we can. Miss Marshall, of whom I wrote before, sister of Prof. Marshall, Queen's College, Kingston, is still in Trinidad, and is with us just now. We hope that, on her return to Kingston (D. V., in May next), she will be the means of stirring up an added interest in our work. She has

been long enough here to appreciate some of our difficulties that do not appear at first sight . . . We have been visited by an epidemic of dysentery in a very acute form. It is said to have begun ten months ago, but was most destructive in July when 96 people fell victims to it—in August only 46, and it is said to be disappearing now. Some talk of its having been caused by the re-opening of cholera graves. Many think it is impure water and others the unsanitary state of the town. It has been almost entirely confined to Port of Spain and adjacent valleys. A good many people have died of it. Mr. Morton is preparing, health permitting, to build at St. Joseph. He has obtained from government, at a nominal price, a fine roomy situation. This is highly satisfactory, as land in St. Joseph is very dear and there is but one, spot available for his purpose. To obtain this one would involve the purchase of a large area, which would be burdensome to him to dispose of to advantage. We walked over the spot yesterday (the new site), and were much pleased with it. Our present school at St. Joseph is doing very well. It is now assisted by government. The average attendance is about 45. We have a married man as monitor, at one dollar a month, to assist in getting in the children. He is about fourteen at most fifteen. Our new buildings will save us \$10 per month's rent. Miss Blakadder, being with you, will no doubt give you such fresh and full accounts of our work as to render my writing almost superfluous. This I feel to be a wandering epistle, but if it bring the Tunapuna work into mind and causes fresh petitions to go up for it, I shall not have written in vain. *Halifax Witness.*

THE WINTER CAMPAIGN.

OLD but ever new is the battle of the Church with the world—the battle of the Christian with the evil that is around him. THE PRESBYTERIAN CHURCH IN CANADA has been engaged in this great and world-wide conflict, and must continue in the heart of the strife until all own the Lord Jesus as King of kings and Lord of lords. It is the one common cause which must gain and retain our attention from the far east to the far west. What about the campaign during the approaching winter? It is not a day too soon to arrange our forces, lay our plans, and begin the warfare in downright earnest. Indeed it is a peculiarity of the war in which we are engaged that there can be no truce, and no peace until the victory is final and complete. It is essentially the same battle in every one of our congregations and mission stations, at home and abroad. Souls have to be saved from sin, and to be trained for Heaven. The Kingdom of Satan is to be overthrown and the Kingdom of Heaven advanced.

We are well equipped for the work assigned to us, and nothing can come between us and success except lack of zeal.

Our home mission work is certainly extending—necessarily so; for the country is growing, and destitute fields are being found out and occupied which should have been looked after and occupied many years ago.

The campaign against evil, and for the promotion of the Kingdom of Christ can be carried on with great effect in our Sabbath Schools. Let us gather the young into the fold of Christ, and train them to be His true and faithful soldiers.

We are not to forget that our Church is engaged in a conflict with heathenism in the lonely New Hebrides, in Trinidad, in India and China. It is a noble enterprise to carry the Gospel to people who know nothing of its power, and who in most cases have never heard of it.

The winter will afford special opportunities of attending religious meetings, of organizing evangelistic services, of building up the cause of Christ in its varied aspects. The Prayer Meeting, the Missionary Society, the Bible Class, will offer opportunities of usefulness. Time urges. The special conditions of this young and growing country—its vast extent, its varied resources, its rapid growth—urge us to more earnest effort. We cannot be too often reminded of the fact that we are now working for all time as well as for eternity.

The Presbyterian Record.

MONTREAL: DECEMBER, 1888.

JAMES CROIL, } Editors.
ROBERT MURRAY, }

Price: 25 cts. per annum, in *Parcels* to one address. *Single copies*, 50 cts. per annum.

PAYMENT IN ADVANCE.

ARTICLES intended for insertion must be sent to the Office of Publication by the tenth of the month at latest.

Remittances and correspondence of every kind should be addressed to "THE PRESBYTERIAN RECORD," Box 415 Post Office, Montreal.

WE invite the attention of our Agents to the statement and appeal which goes to them with this number. The progress of the RECORD during the past three years has been steady, and, on the whole, fairly satisfactory. Our circulation has reached 40,000 monthly, but it has not yet nearly reached all the families of the Church. With the continued assistance of our friends, especially the ministers of the Church, and relying on the blessing of God, we hope to ob-

tain a much wider circulation and greater usefulness next year. We expect from every Mission Station in the Church a hearty response to the proposal we have made to them; and we hope to receive answers "in kind" to the communication addressed to our Missionaries in foreign fields. Those who have received accounts for unpaid subscriptions will confer a favour by attending to them in the course of this month, that we may be enabled to begin the new year owing no man anything, "but to love one another."

Literature.

BOOKS FOR THE SUNDAY SCHOOL LIBRARY, from the Presbyterian Board of Publication, Philadelphia.—*Both Sides*, or *Jonathan and Absalom*, 35 cts. *The Neighbours at Elmridge*, \$1.15. *Olympia Morata*, 85 cts. *From Cave to Palace*, \$1.15. *The Silent Man's Legacy*, \$1.25. *A Single Strand*, \$1.15. *Leuchen's Brother*, \$1.15. *Home Animals*, by Ella Rodman Church, \$1.15, one of the most interesting of the Elmridge series. These are the most recent additions to the large catalogue of the Board's excellent publications. WM. DRYSDALE & Co., Montreal, Agents for Canada.

FROM THE BAKER AND TAYLOR Co., New York. *Keystones of Faith*, by Dr. Wolcott Calkins, 75 cts. *The Working Church*, by Dr. Charles F. Thwing, 60 cts. *Co-operation in Christian Work*, by Drs. Storrs, Gladden, Schauffler, Geo. E. Post and others, a most useful little volume, 75 cts. *Problems of American civilization*, by Drs. McCosh, Pierson, Dorchester, &c., 75 cts. C. ASHFORD, 816 Dorchester St., Montreal, Agent.

TOWN AND COUNTRY SCHOOL BUILDINGS, by E. C. Gardner, E. L. KELLOGG & Co., New York and Chicago. This artistic volume, from the pen of a well-known architect, has a number of choice designs for school buildings, and also contains many useful hints to those who are erecting such. Price \$2.50.

The following monthly magazines for December have been received:—*The Missionary Review of the World*, edited by Dr. A. T. Pierson and Dr. J. M. Sherwood, and *The Homiletic Review*, from Messrs. Funk and Wagnalls, New York. *The Pulpit Treasury*, E. B. Treat, New York. *The Gospel in All Lands*, Rev. E. R. Smith, editor, New York. *The Mission Field*, New York. *The Pearl of Days*, 71 Bible House, New York. *The Church at Home and Abroad*, Rev. H. A. Nelson, D.D., editor, Auburn, N.Y. *The Old Testament Student*, Newhaven, Conn. *Woman's Work for Women*, 23 Centre St, New York. *The National Presbyterian*, Indianapolis. *The Westminster Teacher* and *Sunday School*

Times, Philadelphia. *The Missionary*, Baltimore. *The Missionary Herald*, Boston. *The Canadian Missionary*, Toronto. *The Protestant Pillar*, Montreal. *The Dawn of the Morning*, Grand Rapids, Michigan.

MEETINGS OF PRESBYTERIES.

Rock Lake, Manitoba, Mar. 6, 2 p.m.
 Brandon, Portage la Prairie, Dec. 11, 7.30 p.m.
 Lan and Renfrew, Carleton Place, Nov. 27.
 Maitland, Lucknow, Dec. 11, 1 p.m.
 Lindsay, Woodville, Nov. 27, 11 a.m.
 Bruce, Paisley, Dec. 11, 2 p.m.
 Brockville, St. Johns ch, Dec. 11, 3 p.m.
 Calgary, Medicine Hat, Mar. 5, 2 p.m.
 Columbia, Vancouver, Dec. 11, 2.30 p.m.
 Montreal, College Hall, Jan. 8, 10 a.m.
 Sarnia, St. A'ws. ch., Dec. 18, 2 p.m.
 Peterboro, St. A'ws. ch., Jan. 15, 9 a.m.
 London, 1st Presbyterian ch, Dec. 11, 2 p.m.
 Barrie, Barrie, Nov. 27, 11 a.m.
 Stratford, London, Dec. 11, 2 p.m.
 Paris, Tilsonburgh, Jan. 15, 2 p.m.
 Owen Sound, Division st. ch., Dec. 18, 1.30 p.m.
 Kingston, Belleville, Dec. 17; 7.30 p.m.
 Chatham, St. A'ws. ch., Dec. 11, 10 a.m.
 Quebec, Richmond, Jan. 8.
 Toronto, St. A'ws. ch., Dec. 4, 10 a.m.
 Halifax, Chalmers Hall, Jan. 29, 10 a.m.
 Truro, Truro, Dec. 11.
 Ottawa, Knox ch., Feb. 5, 10 a.m.

TRINIDAD.

The Foreign Mission Committee, (eastern division,) invites correspondence with ministers and licentiates of our church, with a view to obtaining a successor to Rev. J. K. Wright, Couva, Trinidad, resigned.

P. M. Morrison,

Halifax, N.S., 1 Nov. 1888.

Secy.

SUNDAY SCHOOL TEACHERS

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Page for the Young.

I'LL SAY, NO.

When, some summer day,
I am coaxed to stay
Out of school to play,
I'll not go,
I'll say, No.
I'll do right
Day and night;
To God for help I'll pray.

I'll not lie or steal,
Nor the truth conceal,
Nor with sinners deal.
I'll not go,
I'll say, No.
Where they hide
And divide
Their spoils I could not dwell.

Should I ever hear
Friends say, "Come for cheer,
Take a glass of beer,"
I'll not go,
I'll say, No.
Do you think
I would drink?
The drunkard's end I fear.

Others may do wrong,
I'll not go along
With the wicked throng.
I'll not go,
I'll say, No;
And I'll pray,
Night and day,
The Lord to make me strong.

SHORT SERMONS FOR BOYS.

Most boys and girls do not like sermons—they say they are too long for their highnesses. Perhaps they may like these short sermons. They will give food to think over, and must not be read too hastily.

A Swedish boy fell out the window and was badly hurt, but, with clenched lips, he kept back the cry of pain. The king, Gustavus Adolphus, who saw him fall, prophesied that that boy would make a man for an emergency. And so he did, for he became the famous Gen. Bauer.

A boy used to crush the flowers to get their color, and painted the white side of his father's cottage in Tyrol with all sorts of pictures, which the mountaineers gazed at as wonderful. He was the great artist Titian.

An old painter watched a little fellow who amused himself making drawings of his pot and brushes, easel and stool, and said, "That boy will beat me one day." So he did, for he was Michael Angelo.

A German boy was reading a blood-and-

thunder novel. Right in the midst of it he said to himself: "Now, this will never do. I got too much excited over it. I can't study so well after it. So here it goes!" and he flung the book out into the river. He was Fichte, the great German philosopher.

Do you know what these little sermons mean? Why, simply this, that in boyhood and girlhood are shown the traits for good or evil which make the man or woman good or not.

PRAYER AND SMILES.

When I was young, I had an aunt whom I loved very much. I used to wonder how she kept her face so lovely.

When thirteen I spent the winter with her and had a delightful time. She had work, and care, and trials, but through all she had smiles. I often pondered the reason, but could not guess where she found so much love, so many smiles.

One day I went up stairs and opened a closet door in a retired part of the house, and was surprised to see my aunt there on her knees. As quick as a flash the thought darted through my mind, here is where she got her smiles.

Amazed at the heavenly beauty beaming in her face, I stood silent for a moment. Then I closed the door softly, feeling very sorry that I had interrupted her, for I was sure she was holding sweet communion with God. She loved to pray.

"WAIT A MINUTE."

There is an old proverb, and a very good one, that "Time and tide wait on no man." That means if man has a chance of bettering his condition, and lets it go by, the chance may never come again.

Perhaps a vessel can only be launched at the turn of the tide, and if the captain does not seize that precious moment, the tide turns, and the vessel has to be left behind. For the tide will not wait, nor the time either. Still there are seasons which our motto would prove a wholesome one, when it would be a good thing to wait a minute. When you are about to make an angry reply. Your blood is up; and you could say a cutting thing. But don't do it. The irritation will go off if you have a little patience. Grievous words stir up anger. It is better to wait a minute.

When you are tempted to do a wrong—it may be to lie or to steal—Satan is hurrying you on, because he does not wish you to reflect. He knows that if you reflect you will not do it. But do not be driven into sin blindfolded. Wait a minute.

When you are going to spread a report about your neighbour. It will do him harm, and you do not know whether it is true. You have not had time to search into the matter. And yet the tale is on your tongue. But you had better not. Wait a minute.

Acknowledgments.

Received by Rev Dr. Reid, Agent of the Church at Toronto. Office 15 Toronto Street, Post Office Drawer 2607.

ASSEMBLY FUND.

| | |
|-----------------------------|-----------|
| Received 5th Oct, 1888..... | \$ 271.80 |
| Westville | 4.00 |
| Lawrencetown & Cow Bay.. | 1.00 |
| Campbell | 4.00 |
| Red Bank & Whitneyville.. | 1.00 |
| St. James, N B..... | 3.00 |
| Woodstock, N.B..... | 2.50 |
| Tatamagouche..... | 5.50 |
| Camden & Newburgh..... | 1.05 |
| Tara | 4.50 |
| Scarboro, Knox ch..... | 10.00 |
| Carleton Place, Zion ch.... | 8.00 |
| St George..... | 3.00 |
| North Normanby..... | 2.00 |
| Mitchell..... | 1.05 |

\$322.40

STIPEND AUGUMENTATION FUND.

| | |
|-----------------------------|-----------|
| Received to 5th October ... | \$1091.65 |
| Kincardine | 15.00 |
| Goderich | 25.00 |
| Camden & Newburgh..... | 22.00 |
| Allensville..... | 5.00 |
| St George..... | 3.20 |
| Embro..... | 27.87 |
| North Normanby | 2.00 |
| East Williams, St Aws..... | 21.25 |
| Nassagaweya..... | 8.00 |
| Elmsley | 12.00 |
| Prospect | 30.00 |
| High Bluff | 4.00 |
| Rev D Duff..... | 3.00 |
| Kenmore..... | 8.00 |
| Mitchell..... | 1.10 |

\$1279.07

HOME MISSION FUND.

| | |
|----------------------------|-----------|
| Received to 5th Oct..... | \$4007.28 |
| Rev A Crawford, Belfast .. | 24.15 |
| Manchester | 8.50 |
| Smith Hill | 9.50 |
| Kincardine..... | 60.60 |
| St-Anns | 4.75 |
| Ripley, Huron ch..... | 12.00 |
| Camden & Newburgh..... | 10.00 |
| Unknown | 100.00 |
| Muskoka, Com Coll..... | 33.46 |
| Rosseau | 16.90 |
| Algoma Com Coll | 76.62 |
| Little Current..... | 33.01 |
| Parry Sound SS..... | 1.31 |
| Eganville & Scotch Bush.. | 16.50 |
| Monkton | 6.00 |
| Bluevale | 11.00 |
| Banks | 4.77 |
| Gibraltar | 2.46 |
| Martintown, Burns ch | 11.00 |
| Lancaster..... | 44.69 |
| Ingleside, Cushing..... | 5.00 |
| Welland..... | 13.80 |
| Crowland | 6.20 |
| St George | 11.00 |
| Grand Bend..... | 5.00 |
| Langley Group | 25.00 |
| Omagh | 2.00 |
| Embro..... | 95.67 |
| Presbytery of Owen Sound. | 50.00 |
| Eadies | 13.61 |
| Alvena..... | 5.00 |
| North Normanby | 8.00 |
| East Williams, St Aws..... | 37.35 |
| Nassagaweya..... | 20.00 |
| Fort William | 18.00 |
| A friend, Hullett..... | 5.00 |
| Millbank | 1.00 |
| Christina Watson, Kirkwall | 10.00 |
| D W Munro, Martintown .. | 3.00 |
| Williamstown, Hephzibah ch | 20.75 |
| Chatham..... | 14.44 |

| | |
|----------------------------|--------|
| Point Fortane | 5.36 |
| Grenville | 7.43 |
| Montreal, Amer. Pres ch... | 100.00 |
| Prospect | 30.00 |
| High Bluff | 4.00 |
| Johnson & Daywoods..... | 8.00 |
| Ayr, Knox ch | 91.26 |
| Osgoode | 7.50 |
| Mitchell..... | 7.85 |
| Mrs Esson, Toronto..... | 4.00 |

\$5137.66

FOREIGN MISSION FUND.

| | |
|---|-----------|
| Received to 5th October ... | \$6667.85 |
| Priceville & Bunessan..... | 10.00 |
| Kincardine..... | 56.50 |
| Toronto, St Aws ch..... | 1244.97 |
| Camden & Newburgh..... | 10.00 |
| St Anns..... | 3.25 |
| Guelph, St Andrews, Knox & Chalmers chs..... | 18.00 |
| Byng Inlet SS..... | 13.39 |
| Hespeler..... | 13.00 |
| Carlow & Mayo | 9.00 |
| Lower Windsor | 4.70 |
| Guelph, Union SS..... | 13.00 |
| Toronto, St James Square ch | |
| Boys Mis Soc..... | 25.00 |
| West Bentinck SS..... | 2.36 |
| Knox Col Alumni per Rev G E Freeman..... | 500.00 |
| Knox Col Alumni per Rev W Burns..... | 400.00 |
| Martintown, Burns..... | 9.00 |
| Carleton Place, Zion ch(add) | 15.00 |
| Collection at Miss McKay's designation Toronto..... | 25.60 |
| Late Robt A Jamieson (a little boy's legacy)..... | 3.20 |
| St George..... | 11.00 |
| Black Heath SS | 3.00 |
| Omagh..... | 1.00 |
| Kenyon..... | 20.00 |
| Alvena..... | 3.00 |
| Nichol School, sec No 3, SS. | 5.05 |
| Nassagaweya..... | 15.00 |
| Tilbury Centre..... | 4.72 |
| Montreal, Chalmers Juv mis soc..... | 50.00 |
| Christina Watson, Kirkwall. | 10.00 |
| D W Munro, Martintown..... | 3.00 |
| Children of Sharbot Lake.. | 1.50 |
| Thedford | 24.60 |
| Osgoode | 7.50 |
| Kenmore..... | 12.00 |
| Mitchell..... | 7.15 |
| Keady SS..... | 8.00 |
| Mrs Esson, Toronto..... | 4.00 |

\$9239.79

CONTRIBUTIONS UNAPPORTIONED.

| | |
|----------------------------|-----------|
| Acton..... | \$ 163.74 |
| Toronto, Bloor st SS..... | 250.00 |
| Toronto, Central ch..... | 100.00 |
| Brussels, Melville ch..... | 64.00 |
| Do do SS | 5.00 |
| Toronto Central ch..... | 100.00 |
| Bowmanville, St Pauls..... | 300.00 |
| Columbus..... | 90.75 |
| Egmondville | 27.00 |
| Dundas..... | 83.50 |
| Toronto, Knox ch | 844.25 |

KNOX COLLEGE FUND.

| | |
|---------------------------------------|---------|
| Hensall..... | \$ 5.73 |
| Moore, Burns ch..... | 7.14 |
| Kincardine | 5.25 |
| Ripley, Huron ch..... | 8.00 |
| Eden Mills..... | 10.00 |
| W Nottawasaga, St Aws & Duntroon..... | 3.40 |
| Fullarton..... | 12.00 |
| Carleton Place, Zion ch..... | 20.00 |
| St George..... | 5.00 |
| Berne..... | 3.30 |
| Nassagaweya..... | 5.00 |
| East Normanby..... | 2.04 |

| | |
|-------------------------|-------|
| Forest..... | 10.45 |
| Annan..... | 4.15 |
| Dunblane..... | 3.00 |
| Mrs Esson, Toronto..... | 2.00 |

\$106.46

QUEEN'S COLLEGE FUND.

| | |
|---------------------------------------|---------|
| W Nottawasaga, St Aws & Duntroon..... | \$ 3.40 |
| Madoc, St Pauls & St Columba | 20.00 |
| Mitchell..... | 1.25 |

MONTREAL COLLEGE FUND.

| | |
|------------------------------|---------|
| Kemptville..... | \$ 4.00 |
| Oxford Mills..... | 1.50 |
| Carleton Place, Zion ch..... | 16.00 |

KNOX COLLEGE ENDOWMENT FUND.

| | |
|------------------------------|-----------|
| Received to 5th Oct..... | \$1651.66 |
| J B Bruce..... | 6.00 |
| R Cation | 5.00 |
| Millbank..... | 8.00 |
| G Thornton, Strathroy..... | 2.00 |
| Churchill..... | 24.00 |
| Galt..... | 109.00 |
| J Anderson, Campbellville. | 10.00 |
| R Sinclair, Port Dover..... | 1.00 |
| Late Dr Douglas, Port Elgin. | 5.00 |
| Arch McKellar, Ottawa..... | 50.00 |
| Belmont | 18.00 |
| A Drummond, Clifford..... | 15.00 |
| Mrs Merrison, Moore Line.. | 2.00 |
| W Watt, Brantford..... | 10.00 |
| Simcoe..... | 9.00 |
| Norwich..... | 4.00 |
| Port Dover..... | 9.00 |
| Dr W Tisdale, Lynedoch..... | 30.00 |
| Galt..... | 10.00 |

\$1978.66

MANITOBA COLLEGE FUND.

| | |
|-----------------------------|-----------|
| Received to 5th October.... | \$ 243.29 |
| Omagh..... | 1.00 |
| Thedford | 5.90 |
| Dunblane..... | 3.00 |

\$253.19

KNOX COLLEGE MISSIONARY SOCIETY.

| | |
|------------------|----------|
| Waubauskene..... | \$ 10.00 |
|------------------|----------|

WIDOWS & ORPHANS FUND.

| | |
|-----------------------------|-----------|
| Received to 5th October.... | \$ 544.98 |
| Kemptville..... | 8.92 |
| Oxford Mills..... | 1.73 |
| Madoc, St Peters..... | 14.00 |
| Wingham..... | 9.00 |
| Niagara, St Andrews..... | 10.00 |
| Gamebridge..... | 6.22 |
| Gravel Hill & Apple Hill.. | 7.00 |
| St George..... | 3.00 |
| Waubauskene..... | 6.00 |
| Kenyon..... | 8.00 |
| Port Colborne | 2.50 |
| Berne..... | 3.07 |
| Fort William | 15.00 |
| Teeswater, Zion ch..... | 7.00 |
| Mitchell | 3.45 |
| Mrs Esson, Toronto..... | 2.00 |

\$652.50

WIDOWS & ORPHANS FUND.

Ministers' Rates.

| | |
|-----------------------------|-----------|
| Received to 5th October.... | \$ 416.00 |
| Rey E F Torrance..... | 8.00 |
| " A H Kippan..... | 8.00 |
| " J R Munro | 8.00 |
| " D Wishart..... | 8.00 |
| " Jas Robertson D D..... | 25.00 |
| " Matthew Barr..... | 8.00 |
| " Geo Haigh..... | 10.00 |
| " Mark Turnbull..... | 20.00 |
| " W J Dey (2 yrs) | 16.00 |
| " John McKenzie..... | 8.00 |

| | |
|-------------------------|-------|
| Rev J R Battisby | 8.00 |
| " J M Aull | 8.00 |
| " Andrew Paterson | 8.00 |
| " J R Munro | 16.00 |
| " E F Seylaz | 8.00 |
| " John McFarlane | 8.00 |
| " Robert Wallace | 8.00 |
| " R M Craig | 8.00 |
| " P Nicol | 8.00 |
| " R H Warden D D | 8.00 |
| " D Duff | 8.00 |
| " S H Kerlogg D D | 12.00 |
| " W C Young | 8.00 |

\$651.00

AGED & INFIRM MINISTERS FUND.

| | |
|--|-----------|
| Received to 5th October | \$ 960.16 |
| Madoc, St Peters | 14.00 |
| Thamesville | 20.00 |
| Rocky Saugeen | 3.00 |
| Kingston, St Aws | 50.00 |
| Vaughan, Knox ch | 8.00 |
| Executor of Will of late Mrs Hilson, Eden Mills | 10.00 |
| Latona | 3.31 |
| North Brant | 6.52 |
| St George | 4.00 |
| Waubashene | 5.00 |
| Omagh | 1.00 |
| Kenyon | 8.00 |
| Berne | 4.00 |
| Forest | 5.00 |
| Eden Mills | 3.00 |
| Mitchell | 1.50 |
| Mrs Esson, Toronto | 2.00 |

\$1103.49

AGED & INFIRM MINISTERS FUND.

Ministers' Rates.

| | |
|-------------------------------|-----------|
| Received to 5th October | \$ 265.75 |
| Rev E F Torrance | 8.00 |
| " A H Kippan | 4.25 |
| " D Wishart | 5.00 |
| " D Morrison | 5.00 |
| " Jas Robertson D D | 25.00 |
| " J R MacLeod (2 yrs) | 7.50 |
| " Geo Haigh | 4.00 |
| " Jas Sieveright | 3.75 |
| " John M McKenzie | 3.75 |
| " J R Battisby | 7.50 |
| " J M Aull | 4.50 |
| " J A Brown | 4.50 |
| " E F Seylaz | 3.25 |
| " John McFarlane | 3.50 |
| " Robert Wallace | 8.00 |
| " R M Craig | 4.50 |
| " P Nicol | 4.50 |
| " R H Warden D D | 8.50 |
| " J Patterson | 5.00 |
| " D Duff | 3.50 |

\$389.25

PRINCE ALBERT ACADEMY.

| | |
|------------------------------|---------|
| London, St James ch SS | \$ 5.00 |
|------------------------------|---------|

Received during October by Rev.
P. M. Morrison, agent at Halifax,
Office, Chalmer's Hall, P.O. Box
338.

FOREIGN MISSIONS.

| | |
|----------------------------------|-----------|
| Previously acknowledged | \$3377.52 |
| Blackville and Derby ad'l | 6.00 |
| Glance Bay C B | 25.00 |
| New Carlisle | 14.00 |
| Blue Mountains | 6.00 |
| St Andrews, Chatham | 20.00 |
| St Andrews, St Johns, N'fd | 70.00 |
| Harvey & Acton | 34.65 |
| Spry Bay | 7.14 |
| Sheet Harbor | 12.10 |
| Clyde & Barrington | 7.00 |
| Buctouche S S | 8.50 |
| St Stephens, Amherst | 80.00 |
| St Le Nimm S S | 2.45 |
| J W G Morrison | 25 |

| | |
|---|--------|
| Mrs Gilles for Erromanga Teacher | 25.00 |
| Wom Home & For Miss Soc, Cow Bay, C B | 40.00 |
| Arch Wingwood, £25 | 121.11 |
| Port Hastings | 40.00 |
| Flatlands Mission Field | 8.00 |
| Native Christians, Dillon's Bay, £9, s 6d | 45.62 |
| Brookfield Mission. Society | 10.80 |
| Knox Church, Pictou | 93.50 |
| Middle Stewiacke Miss Soc | 16.00 |
| Plainfield | 16.00 |
| Shubenacadie & Low Stew- iacke—In Memoriam | 25.00 |
| W M G, Upper Musquodoboit | 1.15 |
| Jn McLeod, Rich'd, Halifax | .50 |
| E Cumming, Wilmot | 2.50 |

\$4116.44

DAY-SPRING AND MISSION SCHOOLS.

| | |
|---|----------|
| Previously acknowledged | \$443.78 |
| New Carlisle S S | 7.00 |
| Clyde & Barrington | 7.44 |
| St John's S S, Halifax | 10.00 |
| Two daugh' of Mr McKeen, N Sydney, under 8 | .45 |
| Greenwood S S, Up Musquo- doboit | 2.30 |
| St David's S S, P Hastings | 7.12 |
| Gore S S | 5.00 |
| Upper Kennetcook | 8.00 |
| Kennetcook Corner | 2.00 |
| Noel Road | 1.10 |
| M Stewiacke S S for Trini- dad Mission Schools | 26.61 |
| Carmel Ch S S, Westville | 14.00 |
| Sh Har Rd, U Musquodoboit | .85 |
| Miss J Kerr, Heron Is, N B | 7.00 |

\$542.65

HOME MISSIONS.

| | |
|---|-----------|
| Previously acknowledged | \$1197.18 |
| Blackville & Derby, ad'l | 3.00 |
| Glance Bay, C B | 20.00 |
| Glassville, N B | 5.00 |
| New Carlisle | 10.00 |
| Blue Mountains | 5.00 |
| Lake Ainslie | 4.00 |
| St An's, Chatham | 20.00 |
| St An's, St Johns Nfd | 40.00 |
| Clyde & Barrington | 4.60 |
| First Ch, Truro, (Labrador) | 30.45 |
| Moneton, (Labrador) | 2.00 |
| Edinburgh, N S, £25 | 121.39 |
| J C Hamilton, (return) | 20.00 |
| Union Centre & Lochaber | 1.50 |
| J W G Morrison | .25 |
| The treasury of the Lord, W H & F Mis Soc, Cow Bay, C B | 30.00 |
| Port Hastings | 20.00 |
| Flatlands Mission Field | 8.00 |
| West River & Green Hill, Mabou | 10.25 |
| Port Hood | 2.51 |
| Clifton, New London | 10.00 |
| Brookfield Missionary Soc | 10.80 |
| Knox Ch, Mis & Ben soc | 11.45 |
| Port Elgin | 4.33 |
| Tidnish | 1.80 |
| Middle Stewiacke Mis Soc | 13.96 |
| St A's, St Johns N.F. | 40.00 |
| Mr Leck and his friends in Kempt & Walton | 15.00 |
| Shubenacadie & L Stewiacke, in memoriam | 25.00 |
| Rev A P Logan | 5.00 |
| Mr J McLeod, Richm'd, Hal | 50 |
| Mr E Cumming, Wilmot | 2.50 |

\$1698.02

AUGMENTATION FUND.

| | |
|-------------------------------|-----------|
| Previously acknowledged | \$ 333.53 |
| Glance Bay, C B | 20.00 |
| New Carlisle | 25.00 |

| | |
|-------------------------------|-------|
| Blue Mountains | 4.00 |
| St Andrews, Chatham | 30.00 |
| Flatlands Mission Field | 4.00 |

\$416.53

COLLEGE FUND.

| | |
|-------------------------------|------------|
| Previously acknowledged | \$ 4232.69 |
| Blackville & Derby | 12.00 |
| Glance Bay, C B | 10.00 |
| New Carlisle | 8.00 |
| St Andrews, Chatham | 10.00 |
| Int, Adam McKean | 60.00 |
| Int, E S Williams | 30.00 |
| Rev S Rosborough | 5.00 |
| Port Hastings | 20.00 |
| Int, Loran J Kelley | 45.00 |
| Int, D & E Horne | 70.00 |
| Int, M H Ruggles | 49.08 |
| Richmond, Halifax | 22.00 |

\$4573.77

AGED MINISTERS' FUND.

| | |
|--|-----------|
| Previously acknowledged | \$ 729.14 |
| Blackville & Derby | 10.00 |
| Rev T G Johnstone, rate | 3.75 |
| Rev W Dawson, rates | 10.00 |
| Rev K McKenzie, rate | 8.00 |
| New Carlisle | 5.00 |
| Rev F W George, for this & 3 following y'rs at \$3.50 | 14.00 |
| Rev G S Carson, rate | 5.00 |
| Rev J R Munro, rate | 5.00 |
| Rev A McLean, rate | 3.00 |
| Rev J Murray, D D, rate | 5.00 |
| Rev D McMillan, rate | 8.00 |
| Rev A Falconer, rate | 6.25 |
| Edinburgh, N Scotian £25 | 121.38 |
| Port Hastings | 3.00 |
| Int on Deposit Receipts | 65.41 |
| Rev M G Henry, rate | 4.50 |
| Rev R Cumming, rate | 4.50 |
| Richmond, Halifax | 10.00 |

\$1020.93

FRENCH EVANGELIZATION.

| | |
|---|------------|
| Received by Rev. Dr. Warden, Treas- urer of the Board of French Evan- gelization, 198 St. James Street, Montreal, to 6th November, 1888. | |
| Already acknowledged | \$ 4806.27 |
| Uphill | 1.75 |
| Sebright | 2.25 |
| Sebright Sab Sch | 1.00 |
| Guelph, St Andrews | 40.00 |
| Joliette | 14.02 |
| Maidstone, St A's | 3.00 |
| Melbourne, Guthrie Ch | 13.00 |
| Mr Dickie, Shediac | 1.00 |
| T Gordon, Strathroy | 5.00 |
| Wingham | 18.50 |
| Dunwich, Chalmers | 7.00 |
| Lanark, St A's | 13.00 |
| Elmsley | 6.00 |
| Kennebec Road | 9.00 |
| Bethany | 3.00 |
| Kenyon | 15.00 |
| D W Munro, Martintown | 3.00 |
| Carndale, N W T | 9.00 |
| O T Smith, Binbrook | 10.00 |
| Chater | 12.00 |
| Mandamin S S | 5.00 |
| Anthracite S S | 5.00 |
| Roxboro, Knox Ch | 25.00 |
| Hills Green | 6.00 |
| Chris. McRae, Alexandria, special | 1000.00 |

Per Rev. Dr. Reid, Toronto:—

| | |
|----------------------------------|-------|
| Kincardine | 30.65 |
| Kingston, Chalmers | 33.75 |
| St George | 5.00 |
| Dunwich, Duff's | 9.00 |
| Omagh | 2.00 |
| Christina Watson, Kirkwall | 10.00 |
| Alvena | 2.00 |

| | |
|-------------------------|-------|
| Forest | 10.45 |
| Mitchell | 5.45 |
| Mrs Esson, Toronto..... | 2.00 |

\$6144 09

POINTE-AUX-TREMBLES SCHOOLS.

Received by Rev Dr Warden, Treasurer, 198 St James street, Montreal, to 6th November 1883.

Ordinary Fund.

| | |
|---|-----------|
| Already acknowledged..... | \$1142.57 |
| Montreal Wom Miss Soc.... | 15.00 |
| Watford S S | 12.50 |
| Belleville, John Street S S.. | 50.00 |
| S Georgetown S S | 10.00 |
| Lakefield S S | 25.00 |
| Late G Wilson, Holmfirth, York, per J Cockshutt,.... | 510.00 |
| Burlington Beach, Bethel Ch | 16.10 |
| Burlington Beach, Bethel SS | 7.36 |
| Mont, Chalmer's Juv Mis Soc | 25.00 |
| Oshawa S S | 12.50 |
| Mrs Mary Kellie, Skye..... | 10.00 |
| Arch McDiarmid, Osgoode.. | 20.00 |
| West Winchester S S..... | 15.00 |
| A Cornwall Disciple..... | 25.00 |
| Exeter, Caven S S | 3.10 |
| Ratho S S | 4.00 |
| Roxboro S S | 6.47 |
| Vankleek Hill S S | 50.00 |
| Bethesda S S | 6.50 |
| New Glas', James Ch S S... | 50.00 |
| Mount Royal Vale S S..... | 15.00 |
| Christina Watson, Kirkwall | 10.00 |

\$2041.10

Building Fund.

| | |
|---|-----------|
| Already acknowledged..... | \$2072.48 |
| J A Stackhouse, St Andr's.. | 1.00 |
| Em Laurin, St Scholastique | 1.00 |
| London, King Street S S.... | 1.00 |
| H. Junod, Glengarry..... | 3.00 |
| Lakefield S S | 15.00 |
| Mr & Mrs A M Smith, Tor.. | 20.00 |
| Mr & Mrs S C Dun Clark, Tor | 20.00 |
| Mrs Jas Fleming | 10.00 |
| Charles McPherson, Toronto | 10.00 |
| Cornwall, Knox S S | 15.00 |
| Ed Grand Maison, Masham.. | 1.00 |
| Joseph Giroux, Masham .. | 1.00 |
| A Friend, Newington..... | 3.00 |
| Per Rev C A Doudiet..... | 150.00 |
| George Hay, Ottawa..... | 50.00 |
| E. Dupoul, Bondsville..... | 5.00 |
| Mrs Redpath, Montreal.... | 20.00 |
| A. T. Taylor, Montreal..... | 10.00 |
| Dr M J La Belle, Lewis.... | 5.00 |
| Mrs W Meldrum, Montreal.. | 5.00 |
| A Friend, Que, per Dr Mat- hews (Ottawa College).... | 50.00 |
| Miss E Rainville, Ottawa... | 3.00 |
| Francois Rondeau, Ottawa.. | 2.00 |
| L R Bouchard, Montreal... | 2.00 |
| A Friend, Hullett..... | 5.00 |
| A Friend, St Canute | 2.00 |
| Hector McLean, So Finch... | 4.00 |

\$2491.48

PRESBYTERIAN COLLEGE, MONTREAL.

Received by Rev Dr Warden, Treasurer, 198 St. James St, Montreal, to 6th November, 1888.

(1) Ordinary Fund.

| | |
|---------------------------|----------|
| Cornwall, St Johns'..... | \$ 35.00 |
| St Louis de Gonzague..... | 7.00 |
| Laguerre | 2.80 |
| Westmeath | 4.70 |
| D W Munro, Martintown... | 3.00 |
| Roxborough, Knox | 15.00 |
| Apple Hill..... | 3.50 |
| Gravel Hill..... | 4.50 |

\$75.50

(b.) Exegetical Chair &c.

| | |
|------------------------------|--------|
| Sir D A Smith, Montreal...\$ | 100.00 |
| T A Dawes, do | 100.00 |
| Hugh McLennan, do | 25.00 |
| George Hay, Ottawa..... | 10.00 |
| R Blackburn, do | 25.00 |
| Rev Jos Allard, Fall River. | 10.00 |
| Jas Robertson, Montreal.. | 10.00 |
| J Murray Smith, do | 25.00 |
| Jas Tasker, do | 25.00 |
| R C Wilson, do | 25.00 |
| Samuel Bell, do | 25.00 |
| C J Fleet, do | 35.00 |
| Ames, Holden & Co, do | 25.00 |
| Mrs Langwill, do | 30.00 |
| W & D Yuile, do | 50.00 |
| P Nicholson, do | 25.00 |
| George Rogers, do | 25.00 |

\$570.00

WIDOWS' AND ORPHANS' FUND IN
CONNECTION WITH THE CHURCH OF
SCOTLAND; JAMES CROIL, TREAS.,
MONTREAL.

| | |
|-------------------------------|-------|
| Huntsville & Allansville...\$ | 10.00 |
| St Gabriel ch, Montreal on ac | 20.00 |

Received by Mrs Walter Paul for
Enlargement of Girls' School,
Pointe Aux Trembles, from 1st
May.

| | |
|--|---------|
| Argyle W F M Society, per Miss Stalker..... | \$12.00 |
| Balderson, per Mrs Stuart.. | 3.00 |
| Brockville, Members W F M Society..... | 12.50 |
| Blyth W F M Society, per Mrs M'Kinnon | 9.64 |
| Cushing, per Mrs Fraser .. | 21.55 |
| Dundas, Members W F M Society..... | 26.00 |
| Durham, per Mrs Geo Parker | 8.83 |
| East Brandon, per Mrs Ber- tram..... | 5.00 |
| Fergus, Ladies' Aid St An- drew's Church..... | 10.00 |
| Fergus, Miss Dingwall For- dyce | 1.00 |
| Fergus, Mrs R M Boswell.. | 1.00 |
| Woman's Aid Mel- ville Church..... | 15.00 |
| Grenville, per Mrs Fraser.. | 5.75 |
| Halifax, col. by Miss A. Ross | 25.30 |
| Kippen, Mem. W F M Soc.. | 3.00 |
| Lachine, Aux W F M Society | 46.55 |
| Montreal, Mrs John Lewis.. | 20.00 |
| " Mrs James Tasker | 5.00 |
| " Mrs Kinghorn | 5.00 |
| " Miss Forsyth | 5.00 |
| " Mrs Boyd..... | 1.00 |
| " Mrs MacLean..... | 1.00 |
| " Miss McFee..... | 1.00 |
| " A Friend | 1.00 |
| " Mrs Archibald..... | 1.00 |
| " Mrs G C Dunlop.. | 1.00 |
| " Mrs G Beers | 1.00 |
| " Mrs J Johnson | 1.00 |
| " Miss McDonald..... | 1.00 |
| " Friend..... | 0.50 |
| " Mrs Larmouth..... | 0.50 |
| " Mrs Wales, per Mrs G. Parker | 1.00 |
| Montreal, A Friend, Cres. St Ch, per Mrs G Parker.. | 10.00 |
| Montreal, Mrs D Sleeth | 2.00 |
| " Miss C E McLeod, per Mrs J Ross | 5.00 |
| Montreal, Mrs J A Harte... | 3.00 |
| " A and G Harte | 2.00 |
| " Mrs D Robertson | 2.00 |
| " Miss Mackintosh.. | 2.00 |
| " Miss Livingstone.. | 1.00 |

| | |
|--|-------|
| Montreal, Mr Morrisson, per Mrs Drysdale..... | 5.00 |
| Montreal, Mrs Jas Stevenson | 2.00 |
| " Mrs Roberts | 1.00 |
| " Mrs McKenzie | 1.00 |
| " Mrs Renwick | 1.00 |
| " Mrs Murdoch..... | 0.50 |
| " Mrs Guthrie, per Mrs J. Carsley | 1.00 |
| Mount Forest, per Mrs Geo Parker | 14.02 |
| New Glasgow, N S, per Miss McGregor | 35.00 |
| Do do per Dr Warden | 4.40 |
| North Easthope W F M Soc. | 16.00 |
| Oban N S Sabbath-School.. | 5.50 |
| Perth, Members W F M Soc. | 3.00 |
| Peterborough, Members St Paul's Ch per Miss Roger. | 54.00 |
| Pointe For.une, per Mrs Fraser | 6.00 |
| Port Hope, Mrs S Patterson. | 2.00 |
| " Mrs Brodie | 1.00 |
| " Mrs Cassie..... | 1.00 |
| " Sabbath School, 1st Pres Church..... | 6.59 |
| Quebec, Friends per Dr Warden..... | 40.60 |
| Richmond, Que, Miss Assoc Pres Church..... | 10.85 |
| Seaforth, 1st Pres Ch, per Miss Anderson | 52.50 |
| Sheet Harbor, N S, per Rev S Rosborough..... | 4.85 |
| Strathroy, Ont, per Mrs Mac- adam | 8.50 |
| Stratford, A few Friends, per Mrs G Paton | 7.00 |
| Sporting Mt, N S, per Rev W Urquhart..... | 2.80 |
| St James, N B, per Rev J A Sutherland | 2.00 |
| Stanshead, A few Friends in the country..... | 2.00 |
| Toronto, Mrs Eward, per Mrs Parker..... | 5.00 |
| Valleyfield, per Miss Wattie | 4.00 |
| Vankleek Hill W F M Soc.. | 18.00 |
| Vernonville, per Miss J Broomfield..... | 3.00 |
| Friends in the West, per Mrs Parker..... | 36.55 |
| Mrs Jas Bain, per Mrs J Campbell | 2.00 |
| Ashton Cong, per A H Mac- farlane..... | 7.00 |
| Agincourt W F M Society.. | 15.00 |
| Brucefield, per Mrs Ross... | 7.00 |
| Dunbar W F M Society | 3.00 |
| Geo'town and Eng Riv Miss Society | 0.80 |
| Hensall, Miss Brown's S S Class "Little Camp Bearers" | 7.00 |
| London, St And W F M Soc. | 17.32 |
| Montreal, Mrs D Scott (St Michel) | 2.00 |
| Montreal, Mrs Meldrum... | 3.00 |
| " Mrs McGregor..... | 0.50 |
| " Mrs Irving..... | 0.50 |
| " Mrs Holt..... | 1.00 |
| " Mrs J L Morris.... | 2.00 |
| " A Gentleman..... | 1.00 |
| " Mrs Oswald..... | 2.00 |
| " Mrs Ewan..... | 1.00 |
| " Mrs Kinloch..... | 1.00 |
| " Mrs W S Miller, in add..... | 1.00 |
| " A Friend, per Mrs Parker | 0.55 |
| " Mrs W Stephen... | 1.00 |
| North Branch W F M Soc.. | 3.50 |
| Quebec, per Dr Warden.... | 4.00 |
| Seaforth, Mrs B Kirkman.. | 10.00 |
| Toronto, Mrs McLeod | 1.00 |
| " Mrs Kirkland | 1.00 |
| " Charles St W F M Society | 8.75 |

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
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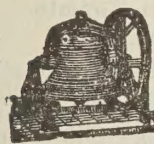
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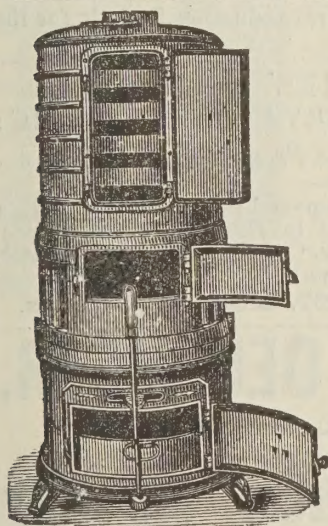
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STAFF.—Principal, Miss Grace Fairley, M.A. certificate with first class honors, Edinburgh; Latin, Greek and English Literature, Miss Fairley; Modern Languages and English subjects, Miss Marion Woollan; Mathematics, Physiology, and English subjects, Miss B. Smith; Art Lectures, Andrew T. Taylor; Piano, Miss M. Sym; Vocal Music, C. G. Geddes; Violin, F. Jehin-Prume; Drawing, Miss MacDonnell; Lady Housekeeper, Miss Labatt.

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| 1880.... 141,402.81.... | 911,132.93.... | 3,881,479.14 |
| 1887.. 495,831.54.. | 1,750,004.48 | 10,873,777.69 |

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|--------------------------------------|--------------|
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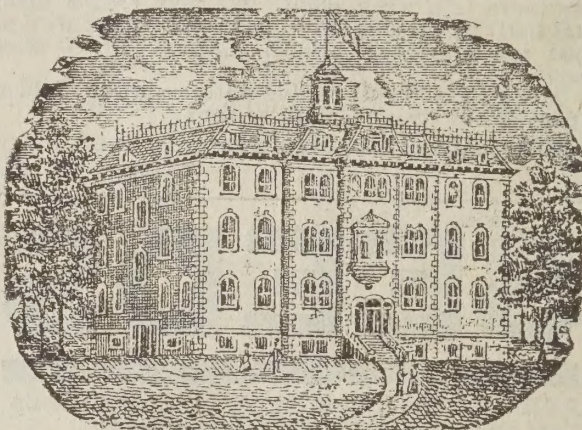
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